LEADERSHIP:

MAKING HUMAN STRENGTH PRODUCTIVE

dai

Leaders

Version 1.2

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Leadership: Making Human Strength Productive

Introduction to the Course

Development Associates International
in association with
The Center for Organizational Excellence at Eastern College

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Course Description

The church and its agencies worldwide are facing growing challenges to an effective ministry in a rapidly-changing world. The same can be said for many other organizational entities in this time of globalization. When asked what the root causes are, the most often given answer focuses on ineffective leadership. The felt need for change in this crucial area is widespread, especially among younger, emerging leaders. For this to happen, however, existing theological premises, cultural mores, and leadership practices must be challenged radically from scriptural perspectives as well as the learned lessons from the broader world of management and the behavioral sciences. The servant leadership exemplified by the Lord Jesus Christ is the central organizing paradigm for this module.

Learning Outcomes:
- A thorough understanding of servant hood and leadership in theological and historical context.
- A personal assessment and appropriation of the foundational principles of servant hood.
- A comprehensive application of servant leadership values and principles to one's present or proposed work or ministry.
- An introduction to the major arenas of organizational leadership and the way servant leadership functions in them.

Required Readings:
Main Text: Anthony D'Souza, Being A Leader (Africa Christian Press, 1990)
Other readings are incorporated into the units of this course:
Foster, Richard J., "Destructive Power" from Money, Sex & Power (Harper & Row, 1985)
James F. Engel, "Clarification of Mission"
Ted Engstrom and Ed Dayton: Christian Leadership Letter
Job Descriptions, Feb, 1975; Motivation, July/August 1975; "…a Word of Appreciation, Dec, 1974
Denny Genderson, Through the Dust, Chapter 1
Dr. Edward Hayes, "Effective Boardsmanship"

Module Units:
Unit 1: O Lord: Can I Be a Leader? (Jim Engel)
Unit 2: Leader: Know Thyself (Jim Engel)
Unit 3: Power (Jim Engel)
Unit 4: Adrift in a Sea of Change (Jim Engel)
Unit 5: If we don't know where we're going, we'll never get there (Jim Engel)
Unit 6: The Right Person for the Right Job (Terry Sparks)
Unit 7: Motivating Individual Excellence and Fulfillment (Terry Sparks)
Unit 8: Developing Others (Jane Overstreet)
Unit 9: Team Building (Terry Sparks)
Unit 10: Organizational Accountability (Jane Overstreet)

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Course Information

Introduction & Overview

You are about to begin studying a course called "Leadership: Making Human Strength Productive." In part this course is about developing your own abilities as a leader by understanding yourself and the gifts God has given you, and then enabling others, using the example of Jesus. We believe that as you study this course, God will use it to empower you to become a more effective leader. That is our hope and prayer.

But the course also introduces a number of the key areas of organizational leadership (such as power, change management, vision and mission, managing and mentoring colleagues, motivating individuals to high levels of performance and achievement, team building, building and making boards effective and so on). By the end of this course you will have been exposed to a number of the typical challenges that face any leader of an organization in the modern world.

In addition this will expose you to what we feel is, in the vast majority of circumstances, an inadequate and non-biblical mode of leadership that is far too widespread. By using a case study you will be challenged to think through what are effective methods and models of leadership.

The Method

The methodology for this course may be new to you. It is a blend of face-to-face instruction followed by long-distance learning. Most of us are used to studying by going to a classroom, listening to a lecture, taking lots of notes, then taking a test! After the classroom phase of this course you will study right where you live and work. You don't listen to a lecture and take notes; instead you read the "lecture" and respond to questions in your workbook. This method is unique because it is done at a distance yet is extremely interactive. We hope you will learn more because you are constantly applying what you are learning to your life and work.

The Authors

The lecture portion of this course originated from audiotape lessons by Dr. James F. Engel, Terry Sparks, and Jane Overstreet. They serve as the authors of the interactive material in the workbook.

Dr. James F. Engel is well known in evangelical circles worldwide. He is Founder/President Emeritus of Development Associates International and Distinguished Graduate Professor Emeritus from Eastern College where he founded the Center for Organizational Excellence.

Dr. Engel is recognized for his seminar writings on strategies of world mission, evangelism, and financial stewardship. He probably is best known for the so-called "Engel Scale," documenting the stages in spiritual decision processes.   The first among his many books and writings was What's Gone Wrong With the Harvest? (co-authored with Wil Norton), which often is referred to as the book which triggered today's emphasis on receptor-centered evangelism and discipleship. His most recent publication co-authored with William Dyrness is Changing the Mind of Missions, an important study on the future of North American World Missions.

Dr. Engel also has a worldwide reputation in the field of marketing for his texts on consumer behavior and promotional strategy have long been standards worldwide.   For the last 30 years, however, his primary concern has been to enhance the effectiveness and integrity of Christian leaders in the Two-Thirds World. He has served as a consultant and trainer with hundreds of Christian agencies in more than 70 countries. Development Associates International (DAI), which he founded, has grown rapidly through its unique and pioneering combination of biblically based on-the-job curricula in all aspects of Christian leadership with on-field mentors.

Terry Spark's degrees include: a Bachelor of Science in Industrial Engineering from Purdue University an MBA from California State University, and he has a Master of Arts in Christian Ministries from the International School of Theology. Terry has worked in management and consulting for Christian organizations and churches for 36 years and has been an adjunct professor teaching management at Azusa Pacific University. He was certified by Performax in 1985 and has been teaching Personal Leadership Development, Team Building, and Sharpening Your People Skills since then. In addition, he has traveled to and consulted in more than 40 different countries and was listed in Who's Who .

Terry and his wife, Sondra, served on the staff of Campus Crusade for Christ for 13 years, 10 serving with the international ministries. In his last assignment with Campus Crusade for Christ, he was involved in all aspects of sending Americans overseas, including coordinating logistics for international summer projects. From there, God led Terry into management consulting for Christian organizations and churches. During the five years in that role, he was privileged to work with over 20 organizations doing such things as: strategic planning, human resource development including team building, systems analysis, and organizational audits.

Over the next three years, he committed himself again to one organization, Partners International, and served as Director of Development and Chief Operating Officer. Partners International was known for many years as CNEC and enables nationals in ministry to their own people.

Next Terry served the international ministries of Walk Thru the Bible for 14 and a half years and was Vice President for the International Ministries of Walk Thru the Bible 1998 - 2007. The international ministry grew rapidly through the WorldTeach strategy. From 1998 – 2006, more than 60,000 pastors and church leaders were trained to teach Walk Thru the Bible courses in 91 countries. During that time more than 16 million people attended Walk Thru the Bible courses. Because of the ministry's rapid growth, he had the opportunity to use his consulting experience in interacting with the field leaders assisting them in proper implementation in addition to training nationals.

In 2006, Walk Thru the Bible and Bible Training Centre for Pastors developed a partnership. Beginning March 1, 2007 Terry went to Bible Training Centre for Pastors to focus on developing that partnership and training pastors and church leaders.

Terry is currently living in Atlanta, Georgia with his wife Sondra, and has three married daughters and three grandsons.

Jane Overstreet is the President / CEO of Development Associates International (DAI) a non-profit organization providing training and consulting in leadership and organizational management to more than 9,000 Christian leaders in 30 countries annually. Prior to joining DAI, Mrs. Overstreet served for many years as the Director of Legal Services for Youth With A Mission International while living in the Middle East and Europe.

Mrs. Overstreet has also provided legal consulting for numerous other Christian organizations. She has published manuals on various legal topics including taxation, child abuse prevention, and immigration. She is a member of the American Bar Association and the Colorado Bar Association. She serves on the boards of several non-profit organizations and was a professor at Eastern University.

Mrs. Overstreet received a Bachelor's degree from Oral Roberts University, and a Juris Doctorate from the University of Tulsa, College of Law. She has done additional graduate studies in international law at European campus of the University of the Pacific, McGeorge School of Law, and in Global Economic Development at Eastern College. Mrs. Overstreet has been married for 28 years to Harold, who also works with Development Associates International. They have three children and two grandchildren.

Select Bibliography of Recommended Reading

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Leadership: Making Human Strength Productive

Unit 1
Oh Lord, Can I Be A Leader?

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Unit 1
Oh Lord, Can I Be A Leader?

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Unit 1 Learning Objectives

In this unit you will:

- Explore differing concepts of leadership through examining underlying assumptions.
- Contrast prevailing concepts of leadership with the servant leadership model exemplified by Jesus Christ.
- Evaluate your personal concept of leadership in the context of servanthood.
- Identify areas where changes are most needed in your understanding and practice of leadership.

Introduction

You are about to begin studying a segment of a course called *Leadership: Making Human Strength Productive*. This unit is titled *Oh Lord, Can I Be A Leader?* It is about developing your own abilities as a leader by understanding yourself and the gifts God has given you, and then enabling others, using the example of Jesus. We believe that as you study this course, God will use it to empower you to become a more effective leader. That is our hope and prayer.

The Method

The methodology for this course may be new to you. It is long-distance learning. Most of us are used to studying by going to a classroom, listening to a lecture, taking lots of notes, then taking a test and promptly forgetting most of it! You don't need to go to a classroom to study this course; rather, you study right where you live and work. You don't listen to a lecture and take notes; instead you read the lecture in the workbook and respond to questions in your workbook. This method is unique because it is done at a distance after the classroom time—yet it is extremely interactive. We hope you will learn more because you are constantly applying what you are learning to your life and work.

You will discover that you are asked, from time to time, to reflect on something you have read or have to look up and read. There will be a box with a question for your critical reflection. You fill that in. Then, at the end of this unit, you can find the instructor's own thoughts on those same questions. It is important that you give your own answer before reading the writer's answer. On most of these matters we are not looking for the "correct" answer as a careful and thoughtful answer. You may find that you do not always agree with the writer – or that you have seen some additional things the writer has not seen or commented on. So take the time to reflect, write – and then read the writer's answer.

The Lecturers/Writers:

The lecture portion of this course originated from audiotape lessons by Dr. James F. Engel, Terry Sparks, and Jane Overstreet. This unit features the teachings of James Engel. His lecture sections are featured in this workbook unit.

Getting Started:

The first thing you need to do is do the reading of the material that starts just after this page.

To the Reader:

Welcome to what we might refer to as "*The Saga of Kingdom Signposts Ministries.*" We will be developing this story as we proceed from one unit to the next because it touches issues which are common throughout the world. It is not intended to represent an example of either "good" or "bad." Its purpose is to provide a realistic context in which we explore "Making Human Strength Productive." It does not represent any real individual but is a composite of organizations and leaders we have known in many places and times. While you may suspect, at times, you have met the central character, we can assure you that, despite resemblances, there is no individual we had in mind in creating Mr. Ogulu.

Reading:

Oh Lord, Can I Be A Leader*?* [*]

It was the end of a very hot day in the offices of *Kingdom Signposts Ministries* (better known as KSM). Rev. Victor Osco, newly appointed Managing Director, sat back to reflect on his first month in this position. He was greatly relieved when the on-again, off-again electricity flickered back to life and his tired air conditioner began to moan and groan.

Victor never dreamed he would be in a position such as this at the relatively young age of 38. A graduate of Ambassadors of God Bible College, he had enjoyed his relative obscurity as pastor of a First Church of the Elect and Redeemed in a nearby provincial capital. No doubt the growth of this church caught the attention of his uncle and highly esteemed predecessor, Rev. Stephen Ogulu, who was honored by election as a Head Overseer of the Fellowship of the Elect and Redeemed, the largest church in the country of Kabuli.

He reflected back on the surprise that he and his wife felt when the call came to join KSM in this important role. Everything seemed to confirm this was God's will for his life, and he was fortunate to spend six weeks observing and learning from his distinguished uncle. Rev. Ogulu did not abandon Victor when he stepped down, however, because he now serves as Chairman of the KSM Board and maintains an office on the grounds.

Victor spent much of his first month trying to understand the organization better. Yet the more he learned, the uneasier he became. He knew he could not fill his uncle's shoes—his uncle truly was "one of a kind." While everyone was very kind and welcoming during that early "honeymoon period," the inevitable comparisons with his uncle began. His confidence began to crumble to the point he fell on his face and lamented, ***"Lord, why did You bring me here?"***

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Victor's lament echoes the feelings of many that are put into leadership positions with little in the way of training and background. The reasons for this will become more apparent as we briefly review KSM's history.

Kingdom Signposts Ministries is a publisher of tracts and other evangelistic materials located in the small country of Kabuli, a flourishing European colony from 1879 to the time of independence in 1975. The First Church of the Elect and Redeemed was planted by pioneering missionaries from the World Ambassadors of God (WAG), who played a dominant role until most were asked to leave the country. KSM was founded by WAG in 1957 by Peter Rubella, who served as Managing Director. The original mission statement still is displayed prominently on the front wall—***Fulfilling the Great Commission through the printed word.***

Rubella left along with most WAG missionaries in l975. It was then that Rev. Ogulu, Pastor of First Church of the Elect and Redeemed and a founding Board member, was asked to become Managing Director.

Rev. Ogulu also graduated from the Ambassadors of God Bible College as well as the WAG Seminary. He comes from the dominant tribe in the country, as do most of the country's top leaders. Over the years he served on the boards of many other organizations and is recognized as a distinguished Christian statesman.

Rev. Ogulu had quickly restored relationships with WAG and became well known in the West. Not surprisingly, most WAG publication projects find their way into this shop. Also KSM became a popular outlet for western books in this part of the world. As a result, KSM became the leading Christian publisher in the country.

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[*] *This scenario is fictitious. Any resemblance to an existing organization is entirely coincidental and unintended.*

KSM now has a total of 28 full-time and 11 part-time staff. The Executive Committee has three members in addition to the Managing Director: Stella Senge, Director of Accounting; Bong Kim, Director of Production; and Rev. Fred Mengistu, Director of Church Relations. At one time the person responsible for writing and editorial work also sat on this committee, but Rev. Ogulu now has assumed this seat.

If you were to enter the doors during Rev. Ogulu's reign, several things would be apparent. First, as is traditional in this country, the Managing Director occupied the largest office and enjoyed the usual benefits of a comfortable home, car, and driver. There always was constant activity in that part of the building, as department heads and others sought his approval before taking actions. As one outsider observed, *"Rev. Ogulu's long shadow falls on all who work here."*

There always has been a shortage of qualified people, and this meant that most had to pitch in where needed regardless of background or training. Furthermore, those who do come with appropriate training or university degrees seemed to leave quickly for higher paying jobs in international parachurch agencies or in the private sector.

Rev. Ogulu had found it difficult to delegate responsibilities to others. Therefore, he felt the need to stay on top of what others were doing to insure that things were going the way he wanted. Also he never forgot the harm done by a trusted employee who embezzled a substantial sum several years ago.

Few people would say they knew Rev. Ogulu very well, even Stella Senge, who has served at KSM for 23 years. Although outwardly friendly he was, in reality, a very private person. There is no question, however, that he was a genuine visionary and take-charge leader with remarkable speaking and motivational skills. He and the Board clearly determined the direction of the ministry and dissenting voices were not encouraged.

Victor soon discovered, however, that KSM has recently been falling on hard times, a fact that became apparent only after some real digging. Several factors have contributed. First of all, shortages of paper and rising costs have led most to publish outside the country where prices are much lower. In addition, two Christian lay people have started their own publication ministry at much lower costs with contemporary computer-driven processes, a technology that KSM does not possess.

KSM's future is threatened at the very time that there are signs of revival and growing Gospel receptivity within the country. The Protestant church has begun to grow after decades of stagnation, mostly because of new life from indigenous charismatic groups. Western authorities estimate that between 34.6% and 55.9% of the country is Christian (depending on whose numbers you accept). Most within the country, however, feel the actual figure probably is at the low end of the estimates. An equal percentage still embrace traditional religions and the remainder are either Muslim or Hindu.

It did not take Victor long to discover he could not duplicate Rev. Ogulu's "long shadow over the organization." He has never felt comfortable giving directions and rebukes. By nature, he is a team player who would rather place the initiative in the hands of others who are more qualified than he is. As his sense of self-doubt deepened, his heart cried out, ***"Oh Lord, can I be a leader?"***

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Victor Osco clearly is facing a crisis of doubts over his own capabilities. Would you agree that he is not a leader? What counsel would you give him?

Now turn to the following reading selection and carefully consider what Anthony D'Souza has to say about leadership and answer the same questions. Would your counsel to Victor change?

Chapter 1— **Call for Leaders**[*] by Anthony D'Souza

Do you know the single greatest problem in any organization? The answer is simple: a lack of managerial skills. Obvious? Perhaps. Unfortunately, we often lose sight of this fact.

Without help in dealing with people and developing skills in management, at best, most of us can give only mediocre leadership. Being Christians doesn't exempt us, whether we refer to leadership with a local congregation, in missionary activities, or in a company operating with Christian principles.

Some people have natural leadership gifts. With seeming ease they work well with others, they motivate coworkers and subordinates, and they never seem to make demands on people. Unfortunately, most of us do not fall into that category.

We then do the next best thing: we acquire these 'people skills', usually through experience. Skills with people come with experiences—often painful ones—but they come more easily when solidly based on an understanding of human behavior.

We can take advantage of research in the field of human behavior and management development. These social sciences have studied how people behave in groups, and they pass on to us their results. As Christian leaders we can learn from these findings and discover how to cope with a variety of situations.

For successful leadership we need two things:
1. A basic knowledge of group behavior, human relations, and managerial skills.
2. Training in applying these skills.

Psalm 78:72 gives a tribute to good leadership and management: 'With upright heart he tended them and guided them with skillful hand.'

Words like 'management' may be twentieth-century terms, yet the human skills needed for effective managerial leadership are as ancient as the Old Testament itself. Nehemiah, the post-exile leader, exemplifies effective managerial skills and provides a good case study. Nehemiah planned, organized, motivated, and exercised leadership over the people in and around Jerusalem.

Nehemiah's situation speaks to the same issues we face today, and we could easily use the book of Nehemiah as a manual for leadership. His leadership embodies not only reliable and timeless guidelines, but ones that work!

From the situations he faced, here are some of the principles he dealt with:

- balancing practical planning with trust in God
- coping with undeserved criticism
- resolving personality conflicts and strained human relationships

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[*] Reproduced from Anthony D'Souza, *Being A Leader* (Africa Christian Press, 1990)

- facing a financial crisis
- handling executive burnout.

Christian leadership defined

When discussing leadership and managerial skills, we need to remind ourselves that Christian leadership essentially involves service. When we consider the church and/or church-related institutions, we grasp the concept of service. Yet, when we mention corporations and businesses, the word 'service' sounds out of place. Part of the confusion may come from not understanding the true concept of leadership. For many, the word leadership connotes power, authority, honour, prestige, or personal advantage. That's not Christian leadership.

Here is my description of Christian leadership. It

- seeks to be of service, rather than to dominate
- encourages and inspires
- respects rather than exploits others' personalities
- reflects, prays, and acts on Jesus Christ's words, 'Whoever wishes to be first among you, shall be your servant, even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many' (Matthew 20:27-28).

We have not only Jesus' teachings: in addition he himself epitomized this approach to leadership. He showed his disciples how to lead by his own example of selfless service. He demands no less of those who would carry out his mission on earth today. If we closely adhere to Christ's standards of selfless service, we will witness far-reaching changes within our own organizational structures and in our relationships with people. John R. Mott says:

I have in mind the use of the word leadership which our Lord doubtless had in mind when he said, 'He who would be the greater among you shall be the servant of all.' Leadership in the sense of rendering the maximum of service; leadership in the sense of the largest unselfishness; leadership in the sense of unswerving and unceasing absorption in the greatest work of the world, the building up of the Kingdom of our Lord Jesus Christ.[1]

Characteristics of leadership

1. Goal orientation. The leader sees the bigger picture, and understands the purpose of the life and work of the group or organization. To lead (i.e., go before), implies that the leader has foresight and a sense of direction.

In every structure, we need to set individual efforts in the context of the overall purpose. Someone needs to provide this goal-orientation. In his inspiring book, *Servant Leadership,* Robert Greenleaf states:

A mark of leaders, an attribute that puts them in a position to show the way for others, is that they are better than most at pointing the direction. As long as one is leading, one always has a goal. It may be a goal arrived at by group consensus, or the leader, acting on inspiration, may simply have

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[1] Quoted by J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1967, p.25).

said, 'Let's go this way.' But the leader always knows what it is and can articulate it for any who are unsure. By clearly stating and restating the goal, the leader gives certainty and purpose to others who may have difficulty in achieving it for themselves.[2]

Leadership focuses on purpose. For Christian leaders our purpose means pursuing the same goal that Jesus pursued: helping people to become all that they can become under God. Jesus said, 'I have come that you might have life—life in all its fullness' (cf. John 10:10).

2. Enablement. Effective Christian leaders, like their Master, seek to enable others to experience that life in its fullness. Leaders' lifestyles and their methods of relating to people show themselves in many ways, yet focus on helping others to grow to their maximum, 'to the measure of the stature of the fullness of Jesus Christ' (Ephesians 4:13).

3. Concern. Even a casual view of Jesus' life shows his concern for persons. *Human beings are the most important resource leaders have.* Without people, material and financial resources are worthless. Even in the most automated factories, leaders still care about others. And, unlike other resources, human beings have needs and feelings, likes and dislikes, and they can think for themselves. These characteristics also explain why we have difficulty in managing people.

We have to treat people as persons and help them meet their needs as they contribute to the achievement of organizational goals. That places their full personal growth alongside the objectives of the organization.

Unfortunately, we in the church have sometimes zealously carried out programmes at the expense of exploiting people. Consideration for people must go hand in hand with the church's mission.

As Christian leaders we have to keep the church's or the organization's purpose in the forefront of all activities through functions such as goal setting, planning, organizing, programming, motivating, coordinating, and evaluating. We also seek to establish a climate conducive to the full development of human resources. That places the burden upon Christian leaders at the top of an institution or business to assume managerial responsibility for developing people.

4. Self-development. While developing others, we leaders also need to develop a healthy self-image and a positive, I-can-win attitude. Many people go through life without ever discovering who they are. Some have been programmed by negative experiences to think of themselves negatively, which leads them to perform negatively. Negative self-concepts show up through feelings of inadequacy, a stifling of ability, and diminished achievements.

Does this describe you?

If so, remember this: you *learned* a negative self-image. You can also *unlearn* and *replace* it with a more positive self-image. With the help of Jesus Christ you have the available power to reconstruct your self-image and to enjoy the full success God intends for you to have.

As you read this book, I want to give you a few thoughts for your reflection. Make a point of thinking seriously about them at least once daily. Read them several times, silently and aloud. Perhaps memorize them. Work with them until they become part of your thinking:

- I am a person of value to God.

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[2] Robert Greenleaf, *Servant Leadership* (New York: Paulist Press, 1977, p.15).

- God has made me his child, a member of his special family (cf. Romans 8:17).
- Jesus calls me his friend (see John 15:15).
- Jesus affirms my value by calling me to work with him, making me his partner.
- Jesus has chosen me to bear much fruit (John 15:16).
- No matter how difficult the circumstances, Jesus Christ is always with me (Matthew 28:20).
- God has given me abilities. He expects me to use these gifts and skills for his glory and the good of others.
- I am learning to recognize the gifts that God has given me and I am thankful for them.
- I can and I shall develop these gifts.
- I shall learn to take risks in using these gifts by setting higher goals and by achieving them.

Consider these words of Peter Drucker, the chief of management experts:

Courage rather than analysis dictates the truly important rules for identifying priorities. Pick the future as against the past; focus on opportunity rather than on problems; choose your own direction rather than climb on the bandwagon; and aim high, aim for something that will make a difference, rather than for something that is safe and easy to do.[3]

Before you read any further, I want to ask you the same two questions that I started with. First, are you willing to dream of doing great things for God? Second, are you willing to set goals that will move you towards making those dreams a reality? Don't read this book unless you can answer 'Yes'.

Chapter 2— What is Leadership?

'We need leaders!' We hear that cry everywhere—from the religious, social, industrial, and even the political worlds. 'Give us leaders!'

Before we can provide leaders, however, there are questions we must answer: What is leadership? Where are the leaders? How do we identify them? If we lack natural leaders, can we develop leadership qualities in others? If we can, how do we do it?

Let's start by trying to define leadership. A group of managers, in discussing leaders and leadership, answered the following question: How would you describe the characteristics of managers of organizations you have known? They responded by categorizing leaders.

Excellent leaders

'He not only accepted our ideas and suggestions, but went out of his way to encourage us.'
'He inspired confidence by placing confidence in us and showing us respect. He often told me that I was better than I felt I was.'
'He was a good communicator and he kept us updated on important things.'
'He had a thorough knowledge of the business. The most professional person I ever worked for.'

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[3] Peter Drucker, *The Effective Executive* (London: William Heinemann Ltd., 1967, p.93).

'She made us feel important.'
'She taught me to be constructively critical of my own work, something I now try to do with my own people.'
'She gave us as much freedom as we could handle.'
'She insisted on high standards of performance and helped us to reach them.'

Poor leaders

'He was indecisive. He never gave a decision if he could avoid it.'
'He was always too busy to listen or give advice.'
'He had his own great idea of division of labour. When things went wrong, we got the blame. When things went right, he took the credit.'
'He motivated us by fear and threats, so he got only the absolute minimum from us.'
'She was petty and she nitpicked about trivialities.'
'She was demeaning. I rarely left her office without feeling worse about myself and angry at her.'
'She had a forked tongue. She would tell me one story and another to someone else.'

Have you noticed that when people speak of the best or worst leaders with whom they have worked, they don't generally list extraordinary strengths or weaknesses? They mention behavior patterns. Often they speak with charged feelings, whether discussing excellent leaders or poor ones.

The people who made the above comments also agreed that the best leaders are aware of their impact on others, open to feedback and suggestions and work hard to check their negative tendencies.

None of these traits characterized poor leaders. Yet, the same managers agreed that even unsuccessful leaders could have improved by learning gradually to substitute positive behavior patterns for the negative. Most of them could have made such changes without superhuman effort.

Before we talk about how people can change from inadequate to successful leaders, we also need to ask another question: What kind of person should the ideal leader be?

I asked that question in a brainstorming session with a group of young men and women that included several university graduates. They came up with these qualities:

'Someone who has the initiative to start things and keep them alive.'
'A person not afraid to become involved ... listens with an open mind ... considerate of the feelings of others.'
'One who welcomes the ideas of others and acts with understanding towards even wild suggestions.'
'One who brings out the best in people.'
'He/she is an easy person to work with ... accurate, thorough and reliable.'
'He/she is a person who looks at a situation, takes hold of it and searches for a solution.'
'Someone who admits when he/she is wrong and takes steps to correct mistakes.'
'One who is tactful, yet forceful and firm ... never gives up or complains.'
'One who emphasizes that each person has a contribution to make to the common effort.'
'One who encourages the fainthearted while gently restraining the over-enthusiastic.'

'A person who can reconcile clashing viewpoints, rather than take a stand as a partisan or special-pleader.'
'Someone who inspires follow-through in those with whom he/she works.'

No one fulfills all these qualities all the time, yet we can reasonably expect leaders to fulfill many of these characteristics.

Despite the unscientific nature of the brainstorming, those young people offered realistic guidelines for the improvement of our leadership behavior and training for leadership.

Now let's put those suggestions into action.

Educating for leadership

The renowned educator and counselor, James J. Gill, in 'Educating for Leadership' remarks that:

The essential qualities and skills involved in leadership can be learned and developed through education and experience. People can learn to communicate clearly, to make effective decisions, to motivate and inspire, to maintain and show respect for and trust in subordinates, to be just in making judgments, to instruct clearly and to be patient with mistakes, to be loyal to followers and tough in their behalf, to be humble and open to new ideas and different opinions, to keep a sense of humour, and to know how to relax.[4]

How do you feel right now about your own leadership skills and styles? As you read the lists and the comments by Gill, how did you rate yourself?

If you didn't give yourself high marks, don't despair. You can learn! Social psychologist Bernard M. Bass points out that we learn leadership in a variety of ways. Among these are the following, stated in Ralph M. Stogdill's *Handbook of Leadership:*

- coaching by an immediate superior
- guided job experience on a planned basis
- training as an understudy or as an assistant to a high position
- serving a leadership apprenticeship
- rotating through a variety of jobs by planned transfers
- placement in a special trainee position
- special project assignments
- participation in trade or professional associations
- involvement in civic projects
- formal classroom lectures
- workshop exercises
- feedback from peers, subordinates, clients, and superiors at work
- case or problem discussion groups

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[4] James Gill, 'Educating for Leadership', from *Human Development*, 1983, Vol.4.

- role playing
- simulation games
- computer-assisted and programmed instruction
- sensitivity training.[5]

Do you want to lead others effectively? Do you want to achieve results with and through people? It can be done—and you can do it. Want to know what it takes? (Don't let the list scare you. It may sound impossible, but you can learn.) To be effective, you have to develop good human relationships, have a broad understanding of human nature, develop and use certain leadership skills, and set a deliberate course of action.

That may still sound overwhelming, but as you go along, you will see the possibilities for you.

In *Supervising People,* George Halsey sums up the idea:

It has been demonstrated time and time again that almost any person of normal intelligence and sincere desire to be of service to people can acquire considerable skill in the art of supervising people, if he will study its principles and methods and apply them thoughtfully, conscientiously, and persistently.[6]

Most of us know that the good captain of an athletic team practices long hours and concentrates on every phase of the game. Those of us who want leadership positions must do the same. Positive leadership brings about the best results when we make it an intelligent, thoughtful, planned, deliberate, and continuing process. Leadership makes demands on people and we must also remember that people are complex. Their reactions often puzzle us. The ability to lead people and to guide their energies towards achieving a goal is the most vital factor in the success of enterprises and with human beings.

Leadership carries a heavy burden of responsibility, but at the same time it can be exciting and stimulating. Think about it a few seconds. When we can provide a sense of direction, isn't that exciting? We get stimulated when we offer organization, guidance, and accomplishment. We also have the satisfaction of winning—the way some people do with sports. The more we enjoy it, the more time, attention, and resourcefulness we devote to it.

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[5] Ralph M. Stodgill, *A Handbook of Leadership: A Survey of Theory and Research* (New York: Free Press, 1981).
[6] George Halsey, *Supervising People*, quoted by Ray A. Killian in *Managers Must Lead* (New York: American Management Association, 1966, p.21).

Unit 1 Workbook

Dr. James Engel:

This is unit 1, entitled, "Oh Lord, Can I Be A Leader?" This is the first of a series of discussions of one of the most important subjects on the minds of almost everyone around the world: leadership. I can't tell you how many times I've heard people say things like: the world is out of control and nobody's in charge. This is even more true of the church than the world at large. I often hear the lament, "Whatever happened to the kinds of leaders we used to see?"

Perhaps those asking this question have in mind leaders such as Reverend Stephen Ogulu. The underlying issue here is: what kind of leadership are we calling for? Do we want a big-boss such as Stephen Ogulu?. Here is a man who has accomplished a lot but has some real shortcomings as well. Is that what we mean by leadership? Or how about someone that really is not a take-charge person, but works much better in teams? Can that person be a leader? What do we want when we ask for real leadership in our world today?

A significant problem arises here because the world's concepts of a leader and the concept of a leader mentioned in Scripture can be very different things. Furthermore, the cultures in which we live have much to say about what we think of when we use the term leadership. This all gets intermixed. As Christians our problem has been that we haven't taken the time to try to understand and see what Jesus really has to say to us about leadership. Well, that's the purpose of this whole series of units. We intend to look at all the basic aspects of leadership.

Today the call from many sources is for 'servant leaders.' All of us have heard this term. You probably have listened to sermons; you may have spoken on this yourself; you may have read books on it. But the term is a very difficult one because it is often discussed and affirmed but not defined. What we're going to try to do here is to analyze these issues and see if we can come down to what God is actually trying to say. I'm sure you would agree that this subject truly lies at the very heart of all that we're trying to do when we carry out the mandates of Jesus Christ.

One thing I have so clearly in mind is what I heard Christian leaders in one Central African country say. We had met for several days discussing the big issues facing the church today, particularly church growth and evangelism. As we talked about these matters, we looked at the obstacles. Continually, one person after another indicated that our problem today is the leaders. The leaders are take-charge, big-boss people, and they seem to be a major obstacle, causing the church <u>not</u> to move forward. A very strong statement, this. This is what we really want to look at in some detail. Again, the world's concepts of leadership and the concepts of Scripture can be far apart.

Well, let's look at reality. The story of Victor Osco, and Kingdom Signposts Ministries, and World Ambassadors for God, WAG. These are fictitious; or are they? You may wonder whether I knew your situation as you read this story. It's not based on any one story, but I'm sure you would agree that it describes much of what's going on in the world today—and may be in your own organization. As this story continues, you will learn to know these people quite well. You will be meeting a number of additional people as we proceed and watch them try to solve their challenges.

But let's start with poor Victor. Victor has stepped in in a most difficult situation. He's following the very strong leadership of the recently retired General Director Stephen Ogulu. Do you know someone like Stephen? I think if we were sitting across from each other, we would begin sharing. I could tell you about hundreds of Stephens that I've known, and you might be able to do so also.

Now I would like you to think some more about Kingdom Signposts Ministries. So would you please turn to the next page in your workbook There I ask you once again to return to the reading entitled, "Oh Lord, Can I Be A Leader?" And here's what I'd like you to think about. Reread this, and ask yourself what do you think Reverend Stephen Ogulu really assumes about the people who work for him? What motivates them? What do you think he has in mind as he's saying, "I'm in charge to lead this group, and I have these particular people to lead"? I think you may be able to infer this from the patterns of behavior that you see. So what do you think motivates them to come to work today, each day, and how do you think Ogulu feels. How do these people who work for him feel about the work? Is it seen as a curse or a burden, a blessing, or what?

1. Turn once again to the reading entitled, "Oh Lord, Can I Be A Leader?" (p. 4) Focus on the recently retired Managing Director, Rev. Stephen Ogulu. Write your responses to the following questions as to **the motivations of the people who work for him**:

✍   What do you think Stephen Ogulu assumes about the people who work for him?

✍   What motivates them to come to work each day?

✍   How do these people feel about work? Is it seen as a curse or burden, a blessing, or what?

After you have filled out your own answers to these questions, you might wonder what Dr. Engel thinks and sees in this story about how people are motivated at work. You can find his reflections on p. 23 and can compare his perceptions with your own. Read this before continuing.

Dr. James Engel: All right now, if we have a clear sense of the assumptions Reverend Ogulu has (and we can only assume these), what kind of leadership do you feel that he would have to undertake in order to lead workers with such motivations? In other words, how would he look at them? What sort of lenses would shape his perception of them? What would he say in order to get work out of such people with those motivations and view of work? What would he say a good leader must do in order to succeed? In the box below, think about Ogulu and what you think he would say about the following question.

2. Based on these assumptions about others in the organization, Rev. Ogulu formed his concept of **what he must do to be an effective leader**.

✍   If Rev. Ogulu were asked to define what leaders must do to be successful, what do you think he would say? Take your clues from his actions.

After you have filled out your own answers to these questions, you might wonder what Dr. Engel thinks and sees in this story about how people are motivated at work. You can find his reflections on p. 23 and can compare his perceptions with your own. Read this before continuing.

Dr. James Engel: There are more things we could say along this same line here, but this is really what we're referring to by the term "big-boss" leader. This is the take-charge person. Here's what I want you to think about. I want you to reflect on just what you're observing around you in your country, in Christian agencies, in churches, wherever you see leaders. Would you say that what we've discussed (these views about what motivates people who come to the job and what leaders see as necessary to do in order to be effective) are common viewpoints where you work and live? How does that compare with your own views? Do you see any differences here? I really want you to reflect on this. Look at your own experience. Perhaps you should look at your own viewpoints and how you, as a leader, work with others. Stop and give it some thought.

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3. Stop and reflect on what you have just learned. Answer the following two questions about **these views of motivation and leadership effectiveness**:

✎   Would you say these views of human nature and leadership are common where you work and live?

✎   Compare these assumptions against the example of Jesus Christ. Where can you detect similarities and contradictions?

Dr. James Engel: Oh, I'm sure you would say that you see a lot of this. I spend most of my time in North America where I am based, but I'm in the world much of my time, and in the last 35 years I've probably spent a quarter of my time at least outside the United States. I've met with thousands of Christian leaders, been in different Christian organizations. And I have to say that the big-boss leadership is fairly common (even if it may not be common where you work). You should not misunderstand me. I am not saying that such a person is a dictator. The big-boss leader can be also very benevolent. But I want you to keep in mind the prevailing, underlying theory of leadership is, "I, as a leader, must get you to do what I want you to do. I am in charge."
    A next step is for us to more seriously consider the example and teachings of one of the greatest leaders of all time: Jesus Christ. Our question is: to what extent can we see in him a pattern of leadership that is similar or very different from the one Ogulu models for us. On the next page I want you to spend some time doing Bible study and critical reflection. We want to think through the example of Jesus and His Kingdom values, as revealed in Scripture. There are four categories of verses here; I want you to look them up, and try to write out in the answer box what you think is the central theme for each set of verses. Do this maybe using just one or two sentences. What do you think Jesus assumed about the motivation of his followers, the twelve disciples?

4. Here are four sets of scripture passages. Please take each category, one at a time, and look up all of the verses in each. When you are finished, try to phrase **the assumptions of Jesus about the motivations of those who were His disciples**. Do this using only one or two sentences in each category.

Category 1: Genesis 1:26-27; Matthew 25:14-29; Ephesians 2:10

Category 2: Colossians 3:23-24; John 15:8

Category 3: Luke 10:1-12; John 17:6-19; Luke 15:11-32

Category 4: Matthew 7:15-23; Luke 6:46-49

After you have filled out your own answers to these questions, you might wonder what Dr. Engel thinks and sees in this story about how people are motivated at work. You can find his reflections on p. 24 and can compare his perceptions with your own. Read this before continuing.

Dr. James Engel: No wonder Christ could talk about servant leadership. Servant leadership focuses on equipping, unleashing of people by serving them. Catch the word—"unleashing" of people. It's like taking the constraints off of people who have been forced to walk in line without thinking and say, "Take responsibility. Fly!" That's what Jesus really set out to do with all of us, to multiply Himself through us. What a different concept of leadership he will have.
    Once again, let's look to Scripture. And we'll have three passages of Scripture here, or three categories, once again. And we'll see what each set of verses says to us. These are on the next page in your workbook. Try to summarize what these three are saying in terms of Christ's perspectives on leadership:

5. Here are three groupings of scripture verses, each of which sheds light on **Christ's perspectives on leadership**. As before, look up each verse and try to summarize the main points into a statement of one or two sentences.

Category 1: John 15:16; Genesis 12:1-3; Joshua 1:1-2, 6

Category 2: Luke 8:10; John 15:1-17; Ephesians 4:11-16; Matthew 4:19-20; John 1:35-42

Category 3: Luke 12:4; Luke 22:39-45; John 15:14-15

After you have filled out your own answers to these questions, you might wonder what Dr. Engel thinks and sees in this story about how people are motivated at work. You can find his reflections on p. 25 and can compare his perceptions with your own. Read this before continuing.

Dr. James Engel: Where does servanthood come from? Servanthood—who's being served? Jesus was serving them as He developed them. Developing them to do the work of the Kingdom. Look at His method. He had twelve. One failed Him. If you want to look at the organization He built in His lifetime, it wasn't much. But what else in history has changed the world any more than what he set up?

His method was not uncommon in the ancient world, certainly not in the rabbinical tradition. But Jesus elevated it to a unique plane never again equaled. He first put His focus on people, not on a program. Also notice that He laid aside His divinity. He became man. He grew as we did and do. He experienced all our common temptations and cared enough to model the Way. My goodness, what a sacrifice! He left us a model.

We also have a difficult set of passages about the example and model of Jesus. I want you to think about them in this next exercise. On the next page we find some profound and powerful words. Jesus is the model for the words of the Apostle Paul. Paul tells us to esteem one another as better than ourselves. This notion appears in two passages: Philippians 2:1-11, and Romans 12:3-8. These are complex and wonderful passages. I want you to look these passages up in the Bible and decide for yourself what you think Paul really meant by them. If anything runs against most of our cultures, this set of passages really does. Ask the Lord to illumine your mind as you study His Word here. Write your answers before reading what I see in them.

6. Jesus modeled the later words of the Apostle Paul who told us **to esteem one another as better than ourselves** (Philippians 2:1-11; Romans 12:3-8). These are two difficult passages.

?   Look up these passages and decide for yourself exactly what Paul was saying to us, as leaders, when he told us to esteem others better than ourselves.

After you have filled out your own answers to these questions, you might wonder what Dr. Engel thinks and sees in this story about how people are motivated at work. You can find his reflections on p. 26 and can compare his perceptions with your own. Read this before continuing.

Dr. James Engel: Now it's very easy to say all these things and quite another to make them become a reality.This has been a major problem for me. But we need to come to grips with the essence of how we can escape it, and the answer lies in brokenness. I want you to spend some time on Psalm 51:1-19. What do you think David really meant here, when he was talking about brokenness? Please give this really prayerful thought. God has much to say.

7. Read **Psalm 51:1-19** and answer the following questions on **"brokenness"**:

?   What do you think David really meant here when he was talking about brokenness?

Much to the surprise of many, servant leadership now is the "hot topic" in secular management circles, even though it radically contradicts the self-seeking tendency of human beings.

?   What reasons can you give to explain this development in management thinking?

After you have filled out your own answers to these questions, you might wonder what Dr. Engel thinks and sees in this story about how people are motivated at work. You can find his reflections on p. 27 and can compare his perceptions with your own. Read this before continuing.

Dr. James Engel:

Now, the leader relationship with another person is not one of power and control. Rather, it's one of discipling. It's one of asking the question, "What can I do to help <u>you</u> be effective?" Have you ever had a leader come alongside you and say that to you? I have. Not long ago, right where I work. I had this happen. The first time in my life a leader has done that. What he said to me is, "Jim, I trust you." I was accountable to him, there wasn't any question here that he was the leader. I wasn't challenging his authority. He had authority. But he said, "I'm going to use that authority to help you be all that God wants you to be." That's the kind of leader that will unleash the power of the Church of Jesus Christ to rise to heights that we've never seen. Do you believe that? I do with all my heart.

Oh my, this is an interesting journey. Where have we gotten to with all this discussion? We've contrasted the world's view of human nature and leadership with Christ's views on the same subject. We see them to be in radical conflict. We also see that our cultural views of leadership can create very serious conflict with Christ's view. We're having to face the reality and importance of servant leadership – and our own practice of a very different sort of leadership.

What, then, is servant leadership? It is decidedly countercultural. It is mandated by God and it is not an option for those of us who choose to live by the Kingdom. You see, the older command and control leadership, epitomized by Reverend Ogulu, doesn't work in today's environment. It ignores the example and teachings of Jesus. In addition, it inhibits change. Do you realize what was happening in KSM? We will see this very soon in another unit. Stephen would not allow his people to make decisions by themselves. All that does is to stifle innovation. It keeps us just like we are.

You will sense that what's happened in KSM is that it has moved a long way from where it started. It is now in a crisis of effectiveness. You'll see this come up very soon, as we advance. We're all confronted with the tyranny of change today. If for no other reason, servant leadership is required in order to enable an organization to cope with the rapid change around us. That is one of the reasons the secular world has turned to servant leadership. But we have the mandate and teaching of Jesus. His mandate and model is an even more important reason than change.

A friend, Knud Jorgensen, talks about an African proverb. In it life is visualized as a river. A man stands in the midst of the river with his back turned to the current, looking downstream. All he sees is what has already taken place. He does not see what is coming. Now I would not concur that that is just an African or Asian problem. It is the problem of KSM. It hasn't changed since missionary days. Its leader has been standing in the middle of the river, maintaining it just as it is now. In the meantime, he is growing in his power. At the same time the power of God is being squeezed out of this ministry. This wasn't his intent, but that's what happens.

We're restoring a climate of trust today. If we can do this in the secular world, why not in the spiritual world? You notice I haven't given you a definition at all of leadership yet? I wonder if that's been apparent? How could this be? A university teacher not starting with a definition? Well, we've talked about leadership in various components. Now I would like to give you, oh, maybe not a definition, but a way to look at leadership.

On the next page I will seek to highlight several of the key things that mark an effective leader. You will find a chart there.

An effective leader unleashes the power of the people of God. Agree? It doesn't mean that the effective leader stands up with authority and says to the people of God, "Carry out my dream!" He or she will influence them. <u>A leader will give vision</u>, to be sure. But notice: leaders challenge the status quo and stimulate change by inspiring a vision of what could be and encouraging others to follow as it becomes <u>their</u> dream.

So note some important elements. One, it is not dictation by a leader: "Do what I say should be done." It is us, as the body, being impacted by a vision, and a vision that's communicated so that you and I can see it and say, "Yes, I see my part in this." That's going to mean paying great attention to what other people say. This means all of the others in the body of Christ, not just the people at the top. It means listening to others one works with.

Number two, A leader <u>empowers others</u> through inspiring, equipping, and motivating them to be productive and fulfilled as they express their giftedness and passions. That's what Jesus did. He empowered you and me. I should say it in the present tense: He empowers us even now—it's the ongoing ministry of the Spirit.

Lastly, <u>an effective leader orchestrates</u>. I'll explain that, but think about the word: "orchestrates" all resources, so that organizational vision is fulfilled. I like the notion of orchestrates. Can you have in mind a conductor of a musical group? Maybe they're singers; maybe they're instrumentalists. The conductor makes it work together in harmony to accomplish something; uses the resources well. What this says is, fundamentally, two big things emerge when a leader is effective. Organizational vision is achieved; "Yes, we accomplished something!" Number two, people are productive and fulfilled. Isn't that amazing?

Because in KSM, people are not productive and fulfilled. Did you notice that? Quite the opposite. Well, this is servanthood, isn't it? Unleashing and empowering.

AN EFFECTIVE LEADER:

- Challenges the status quo, inspires a vision of "what could be," and enlists others by appealing to their values, hopes, and dreams.
- Empowers and unleashes others through inspiring, equipping and motivating them to be productive and fulfilled through meaningful expression of their giftedness and passions.
- Coordinates and blends combined efforts in a positive, productive manner, which will result in fulfillment of organizational vision and mission.

Dr. James Engel: Now our last point. Let's go back to our friend Victor Osco. Here is a man who is crying out with frustration as a new, emerging leader. He sits there and he looks at the example of his uncle, the esteemed Reverend Ogulu. There is much in the example of this man that is worthy of emulation. There's some that's not. Victor cries out: "I'm not like that. Can I be a leader?"

There are some who say that only certain people can be leaders. In their view leaders are born, not made. What I would like to suggest is that leaders are both born and made.

Pay attention since this is particularly important. There are three really important things we're going to try to say together as we explore this.

First of all, every one of us can be a leader. We will see in the next unit that Victor is a different sort of leader than Ogulu. In this case, Victor is a team builder. As a matter of fact, that's just what this organization needs at this point – a team-building leader. You're going to see in the next unit that he can be a leader. Everyone can be. God makes each of us differently from others. All of us have different behavioral styles and temperaments, but we all can be leaders.

Second, God equips us with the gifts and temperament to be all He wants us to be. We need to recognize those differing gifts and temperaments and not think only one sort of giftedness and one sort of temperament qualifies someone to lead.

Third, essential leadership qualities and practices can be learned. Yes, my friend: all of us not only <u>can</u> be leaders, but in our own right we <u>must</u> be leaders. Each of us is different. One thing we will do in the next unit is celebrate the fact that we're different. Thank God for that! What if we all were Ogulu's? That would be a loud, noisy place if you had a bunch of big bosses yelling at each other! No, we're different; thank God for it! We will celebrate that!

LEADERS ARE BOTH BORN AND MADE

- ✓   **Everyone can be a leader.**
- ✓   **God equips us with the gifts and temperament to be all He wants us to be.**
- ✓   **Essential leadership qualities and practices also must be learned.**

Final Assignment

Dr. James Engel:

Now for your assignment. The purpose of these final assignments is to stimulate you to apply what's been learned to your context. Ideally, through the leadership series, we hope that you are in a situation where you have a mentor or a friend. This might be someone who has been assigned to you or someone that you know well to trust with sensitive matters. This is someone who can help you think through these matters of leadership. We particularly want you to interact with someone or a group when working on the final assignments. They are to be shared with someone if at all possible. You want to share your thinking with a study buddy or mentor and say: "Am I thinking right? Help me understand myself. Guide me a little bit."

You will find the final assignment on the next page. It asks you to reflect on what you have learned throughout this unit – and asks you to write out your thinking on three questions.

Carefully now, **examine your own assumptions about leadership** and the way that you have expressed these in the past.

1. Would you say these are closer to the older top-down, command style of leadership that we saw with Reverend Ogulu, or to the servant leadership style which everyone's talking about now?

2. Expand what we already asked you to begin. **Can you point to any assumptions or practices in your own life which are not consistent with the model provided by Jesus?** I want you to really be honest here. And perhaps you would even feel confident to sit down with some of your own people, whom you trust, and say to them, "Would you just listen to me as I ask you a question?" And then ask them, "What can I do to help you be more effective?" I think you'll learn a lot about yourself.

3. **What areas of change is God laying on your heart as you do this**?

Let me say this, my friend, all of us are still in God's school of leadership development. We will be all our life. We're all imperfect; we're all learners. We need to be honest and admit this to each other. Our biggest problem is with leaders who think they've got it together and can't be vulnerable. So if you're struggling with this, don't be hard on yourself. If you see past failures as God turns the searchlight on your life in the spirit of Psalm 51, praise God! You see, God leads us by these very things.

For much of our life as leaders, God is in the process of working in our lives to make us what He wants us to be. It's only later that we see God really begin to use us. I can look back on my own life and see that so clearly. God uses us all along, but realize that He allows us—because He loves us—to grow, fail, learn, and He's always there. All the way through here we will be celebrating the fact that we are serving a God who loves us more than we ever could imagine. There's nothing we can do that would interfere with His love, no matter what failures or difficulties we've had. Together we're going to ask God to really bring about major change.

Now it might not be radical in your case, but I know as I work through all this material I continue to learn; God's searchlight continues to shine. May God bless you as you contemplate this unit at the end here, and those which are coming forth. Let's end in a moment of prayer together.

Father, I pray for my brother or sister, I can almost just see a person on the other side of the globe, who is my colleague in the Lord, with a desire to be all that God wants us to be. Lord, will You honor this desire as we share together. In the mighty name of Jesus, Amen.

Your Final Assignment

Carefully examine your own assumptions about leadership and the way in which you have expressed these in the past.

1. Are these closer to the older top-down, command style of leadership or to servant leadership, which now is being recognized as superior?

2. What assumptions and practices can you identify which are not consistent with the model provided by Jesus?

3. Of these areas where change might be most needed, which are the greatest priority?

Dr. James Engel's Reflections on the Questions

1. <u>Dr. Engel's reflections on the case study and Ogulu's view of **the motivation of those who work for him**</u>:

I think there are some real clues in this story, if you really look hard enough. Here's what I think he would say…why don't you turn with me to the next page in your workbook. I've jotted down what I see in the actions and behavior of the characters in this story; you may see other things too, but several stand out. A very common assumption of a person who assumes the dominant leadership style of Reverend Ogulu is that people look upon work as kind of a survival necessity, or maybe a curse. It's something you have to do, but you wish you didn't have to do. I remember working at jobs where I felt that way, particularly as a construction laborer. I hated every minute of it. If that's how we view work and bring that attitude to the workplace, then a certain kind of leadership is needed to manage and lead people with such an attitude.

Secondly, I think Reverend Ogulu might say—and we could understand why he would—that people can't really be trusted to do what you want them to do. After all, he has seen embezzlement. Frankly, here was a person he trusted who wound up doing him a gross misdeed.

Thirdly, when you start to trust someone and rely on them, the chances are that they will take advantage of you. Frankly, I think we can understand why Reverend Ogulu might have these kinds of points of view. Actually these are the assumptions of a leadership theory called "Theory X." This is a strange name for such a theory. In a later unit Terry Sparks will come back and review this same material, and he will use the term Theory X, basically saying that these are people who have to be forced to do the job because they view their work so negatively.

**SOME ASSUMPTIONS ABOUT MOTIVATION SHARED
BY MANY IN LEADERSHIP POSITIONS**

- **Most people look upon work as a survival necessity or "curse" rather than a blessing.**

- **You can't trust people to do what you want them to do.**

- **If you trust people too much, they will take advantage of you.**

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2. <u>Dr. Engel's reflections on what Ogulu would think as to **what he must do to be an effective leader**</u>:

I think probably Reverend Ogulu would do as most of us would do, if this were the way we looked at our people. He would become the big-boss. I remember when I was working on the construction gangs—I hate to admit this. It was in my teenage years, I was not a Christian. Every time the boss was out of sight, we all sat down on the job. We did everything we could to do no work. So what did the boss have to do? When he showed up, you can bet that things happened. And you could imagine that he might even do certain physical things to induce us to work.

Probably this is how Ogulu thinks then. He probably would say that the top leader has to assume authority, based on the position. And that it doesn't matter what you think—you've got to obey what that guy or that woman says. And then we would go from there, that the leader would have to do just anything to make sure that everybody does what they're told. And how do you make sure they'll do what they're told? You either reward them or you punish them.

In the leadership literature, this is referred to as "the carrot and the stick." You know the old story found in most parts of the world about the farmer who sat on the back of his donkey, and the only way he could make him move was to put a big long stick out in front of him with a carrot hanging on it. The poor

dumb animal thought if he'd move forward, he'd get the carrot. Of course he never did, but he kept moving forward because of the hope for that reward. Or the other way would be, the only way you can get that animal moving is to hit him as hard as you can.

Frankly, haven't you been in situations where leaders have treated you exactly that way? They will either reward you, hold out the wonderful things that will happen if you do this, or they'll threaten you. But the net effect is that they are getting you to do what they want you to do. Understandable, isn't it? And leaders like this would say, I'm sure, that life is lonely at the top. You don't make friends with these people who are working for you. If you make friends with them, they'll take advantage of you. Keep your distance.

COMMON ASSUMPTIONS ABOUT WHAT LEADERS MUST DO
IF THEY ARE TO BE EFFECTIVE

- The leader must assume authority on the basis of either the position he or she holds or the power of personality.
- People will do what you want them to do only when motivated by reward or threatened by punishment.
- Leaders must define organizational vision and direction, and convince others to join in fulfillment of that vision.
- Leaders must avoid close relationships with those who are followers; life is lonely at the top.

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4. Dr. Engel's reflections on **the assumptions of Jesus about the motivations of those who were His disciples**

I've gone through these verses myself a number of times and just did this a very few hours before writing this. I continue to see some very similar things. On the next page, in my answer box, you can see how I worded this. You and I would have, I'm sure, different ways we would put it. But I think we would see much the same things. I believe we would agree that the *first* set of verses talk about how Jesus views people and their motivation for work. Scripture says that people are made in the image of God and they're called to view work as a ministry, not a curse; as a blessing not a burden. They're called to view work as a place where they don't have to just follow blindly what they're told, but where they can use creativity, reason and decision-making power.

You see, the heart of this says that work is as meaningful as love and friendship. These verses tell us that all of us have a desire for significance–that we want to be significant in our life and ministry. We don't want to do what I did on my laboring job. It's very self-demeaning for a person honestly to admit that I go to work to do as little as I can do. Such an approach to work does not contribute to a sense of self-esteem or self-worth. No, Christians are commanded by God to look at work differently. This is a desire for significance. I like what Christian author Richard Foster says. He says we should always perform our work before an audience of one—our Lord—not for personal achievement. Now that's pretty exciting because it says anything—even menial tasks, like physical laboring—is a place for us to express our significance and to work in the light of our creator God.

I think the *second* set of passages says people are motivated to perform with excellence and recognition, that everything is to be done to the glory of God. My goodness—everything to be done to the glory of God! In a sense, then, work is a sacrament and a ministry in its own right.

Let me pause for just a moment and ask you to think ahead. I think you can already begin to sense how differently a leader would relate to people with these viewpoints versus the kind of thinking I had when I was a construction laborer. You wouldn't have to use the stick to motivate a person who thinks this way. Agree?

Thirdly, we see that Jesus wanted His people to grow and develop. The only way this could happen is if they're given freedom both to succeed and fail. So Christ discipled them, turned them loose, and spent His life alongside them. Now He was realistic. He knew some might fail Him. He faced the risk that I'm sure Stephen Ogulu felt: "If I trust this person, he might fail me." Yes, Christ had people fail Him. But what I see in these scriptures is that Christ's concern was more about His people than it was with the specific ministry at the moment. His central objective was to develop people for the work of the Kingdom. That

is what He focused on. He knew that they had to be allowed, like small birds, to stretch their wings and begin to fly. Look at the confidence He had in His disciples in His high priestly prayer in John. My goodness, no wonder they followed Him: He believed in them.

Would you work differently for a leader who said, both by actions and words, "I love you, I trust you, and I'll do everything I can to make you effective"? Would you work differently for that leader than you might for someone who seems to say to you, "I really don't trust you"? I'm sure you would. I know I would.

I think *the last* thing we would see from these passages is that, as Christians, we're obliged to be good stewards. We have a responsibility. What I did in my laboring job was not honoring to God. We will be held accountable. But this has none of the sting to it that the accountability would in this so-called Theory X that we just looked at (the notion that people are lazy and not very motivated to work hard), because that conveys mistrust. This just says to us, we are stewards. And what a different viewpoint about people—my goodness! (return to p. 16)

**Christ's Assumptions About the
Motivations of His Disciples**

- People are made in the image of God and are called to view work as a ministry in which reason, decision-making power, and creativity are used to their utmost.
- People are motivated to perform with excellence in recognition that everything is to be done to the glory of God.
- People will not grow and develop unless they are trusted and given freedom both to succeed and to fail.
- Christians are obliged to exercise good stewardship and will be held accountable.

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5. Dr. Engel's reflections on **Christ's perspectives on leadership**

I believe the *first* set of verses basically focuses on the authority of God. In the box following my comments I've tried to outline for you what I see as the main points from these scriptures. According to Christ, the leader is appointed by God and gets authority from that alone. Reverend Ogulu seem to think about his position differently. I imagine he was thinking: "I am the one who's on top. By virtue of the position that I've got, you must obey."

Now that really is not Christ's concept of leadership. We're all appointed—each one of us who are leaders—by God. Our authority comes from Him, not simply by virtue of position we hold, the office we occupy—and most certainly not by virtue of what culture says about leadership. Culture may say that the leader has all the power. I don't believe God says that, in that narrow sense. Leaders have power and authority, to be sure. But what is crucial is how it's exercised.

Look at the *second* category of Scripture verses. I think these focus on the fact that God's people are called, enabled, equipped, given every opportunity to perform. In other words, God builds into us gifts, abilities, motivations. The job of the leader is to come alongside of us, equip us, help us to be all that God wants us to be. We saw that Jesus did not hesitate to send disciples out after they were equipped. He took the time to equip and encourage. He taught by His daily life; He loved and admonished. This was in the very best tradition of the rabbis of His day. Today we would call Him a mentor.

Let me share with you here a very interesting Chinese proverb. Listen to this carefully. It says: "Of the best leader, when he is gone, they will say, 'We did it ourselves.'" The leader set them free. The leader equipped them to do the tasks they were called to do. Jesus also recognized that the real work of the Kingdom is within the body of Christ. We have a passage in these verses that reflects this notion. It's not individuality; it's an orchestration of all of us together. What a powerful thing that is. No wonder He could talk about His body on earth.

One other thing is here in the example of Jesus. Remember how He lived with His people? He viewed them as friends. They weren't servants. He said that at the end of His life. They weren't people that He had to somehow force them to do their tasks. He taught them. He built them. He interacted with them in a spirit of openness, humility, and vulnerability. My goodness, to call us friends! He says we're friends. What a significant statement from the Lord of Lords!

You talk about our leader, Jesus, with all power—did He ever lord it over us? Not at all. His approach was serving. He was willing to be vulnerable when necessary. Look at the garden, at the very end of His life, when He could say, "Sit with Me, I'm in terrible agony. Terrible agony." Now there was no big-boss here, sitting apart from them. No, they lived together. What a wonderful way of teaching. We will use a term for this; Jane Overstreet will discuss with you in a later unit the whole subject of mentoring. Mentoring is working with people to help them develop. (return to p. 17)

CHRIST'S VIEW OF SERVANT LEADERSHIP

- A leader is appointed by God and assumes authority from Him.
- People must be equipped, enabled, and given every opportunity to perform in a manner consistent with their gifting and uniqueness. Ministry is an outcome of successful enablement.
- Successful leaders view others as friends, not servants, and interact with them in a spirit of openness, humility, and vulnerability.

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6. Dr. Jim Engel's reflection on Paul's words that we are **to esteem one another as better than ourselves**

I'll be honest with you. I have thought about these passages almost daily. I've been a believer now for just over forty years. I became a believer at age 31, coming from the other side with some really clear changes, and these verses have given me a great deal to think about. In Mark 10:42,44 Jesus said, "The rulers of the Gentiles lord it over them, and their high officials exercise authority." And then He went on to say, "Whoever will be first will be your slave." In other words, put the other person's interests first. Or, as Peter said in 1 Peter 5:3, "Be an example to the flock."

In this modern age of self-esteem I don't believe Jesus was telling us that we should esteem ourselves poorly. I don't believe He meant that. I think He said, "Look, you're sons and daughters of the King. You have everything you could ever want. But when you compare yourself with others, put their interests first." Now that is a teaching that few leaders you and I can identify will really live by. Nothing is more difficult.

I've had a couple of people in my life who have done this with me—they've been my mentor. I will tell you, and one person comes to mind in particular, I would die for that man today. Because it's exactly what he did. When I last spoke to him, he said, "Jim, you've gone way beyond what I ever could." Now I don't know if that's true. I'm repeating his words. But he said, "You've gone way beyond what I ever could. You've outshone me and I rejoice in it. I'm glad I had the privilege of working with you." What a concept! Because most of us would be threatened by the success of another.

You see, what it's saying is we gain influence with others by giving away our personal power to control them. Giving away power. In Unit 3 we look seriously at the problem of power-seeking. I want to prepare you for it, because I believe that leaders seeking personal power is the source of much that's wrong with the church and other organizations today. Power hunger is so insidious. It's something all of us face. I will be telling you my own story of struggle with it. I am not sitting in judgment on those poor leaders caught in the clutches of power-hunger – as though I never had such a hunger myself.

At this point in our time together, I hope my telling you that it's been a struggle will not cause you to lose regard for me. I need to say, my brother or sister, it is time we are honest with each other on these issues and admit our struggles and shortcomings to one another. Our problem is we have swept this stuff under the rug. We have allowed leaders to dominate. Out of absolute conviction of the Holy Spirit I'm prepared to say that the net result is outright sin!

We're standing in the way of what God wants to do when we do not follow the model of Jesus and the words of Paul on this matter. That's how important it is. (return to page 18)

7. <u>Dr. Jim Engel's reflection on **Psalm 51:1-19 words on brokeness**</u>
      I think we could draw a great deal out of this. It seems to me that David was trying to escape from himself, wrestling with the issue of a part of him that was not working. We need to come before God with a spirit that says, "I really can't do it" or that confesses, "If I'm trying to control it, if I'm trying to do it in my own power, I'm probably standing in Your way." This psalm puts a searchlight on us and says we should walk in truth about ourselves. We should be aware that our tendencies are not God's tendencies. It is not natural in today's world to be a servant. Only broken people can be that. We are speaking of 'broken' in the sense that we realize our own problems (not in the sense that we are broken down and simply don't work).

      I believe that Reverend Stephen Ogulu, whom we will meet again and again, is basically a good man. This is not a bad man. We're not trying to set up an ungodly example here. I believe he is a man who's lost the power to see himself. As we proceed you will learn more about him. Brokenness requires walking in obedience to revealed truth without trying to advance personal power. This is what Jesus did.

      This is countercultural, to be sure. This is not what our cultures elevate as the ideal style of leadership. But I want to say something here. If you were to read the secular literature on leadership today, you would be shocked to see what it says. Because the term used most often—and you're going to be surprised—is servant leadership. It's saying the big-boss style is out. The job of the leader is to empower and equip and guide other persons to unlock their creativity. This is the secular world saying this, the business world! It has no reference whatsoever to such servanthood as Jesus talked about. But it's saying the good leader is the one who sets other people free to pursue excellence. It says this for a reason—our world has changed radically. To keep up with the times any organization must empower its people to do all they can to change and respond.

      This changed perspective on leadership is forced by circumstances. The books scream it, leading the famous management expert Peter Drucker to say, "The secular world is at long last discovering what we've known all along, that there's nothing in the world of management that's not been talked about and lived out through the life of Jesus." Interesting, isn't it? We're back to Jesus. Here we are in the Christian movement with its churches and its agencies in much of the world, going by the world's standards of leadership, when Jesus says we're to serve.

      Now what are some marks of brokenness? Here's a few that are a little difficult. The desire to say, "I'm sorry." Can you imagine a leader saying, "I'm sorry, I failed"? Until a leader can say this, the leader is not broken because we see ourselves as almost the invulnerable ones. What a tragedy. This openness and honest is something that has kinship to another attitude: the attitude of gratefulness when somebody corrects us.

      You'll be meeting various members of our little team that work together here. You'll be meeting Jane Overstreet, Terry Sparks; we'll talk to you about various things. But I can tell you as we work together, we try to work together in mutual submission, openness, where we can rebuke when necessary. It's been a hard struggle for me, but I've come to appreciate the fact that, if I am failing the other person, I am sinning against them and not helping them to be all they need to be.

      A broken person will rejoice when God uses others. That's hard for a competitive leader, very hard. I've had periods in my life where I would like to have said, "Oh, I am rejoicing that my colleague here is successful." But I've had times where my colleague was outshining me and sometimes that colleague had been my student. Now what do you think of that? The student's doing better than his master. I remember a few agonizing times. My heart just aches to think about that.

      I think brokenness means a general openness and transparency, taking off these masks that separate us from others. Not baring our souls—I'm not saying that. But I hope you're beginning to sense something that we see in Jesus. It's a relationship. Servant leaders.

      How in the world are we ever going to be servant leaders? One thing I think that's very helpful for us here, as we draw to the end of this first unit, is to pray, as David did in Psalm 139: "Search my heart, oh God, show me the truth about myself." Because servant leadership absolutely requires accountability to other people. Absolutely <u>demands</u> that I am in a relationship with others. Maybe it's my board; that too. Peers, Christians—where I allow them the privilege to watch me and love me enough to call me to account when I'm not being what I should be. But at the same time, to encourage me when I'm growing. What a different spirit. (return to p. 19)

List of Story Names

Alex Campagna – fiery young writer and editor, hired as head of KSM's writing and design department; quickly fired by Stephen Ogulu

Ayub Campagna – applicant for the job of Director of Accounting for KSM

Bong Kim – Director of Production at KSM; leadership style: implementor

Carlos Campagna – brother of Alex Campagna, on Bong Kim's staff at KSM

Charles Ogulu – Stephen Ogulu's oldest brother, Chairman of KSM Board of Directors

Dr. Bulus Bulima – Vice Chairman of KSM Board of Directors; first son of the president of Kabuli

Evangelical Committee – umbrella organization of evangelical denominations and organizations for the nation of Kabuli

First Church – unofficial name for the First Church of the Elect and Redeemed; First Church commission: "*Proclaim the Good News to all Generations."*

Fred Mengistu – Director of Church Relations at KSM; leadership style: motivator/influential

Honorable General Ezekial Araphat Bulima – president of Kabuli

James Stephanos – hired by KSM as Director of Accounting; leadership style: designer/developer; long time friend, fellow clansman & classmate of Victor's

John – Stella's nephew; mentored by Victor

KSM – Kingdom Signposts Ministries, publishing arm of First Church; KSM mission statement is *"Fulfilling the Great Commission through the printed word."*

Kabuli Christian Council – representatives from 46 denominations in Kabuli; prepared a report about the spiritual & physical condition of the people in Kabuli

Maria – Victor Osco's wife

Moses Ashadu – on Bong Kim's staff at KSM; mentored by Victor

Peter Rubella – long-time WAG missionary in Kabuli prior to revolutionary times; founded KSM and was the original Managing Director

Rajendran Habib – Victor's friend who volunteered to help KSM with consulting service

Rev. Hezekiah Ogulu – Stephen Ogulu's father, who ruled his home with an iron hand

Rev. Stephen Ogulu – Victor's uncle; former pastor of First Church & former Managing Director of KSM; a Head Overseer of the Fellowship & Chairman of the KSM Board; Chairman of the Board of the Elect & Redeemed Church; leadership style: designer/developer

Sampson Kirunge – member of KSM Board businessman, Stephen Ogulu's Bible School classmate

Sharon Weganou – new member of KSM Board of Directors; businesswoman

Stella Senge – Director of Accounting at KSM; leadership style: motivator/influential; Stephen Ogulu's sister-in-law

The Fellowship – unofficial name for The Fellowship of the Elect and Redeemed, the 1st church in Kabuli

Victor – Rev. Victor Osco, Managing Director of KSM; former pastor for 12 years; member of First Church; leadership style: team player

WAG – World Ambassadors of God

Leadership: Making Human Strength Productive
Unit 2
Leader, Know Thyself

Development Associates International
in association with
The Center for Organizational Excellence at Eastern University

Leader, Know Thyself

Table of Contents

Unit 2 Learning Objectives

In this unit you will:
- Grasp the extent to which leadership styles vary from one person to another depending upon background, temperament, and culture.
- Analyze your own personal style in working with others, identify patterns of strength, and clarify areas in which you could cause tension for others.
- Develop ability to assess the styles of others as they interact and work with you, with special focus on potential sources of conflict.
- Develop sensitivity to ways in which your leadership style must be varied to achieve optimum results with those who differ from you.

Introduction

This unit is titled "Leader, Know Thyself?" It is about learning about your own and other people's styles of leading. God has made us each different in a way suited to the calling and ministry He has designed for us to accomplish. We believe that as you study this unit, God will use it to empower you to become a more effective leader. That is our hope and prayer.

The Method:

The methodology for this course may be new to you. It is long-distance learning. Most of us are used to studying by going to a classroom, listening to a lecture, taking lots of notes, then taking a test and promptly forgetting most of it! You don't need to go to a classroom to study this course; rather, you study right where you live and work. You don't listen to a lecture and take notes; instead you read the lecture in the workbook and respond to questions in your workbook. This method is unique because it is done at a distance after the classroom time—yet it is extremely interactive. We hope you will learn more because you are constantly applying what you are learning to your life and work.

You will discover that you are asked, from time to time, to reflect on something you have read or have to look up and read. There will be a box with a question for your critical reflection. You fill that in. Then, at the end of this unit, you can find the instructor's own thoughts on those same questions. It is important that you give your own answer before reading the writer's answer. On most of these matters we are not looking for the "correct" answer as a careful and thoughtful answer. You may find that you do not always agree with the writer – or that you have seen some additional things the writer has not seen or commented on. So take the time to reflect, write – and then read the writer's answer.

The Lecturers/Writers:

The lecture portion of this course originated from audiotape lessons by Dr. James F. Engel, Terry Sparks, and Jane Overstreet. This unit features the teachings of James Engel. His lecture sections are featured in this workbook unit.

Getting Started:

The first thing you need to do is do the reading of the material that starts just after this page.

To the Reader:

Welcome again to what we might refer to as "The Saga of Kingdom Signposts Ministries." We will be developing this story as we proceed from one unit to the next because it touches issues which are common throughout the world. It is not intended to represent an example of either "good" or "bad." Its purpose is to provide a realistic context in which we explore "Making Human Strength Productive." It does not represent any real individual but is a composite of organizations and leaders we have known in many places and times. While you may suspect, at times, you have met the central character, we can assure you that, despite resemblances, there is no individual we had in mind in creating Mr. Ogulu. In this part of the story, we are looking at leadership styles.

Chapter 3— Leadership Styles[*] by Anthony D'Souza

Leadership involves an inter-relationship between three elements:

1. The qualities, skills, and needs of the leader.
2. The needs and expectations of the group.
3. The demands or requirements of the situation.

This inter-relationship suggests that no one style of leadership is the best for all situations. The best style is the one most appropriate in a given situation.

Leadership seeks to meet the genuine needs and expectations of the group by performing required functions. Leadership is situational; that is, it depends largely on the demands of the task.

Leaders' styles change from group to group and from situation to situation. Exercising strong directive power provides effective leadership when groups lack a sense of direction or purpose. When groups have clear directions and function well, non-directive styles of leadership work more effectively. Groups sometimes need reorientation. At other times they need encouragement.

Studying leadership as a process, rather than as individual traits, helps us to recognize two major parts in the leadership process: first, task-oriented; second, relationship-oriented.

This second part concerns the maintenance of the group (i.e., feelings and relationships within the group as they accomplish the task).

Leaders need an awareness of both parts, and they also need to learn to strike a balance between them because they can easily and unknowingly overemphasize one or more of these aspects. To overemphasize the task results in short-term effectiveness and longer-range human problems. Overemphasis on maintenance of relationships results in groups so involved with their feelings that they neglect the task.

Leadership dilemma

Leaders often find themselves in a dilemma because they are people with unique patterns of confidence and fear that come from their life influences, education, experiences, and personal needs. They may want to be themselves, to be at peace with themselves, and to avoid the situations that make them uncomfortable. They may want to grow into their full potential while maximizing the potential of the people they lead.

Leaders also find themselves within a societal and organizational environment of constraints and challenges, of limitations and freedom.

The basic dilemma of leadership lies between what they believe desirable and what they can actually do in practice. Effective leaders ask themselves questions such as: How democratic can I be? How authoritarian must I be?

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[*] Reproduced from Anthony D'Souza, *Being A Leader* (African Christian Press, 1990)

They struggle with a series of dilemmas: Competition is healthy, *but* we must cooperate. We must get the job done and be efficient *but* I must listen to all points of view. We are pushed for time, *but* I want teamwork in decision-making—and this takes time. I can see opportunities for quick results in one-person decisions, *but* shared responsibility motivates better and brings about longer-lasting solutions (and I believe in the educational values of this process).

Leadership Behaviour

Let's look at the dilemmas of leadership in a behaviour continuum:
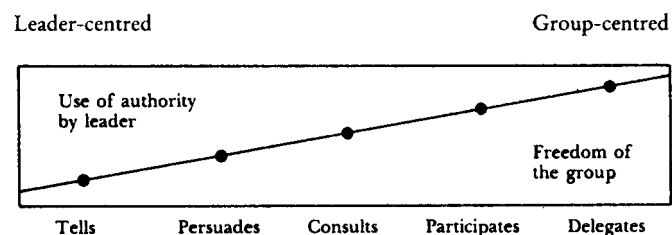
If we extend the continuum at either extreme we get autocracy or abdication. The 'autocratic' boss violates the values and self-respect of subordinates. The irresponsible 'abdicate' violates the concept of leadership that gets work done.

How leaders use their power affects both the productivity of the group and the freedom of subordinates. If they use less authority and power, the group members gain greater freedom in decision-making. When they use more power, the freedom of the group declines.

The diagram relates different kinds of leader behaviour to the balances of power between leaders and group members. The pattern of leader behaviour may range from 'leader-centered' to 'group-centered' depending upon whose assessment of the problem, interests, experience, and motivation dominates the decision.

Let's examine five typical patterns of leadership.

1. Telling. Leaders identify problems, consider options, choose one solution, and tell their followers what to do. Leaders may consider members' views, but members don't participate directly in decision-making. Leaders of this style may even use coercion.

2. Persuading. Leaders make decisions and try to persuade group members to accept them. They point out that they have considered the organization's goals and the interests of group members. They even point out how members will benefit from carrying out the decision.

3. Consulting. Group members have opportunities to influence the decision-making from the beginning. Leaders present problems and relevant background information. Leaders invite the group to suggest alternative actions. Leaders then select the most promising solution.

4. Participating. Leaders participate as members in the discussion and agree in advance to carry out whatever decision the group makes.

5. Delegating. Leaders define the boundaries within which to solve problems or accomplish tasks. Then they turn it over to the group to work out solutions or to implement the tasks.

Factors influencing leadership styles

Four important sources of influence determine the behaviour patterns that leaders will follow. Their interrelationships and influence on leadership style is demonstrated in the following diagram.

Personality of leaders

Personality of the leader
  His value system
  His confidence in his group
  His leadership inclination

Personality of the group members
  Their need for independence
  Their desire for responsibility
  Their skills, etc.

Nature of the task
  Its importance and complexity
  Its urgency

Nature of the environment
  Structure of the organization
  Outside pressures: social,
    economic, and political

1. Value systems. How strongly do they feel that individuals should share in decision-making? How convinced are they that the officials paid or chosen to assume responsibility should personally carry out the burden of decision-making? What relative importance do they attach to organizational efficiency and personal growth of subordinates?

2. Confidence in group members. Leaders differ in the amount of trust they have in other people. After considering the knowledge and competence of a group in dealing with problems, leaders may (justifiably or not) have more confidence in their own capabilities than in those of group members.

3. Leadership inclinations. Leaders differ in the way they function most comfortably. For example, directive leaders issue orders and resolve problems easily. Some leaders operate best in a team role where they continually share functions with subordinates.

4. Feelings of security in uncertain situations. Leaders who release control over the decision-making process reduce the predictability of the outcome. Leaders with greater needs for predictability and stability are more likely to 'tell' or 'sell' than to 'join'. Social psychologists increasingly view 'tolerance for ambiguity' as a key in people's manner of dealing with problems.

Personality of group members

Personality of group members

Before deciding how to lead groups, leaders also need to understand the influence of personality variables. Generally, leaders permit groups greater freedom if the following conditions exist:

- if members have relatively high need for independence
- if members have a readiness to assume responsibility
- if they have a relatively high tolerance for ambiguity
- if they are interested in the problem and feel that it is important
- if they understand and identify with the goals of the organization
- if they have the necessary knowledge and experience to deal with the problem
- if they expect to share in decision-making.

Nature of the task

Critical pressures on leaders include:

1. The problems themselves. Do members have the needed knowledge? Do the complexities of the problems require special experience, competence or a one-person solution?

2. The pressures of time. The more leaders feel the need for immediate decisions, the more difficult it is to involve other people. Situations may arise needing immediate decisions, but some organizations operate in a state of crisis or 'crash programming'.

Nature of environment

Nature of the environment

1. Structure of the organization. Like individuals, organizations have values and traditions that influence the behaviour of the people who work in them. These values and traditions are communicated in many ways, such as through policy pronouncements, public statements, and job descriptions. Some organizations put a heavy emphasis on the leaders' abilities to work effectively with people.

2. Outside pressures. These pressures include the social, economic, and political situations, even labour unions.

Long-range objectives and strategy

As leaders work on daily problems, they usually have limited choices of leadership patterns. Yet they can learn to consider some of the forces mentioned as variables over which they have some control, especially when they consider long-range objectives. As they shift their thinking from tactics designed to resolve immediate problems to long-term strategies for the development of the organization, leaders must also decide on the priority of such necessary long-range objectives as:

- Raising the level of members' motivation.
- Improving the quality of all decisions.

- Developing teamwork and morale.
- Furthering the individual development of members.
- Increasing the group's readiness to accept change.

A fairly high degree of member-centered behaviour is more likely to achieve these long-range purposes. Successful leaders are sensitive to the influences in various situations and accurately evaluate those that determine their behaviour and style of leading.

How can we assess the effectiveness of leadership styles of managers? Someone has said, 'We can characterize successful managers as being neither strong leaders nor permissive ones. Rather, they are those who maintain a high batting average in accurately assessing the forces that determine appropriate behaviour at any given time, and in being able to behave accordingly. Being both insightful and flexible, they are less likely to see the problems of leadership as a dilemma.'

Exercise: Review your leadership style

1. In reviewing your own recent leadership behaviour, what style of leadership (tell—persuade—consult—participate—delegate) have you chosen most frequently?

2. Is your leadership usually influenced more by personality forces in yourself or in the group or by forces in the situation? Have you tended to neglect any of these forces?

3. Do you usually let the members of your group know how you intend to use your authority as the leader and how much influence they will have in making a particular decision?

4. How much attention do you give to long-term objectives (such as increased motivation, individual development, and teamwork) when choosing a leadership style?

5. How well do you know the expectations of those you lead? Do you make it possible for them to tell you what they like and don't like about your leadership?

6. When you are a group member rather than the leader, what kind of leadership behaviour makes you strive to do your best?

7. By comparing your leadership behaviour now with what it used to be, can you detect any trend along the 't-p-c-p-d' continuum? If you have become more leader-centered or group-centered than previously, what do you consider the major cause of this change?

Chapter 5— Contrasting Leadership Styles

Let us compare leadership styles. We can do that best by contrasting two opposite styles of leadership: the authoritarian and the democratic (or participative) style.

The authoritarian style shows certain characteristics, and we can sum them up by saying that authoritarian-style leaders:

1. Are generally strong-willed, domineering, and to some extent, aggressive.
2. Must have their own way, which for them, seems the only way.
3. Look upon subordinates more as functionaries than as persons, and the best subordinates, in their estimation, follow directions without question.
4. Ordinarily are not ready to listen to views and suggestions of others (although they may pretend to), if they offer different opinions.
5. Do not encourage equal relationships (i.e., adult to adult) with underlings. As a rule they do not allow themselves to get close to employees. They do not like to see employees get close to one another, for such cliques, as authoritarian leaders perceive them, might endanger their authority.
6. Have business-like and task-oriented attitudes. The job comes first.
7. Generally blame poor results on the inability of others to carry out instructions correctly.

The following self-talk describes the attitudes of authoritarian leaders:

I know best what is to be done here. After all, I am better trained, more experienced and better informed on the matter than anyone else here. The others in the group *expect* as much of me. This is, after all, *my job as their leader.* Because I cannot do everything myself, I need their help, not their ideas and plans, to implement what needs to be done. I can take care of the thinking, and I do more than my share of the doing too, but I shall need their help here. I suppose *I'll have to listen* to them. These days, they expect that much of me. But I don't expect to hear anything new. I'm quite confident that *we'll end up doing it my way.* Of course, I'll handle the proceedings during the meeting, and I'll manage to control the pace of things as well. After all, the agenda is mine and I've thought each point through already. I'll also dispose of any disputes that may arise, since the task is the thing that counts, and we can't be held up by any petty personal squabbles. That would be a sheer waste of time. Better that we all keep our feelings to ourselves anyway.

As a member of this leader's group, one might see things this way, whether one likes it or not:

The leader is the real spokesman of the group. He usually does most of the talking and all of the actual planning, and only wants our approval and co-operation. In fact, his credentials *are* good. He *does* have more experience and competence than I have, and he seems to have our best interests at heart. During the meetings, he doesn't like to waste any time. While he's not a very personable man, he's always ready to help any of us, whatever the hour and however serious the problem.

In one way, I'm happy that the leader takes all the responsibility of the group upon himself. That leaves me to do more or less what I want, just as long as I do the job he's given me to do. And he *is* generous with his praise of my work—I guess, because this reflects well on his leadership in the eyes of outsiders. But at the same time and probably for the same reason, he comes down hard when we make mistakes or he feels that we have let him down. I sometimes *resent* being so *uninvolved and feeling so unimportant. I* would like to speak out and even disagree with the leader—for he is *not* right all the time, but I'm not sure how this would go over with the others in the group. While we spend a lot of time talking about the boss and his ways outside meetings, we tend to turn into lambs when he's around. I guess it's because we would not like to hurt and upset him. So things keep going on in the usual way.

Characteristics of *democratic or participative-style* leaders can be summed up in the following:
1. They are generally as concerned with maintaining group effectiveness as with completing the task to be done.
2. They encourage members in their groups to express their ideas and feelings, because they believe that such a climate leads to greater creativity and commitment.
3. If they encounter resistance or conflicts, they allow them to surface and they seek the help of their groups in removing the resistance or resolving the conflicts.

4. They encourage joint decision-making as well as shared goal setting.
5. They rarely set policies without explaining the reasons, and proposing them to their groups, when they can, for suggestions and criticism.
6. They believe that responsibility for getting a job done depends as much on the group as upon themselves. They try to have this attitude shared by all group members.
7. They allow group members a good deal of freedom in their work, once they have shown their ability to do it.
8. They keep looking for better ways to do things, and are open to change when convinced that such changes seem called for and would lead to greater effectiveness.
9. They believe in the effectiveness of group work. They also believe that groups of committed individuals working together have greater potential than when those same members work as individuals.

We can characterize the attitudes of such leaders in the following bit of self-talk:

I place a high value on sound and creative decisions that emerge from real *understanding and searching* within a group of committed people who take their life together seriously. I listen for, and try to elicit, ideas and opinions that differ from my own. I have clear convictions, but I am also *open* to change in the face of sound ideas and reasoning.
   I realize that, however competent and experienced I am, I may not have all the information needed, and definitely lack the experience of others in the group. I am always *ready to learn.* When *conflicts* arise in the group, I do my best, with the group's help, to identify the issues involved and to uncover their sources. When aroused by someone or something, I try to contain myself and stay in touch with whatever might be going on inside of me. I try to maintain a sense of humour to keep things in perspective. I put a lot of energy into group work, because I firmly believe in the effectiveness of teamwork.

As a member of this leader's group, one might see things this way:

I find the other members of the group quite friendly and cooperative, including the leader of the group. We all seem to have a common stake in what we are doing and in the group we belong to. We have developed a true team spirit, along with initiative and creativity. We keep looking for new and better ways and our leader encourages us to do so.
   As far as possible, we make decisions and set goals as a result of group consensus. We all share in the success or failure. In our working together, as a group, we have experienced a 'circle of success' more than once.

That same group member might reflect on the circle of success this way:

   A shared commitment to the group and its task leads to
   —*interdependent efforts* from its members to find the best way to complete those tasks, which in turn lead to
   —a degree of *shared success* in achieving those targets, and this accomplishment leads to
   —*confidence* in the group's potential and back to
   —renewed commitment to the group and to its ongoing tasks. You like the atmosphere, and you find your own role both interesting and rewarding.

Your Leadership Behaviour
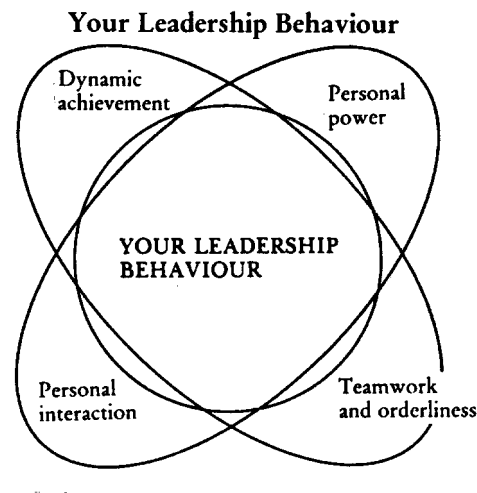
1. Dynamic achievement

The typical behaviour of forceful and active leaders is that they spend a minimum amount of time in planning or in decision-making and prefer to be on the firing line of activity. They delegate authority to their people to make decisions and leave them alone to accomplish the desired results. They have a high level of self-confidence in themselves and in the people they lead.

The following self-talk shows how such leaders think:

Most people spend too much time in worrying over a decision. In the process, they waste their own time and everyone else's.
People usually fail through indecision. I believe in making a decision, right or wrong, then going ahead with the action. I don't waste time coddling my people because I know they are capable of making their own decisions. I believe in action and cannot tolerate procrastination. I stress the adage, 'do something even if it's wrong.' Believe me, my approach works.

Exercise: Review your leadership Behaviour

This exercise is based on J. C. Wofford's research on the dimensions of leadership behaviour.

Each statement reflects an approach to leadership behaviour. You may find yourself agreeing with one or more of them. It will be helpful to you at this point to clarify in your own mind your leadership inclinations and practices. In the survey that follows, you will see a number of items related to leadership behaviour. Place a check mark by Y if you agree and by N if you do not agree. There is no right or wrong answer to any of these questions. They simply survey your views and inclinations for a particular leadership behaviour.

Y   N   1. People think of me as being aggressive.
Y   N   2. In reviewing the work of others, leaders should be aware of major progress points
          and ignore specific activities that they use along the way.
Y   N   3. Leaders should provide broad assignments to their people with the knowledge that
          they will do a good job.
Y   N   4. Leaders should encourage their people to set specific goals rather than broad
          general ones.
Y   N   5. I do not usually schedule my work more than a week in advance.
Y   N   6. People in my kind of job are usually well paid in view of their background and
          contribution.
Y   N   7. Group meetings should be formal and to the point.
Y   N   8. I believe that taking quick action is more important than lengthy planning.
Y   N   9. People consider me a tough-minded leader compared with others in my line of
          work.
Y   N   10. Leaders should support their workers only when they are right.

2. Personal power

Leaders who enjoy the use of power have typical behavioural patterns. They depend heavily upon their authority in directing others. They enhance their own positions in their groups by trying out their own ideas first, by requiring compliance to their wishes, and by closely controlling the work of others in line with their own judgments and decisions.

A typical self-talk by such leaders might go like this:

The problem with leaders today is that they do not command respect. They think that they have to get everybody's OK before they can make a decision. In my organization, everyone knows who is in charge. Of course, I listen to what others have to say, but first I expect my people to listen to my ideas, and I make the final decisions. I have the responsibility to get results and I intend to do just that.

Y   N   11. Leaders should frequently use the authority of their positions to ensure that
          people follow their instructions carefully.
Y   N   12. Leaders should be the centre of attention during controversy.
Y   N   13. Leaders should insist that subordinates try the leaders' ideas first.
Y   N   14. Leaders should require compliance to their wishes.
Y   N   15. Leaders should pressure those who perform poorly.
Y   N   16. Leaders should give their groups much direction and control.
Y   N   17. Leaders should be critical of substandard work by their people.
Y   N   18. Leaders should insist on their groups following to the letter the standard routines
          that they themselves receive from those higher up.
Y   N   19. Leaders should assign specific tasks to those under them.
Y   N   20. Leaders often need to rule with a firm hand.

3. Personal interactions

Typically, leaders who desire personal, friendly relationships with their people are informal, casual, and talkative. People they lead in the work group readily become their friends.

Self-talk of such leaders sounds like this:

The most important ingredient of an organization is its people. If you keep the people satisfied, other things will take care of themselves. I make a special effort to get around and to talk to my people. I listen to their problems, and that seems to mean a lot to them. Most of these people are my friends. That's the way I like it.

Y   N   21. Group meetings should be informal and should involve much casual conversation.
Y   N   22. Leaders should spend much time chatting to and counseling their people.
Y   N   23. Leaders should make friends of those whom they lead.
Y   N   24. Leaders should be engaged in the same activities as the other members of their group.
Y   N   25. When people come to me with problems, I empathize with them and sometimes offer specific recommendations based on experience.
Y   N   26. When conflicts arise among people whom I know, I try to resolve the problem by talking to them.
Y   N   27. Leaders should give in often to the people in their groups when they disagree.
Y   N   28. Leaders should always back up what the people under them do.
Y   N   29. Leaders should get the approval of the people under them on important matters before going ahead.
Y   N   30. Leaders do not have to review the decision of others, even though poor quality decisions may get past them.

4. Teamwork and orderliness

Leaders associated with teamwork, group leadership, and group success typically behave with orderliness, i.e., careful planning, neat work, systematic and organized approach to problems.

The self-talk sounds like this:

I prefer to handle important decisions through my work group. We meet regularly and waste little time in getting to the heart of the problem. That puts the emphasis on teamwork. I spend most of my time in looking ahead and planning the course of action that we are to take.

Y   N   31. Leaders should expect to accomplish much of their decision-making through
            regular group meetings.
Y   N   32. A formal list of specific items to cover makes a meeting really effective.
Y   N   33. Group goals are more important than individual goals.
Y   N   34. Leaders should plan with great care and thoroughness.
Y   N   35. My work is neat and well organized.
Y   N   36. I am highly systematic in my approach to my work.
Y   N   37. I am very tactful with others.
Y   N   38. Leaders should spend much time in planning and organizing their work.
Y   N   39. If someone asks a question about the work, I give a firm and conclusive answer.
Y   N   40. Leaders should persist until they get all related information before making a
            decision.

Unit 2 Kingdom Ministries
Leader, Know Thyself

Victor Osco's uneasiness over his ability to serve as an effective leader of *Kingdom Signposts Ministries* heightened substantially as he approached his office on the following Monday morning. Stella Senge breathlessly caught up with him just before he entered the building and said, "Bong Kim (Director of Production) is on the warpath again. He's heard that the Board didn't approve purchase of the new printer, and he's making his old threats to go back home to his own people."

As expected, Kim, a WAG missionary on loan to KSM, was waiting in the Managing Director's office. The veneer of Asian politeness and deference quickly evaporated as he vented a growing sense of frustration over the way things are done in this country. Everyone heard him shout, "What's wrong with you and the Board? If you want a decent product, you have to listen to me and get me what I need."

Victor knew Kim was correct in what he said, and Victor genuinely respected the high quality output Kim and his staff has produced from sadly outmoded equipment. But Victor also knew the costs of this printer would force laying off a staff member, and that was a price he did not want to pay. He carefully pointed this out yet Kim was unwilling to budge. Victor could understand Kim's frustration, but Victor was bothered most by feelings of annoyance at what he felt to be uncalled-for personal insensitivity by an expatriate.

This tension was almost more than Victor could handle, especially given the declaration of his uncle, Rev. Ogulu, at Sunday dinner yesterday. He warned Victor in no uncertain terms that the Board expected a plan of action from Victor very soon to put KSM back on track to growth.

Victor is the sort of person who does not cope well in an atmosphere of interpersonal conflict. While he appreciates the need for change, he is most comfortable when he is responsible for carrying out the directions of others as he works closely with a team of colleagues. Furthermore, he responds much more readily to expressions of confidence and appreciation than criticism and tension. His style is to build an atmosphere of trust in which a team can work together productively.

His father-in-law, Rev. Ogulu, on the other hand, does not hesitate to take charge. When Rev. Ogulu is under tension, he exerts a strong controlling hand (often in an autocratic way) to bring about the changes he thinks should take place. In other words, he leads by the force of his personality and expects an unquestioning response, as do most of the respected leaders within the country.

Victor knew he could never be this kind of leader, but he was about to be set free from the oppression of doubts which were nearly incapacitating him. After a few minutes in the office, the morning mail arrived. One of the items was a booklet entitled, ***"Leader, Know Thyself."*** Nothing could have spoken more to his felt needs at that moment. He wasted no time in clearing his calendar for the day and heading to the "private office" few knew that he had on the little-used patio of a hotel across the street.

After tea was delivered, Victor settled back and opened the book. At the very outset the author directly challenged all Victor had been taught about leadership—namely that just a limited few with dramatic vision, great interpersonal skills, extraordinary motivational abilities, and sterling spiritual qualities can be leaders. He could not put it down until he had read it cover to cover.

Victor's spirits rose as he discovered that God's pattern of creation is quite different. People are created with different gifts and personal temperaments, all of which complement others in a striking way within the Body of Christ. As these blend and interrelate in an atmosphere of trust and reliance on the Holy Spirit, remarkable synergism develops. In short*, everyone can be a leader regardless of temperament.*

His eyes were opened as he began to grasp that each of us falls broadly into a mixture of four dominant styles or patterns as we lead and work with others. Usually one of these four will be dominant:

1. **Designer/developer**—motivation to take charge and rise to the challenge of bringing about change to make ministries more effective.

2. **Motivator/influential**—ability to motivate and influence others to work together to achieve important outcomes.

3. **Team player—**ability to cooperate readily with others and build relationships that implement vision and plans.

4. **Implementor**—commitment to excellence in carrying out detailed and challenging tasks.

In reality, of course, each person no doubt is a mixture of traits and qualities, but Victor realized quickly that this was a helpful way to understand each other and work together more productively.

He filled out the short questionnaire which accompanied the book, and here is what he discovered: "I am a **team player** who is most effective when I can give myself to helping a group work together in a harmonious way to get things done. I'm a leader who really cares about others and does everything I can to help them to be effective."

His mind ranged over his best days as a pastor. "People always said I was a real discipler. While I guess my preaching was pretty good, I think the reason the church grew is that I put together and built a really good team of people."

Victor also quickly discovered that his father-in-law is a gifted **designer/developer**—a person who responds much more quickly to the big picture and takes the initiatives necessary to move ahead. Victor now could see this as a real strength, but he also saw that those with this temperament usually are not as effective in working with others.

Victor began to see as never before the true significance of the Body of Christ as a vehicle in which diversity becomes coordinated and unified into a remarkable force. He rejoiced as God affirmed that his strength was building and maintaining relationships that resulted in effective team ministry.

As he reflected on his father-in-law, Victor also recognized that he would never have the vision of Rev. Ogulu. And, to his surprise, he sensed how much he needed to be around others who had greater vision.

Also to his surprise, he gained new appreciation for Bong Kim who apparently is a gifted **implementor.** Now Victor recognized this kind of commitment to excellence and focused structure and methodology are very necessary if ministry is to have any kind of impact.

Finally, he also came to the insight that Stella Senge most likely is a **motivator/ influential,** as is Fred Mengistu whom we have yet to meet. Both have real impact in coming alongside others and encouraging their hearts, a gifting which is essential in the Body of Christ.

"Yes," Victor thought as he was about to leave, "all of us are needed. Lord, thanks for answering my prayer. I can be a leader too, just by being whom I am."

..

To the Reader

Do you believe all of us can be leaders mainly by "being who we are?" This is the starting point for all of us because there is no single set of traits, qualities, or behaviors that define leadership, as many who have written on this subject mistakenly tell us. Even the secular world recognizes and affirms the legitimacy of the four patterns discussed above. Isn't it remarkable to discover once again that God's truth about His creation is returning to center stage, even if the world does not recognize it as such?

Before you proceed to the tape and workbook for this unit, please work your way through the questionnaire on pages 20-27. This is the instrument that Victor discovered which reveals your profile on the four temperaments we discussed. Brothers and sisters all over the world are finding it to be liberating. As we have stressed, *all of us are a mixture of the four groupings of questions, but you should be able to identify your dominant pattern or patterns.*

We urge you to make copies of this questionnaire for use by others on your staff. You have full permission to do so.

Your Style In Working With Others

Discovering Your Behavioral Style
and Adapting to the Needs of Others

DIRECTIONS

1.   There are four groups of 10 statements. For each of the 40 statements circle 1 (***this describes me***); 2 (***this describes me some of the time***); 3 (***this does not describe me***). Please do not skip any statement.

2.   When you are finished, turn to the scoring sheet in the back. For each of the four answer categories, total the number of times you responded by circling 1. Enter this number as your score.

3.   Now rank these four categories from most to least in terms of the number of times you circled 1. The largest category represents your dominant tendency. Other categories for which there are five or more 1 answers are secondary tendencies.

GROUP 1

I grasp the big picture more quickly than others around me	1	2	3
I like to make things happen quickly	1	2	3
I am not very good at details	1	2	3
I often challenge the status quo	1	2	3
When necessary, I will take control to make things happen	1	2	3
I sometimes find it hard to be a good team player	1	2	3
Some people say that I am not a very good listener	1	2	3
I often get bored when my ministry becomes routine	1	2	3
I get frustrated when other people resist my ideas	1	2	3
I welcome challenge and change—the more the better	1	2	3

_____

GROUP 2

I am a person who generates enthusiasm in people around me	1	2	3
I work best when I am free from the control of others	1	2	3
I often put people ahead of programs	1	2	3
Management of time is difficult for me	1	2	3
People like to be around me	1	2	3
I tend to take it personally when people disagree with me	1	2	3
I don't do very well with facts and detail work	1	2	3
I find it easy to express my thoughts and feelings	1	2	3
I do best when I sense that others really like me	1	2	3
I am effective in motivating others to work together	1	2	3

Leadership Version 1.2

GROUP 3

People say I demonstrate patience and understanding	1	2	3
People say that I am easy to get along with	1	2	3
I am a good listener	1	2	3
People are just as important to me as the ministry program	1	2	3
I do best in situations where people work together in harmony	1	2	3
I am most effective when my work situation is stable and secure	1	2	3
I do best when people let me know that I am appreciated	1	2	3
Too much change threatens me	1	2	3
My superiors can count on my loyalty	1	2	3
I do everything I can to meet the needs of those who are close to me	1	2	3

_____

GROUP 4

I can be counted on to carry out a task I am given	1	2	3
One of my greatest strengths is paying attention to detail	1	2	3
If a job is worth doing, it is worth doing very well	1	2	3
I need to know exactly what is expected of me	1	2	3
I don't want to make decisions without having all the facts	1	2	3
I have difficulty in expressing my feelings	1	2	3
I am a cautious person who hesitates to take risks	1	2	3
I function well within known guidelines and policies	1	2	3
I am critical when my performance falls short of standards	1	2	3
People often wonder just what I am thinking	1	2	3

SCORING

Group 1

Your score (how many <u>1</u>?) _____

Group 2

Your score (how many <u>1</u>?) _____

Group 3

Your score (how many <u>1</u>?) _____

Group 4

Your score (how many <u>1</u>?) _____

INTERPRETATION

Group 1. *DESIGNER/DEVELOPER*

***Take charge and rise to the challenge
of bringing about change to
make ministries more effective***

Desires Situations Which Allow: **Responds Best to Others Who:**

freedom, authority, variety, difficult   *provide direct answers, stick to*
tasks, opportunity for advancement,   *business, stress logic, provide pressure*
encourage individuality

Group 2. *MOTIVATOR/INFLUENTIAL*

***Motivating and influencing others to work
together to achieve important outcomes***

Desires Situations Which Allow: **Responds Best to Others Who:**

prestige, friendly relationships,   *are friendly and democratic, provide for*
freedom from control and detail,   *recognition and acceptance, seek*
opportunity to motivate and help   *social involvement*
others, free expression of ideas

Group 3. *TEAM PLAYER*

Cooperate readily with others to carry out vision and plans

Desires Situations Which Allow:

individual specialization, group identity, established work patterns, security, clear goals and job description

Responds Best to Others Who:

serve as a friend, allow time to adjust to change, allow freedom to work at your own pace, provide support

Group 4. *IMPLEMENTOR*

Motivated to carry out visions and plans with excellence and attention to detail

Desires Situations Which Allow:

specialization, precision, planning, security, stability, limited risk of failure

Responds Best to Others Who:

provide reassurance, maintain supportive atmosphere, specify methods and standards

ADAPTING YOUR INTERACTION AND BEHAVIORAL STYLE

Group 1. *DESIGNER/DEVELOPER*

Those who are similar may see you as—*decisive, independent, efficient, practical, determined*

Those who are different may see you as—*harsh, pushy, dominating, severe, tough*

SOME ACTION STEPS

- *learn to listen, be patient*
- *be less controlling*
- *develop greater concern for people*
- *be more flexible and supportive with people*
- *explain why things are as they are*

Group 2. *MOTIVATOR/INFLUENTIAL*

Those who are similar may see you as—*stimulating, enthusiastic, dramatic, outgoing, personable*

Those who are different may see you as—*excitable, egotistical, reacting, manipulative, talkative*

SOME ACTION STEPS

- *be less impulsive—evaluate your ideas*
- *be more results oriented*
- *control actions and emotions*
- *focus more on details/facts*
- *slow down, listen, don't talk as much*

Group 3. *TEAM PLAYER*

Those who are similar may see you as—*supportive, willing, dependable, reliable, agreeable*

Those who are different may see you as—*conforming, awkward, dependent, slow, reticent*

SOME ACTION STEPS

- *be less sensitive to what others think*
- *be more direct*
- *be more concerned with the task itself*
- *face confrontation and be more decisive*
- *learn to say no*
- *do more to initiate action*

Group 4. *IMPLEMENTOR*

Those who are similar may see you as—*thorough, persistent, orderly, serious, industrious*

Those who are different may see you as—*critical, stuffy, picky, indecisive, moralistic*

SOME ACTION STEPS

- *focus on doing the right things—not just on doing things right*
- *respond more quickly*
- *begin to trust your intuition and be less fact oriented*
- *be more willing to take risks*
- *be more open and flexible*
- *don't be afraid to develop relationships*

After you have worked through this questionnaire, on the basis of what you discover as well as your own self-understanding, complete the answers to these brief questions:

I would describe myself as a _____
_____
_____
_____

I desire leadership situations which provide_____
_____
_____
_____

I desire a work situation or environment which allows_____
_____
_____
_____

I respond best to others who_____
_____
_____
_____

Please keep this in front of you as you study the workbook. Be sure to praise God for His unique and wonderful creation—*you.*

Unit 2 Workbook

Dr. James Engel:

I wish we could have opportunity just to talk, one-on-one, after you studied the very first unit and got acquainted with our friends at Kingdom Signposts Ministries. I would imagine you would say, "I recognize a lot of this, I've seen this." And you'll be seeing more, I trust, as we continue to reflect on this organization and its leadership.

How are you feeling about being a leader? Do you have in your heart the question that Victor raised in the last unit, "Oh Lord, can I be a leader?" If we had approached this subject as many do you would be saying quietly to yourself, "It's an absolute impossibility. So many of the people who have written on leadership lay out a series of traits that I don't have."

We mentioned this last time. Here is what I took from one book: "A leader must be a visionary, ambitious, well organized, patient, generous, a good listener, self-confident, forceful, intelligent, sensitive, analytical, persuasive." Oh my goodness, I got lost at about number three there. That way of thinking has done a lot of harm. We're trying to establish a very basic point: that God has created us differently. There isn't a single list that makes up a 'leader.' We're all called to be leaders in one sense: we are called to impact others. I would never measure up to the kind of list above.

Let me give you a real core principle here: <u>we are leaders by being who we are</u>. Let me run that by you again. We are leaders when we simply behave and act as we are. God doesn't want big changes. He doesn't want to force us in some kind of mold. With any of us who are either leaders now or are about to be the most important thing is that we understand ourselves. That is the purpose of this unit. This is why we had you do the self-examination exercise using the little questionnaire that we provided for you.

As we start this let's remember the very important lesson of Psalm 139:13-14: that God has created us and we are fearfully and wonderfully made. God has created us, we are His creation. He's declared what he made perfect. We are wonderfully made so we are something meaningful in the eyes of God. As we understand ourselves, it will make all the difference in the world as to how we exercise leadership when it's assigned to us. Let's pray together that God will help us really come to understand the wonders of His creation—and ourselves as one of those wonders.

> Our Lord God, as we proceed through here, I pray for all of those who have occasion to wrestle with this material and listen to this tape. That You will show them the wonder, really, the power of Your creation in their lives. Bring such a level of self-understanding that our effectiveness will just soar, as we see it through the eyes of Jesus. Thank You. In the name of our Lord Jesus, Amen.

I wish we were face-to-face in a classroom. Then, after we've all done the style-assessment exercise, we can go around the room and share. I have done this particular exercise in many settings. I've done it as a consultant, where we've had leadership teams together. We've sat down and gone through the exercise of discovering who we are and sharing that with one another. We've taken time to explore how we need each other in work together since we each bring different gifts to the team. How liberating that has been as people began to see their own role and how others fit into the group.

Just five days before I taped this particular unit I went through this exercise once again, using a somewhat expanded instrument with more questions. I was looking at myself in terms of the four temperament categories. My colleague Jane Overstreet, whom you will meet in a later unit, did the same. We used the results to share with each other how we can help each other be more effective. I've seen afresh the power and the wonder of it all.

Based on this instrument, it seems that God has created four basic temperaments, or behavioral styles. Perhaps the terminology is a bit arbitrary; you can call it what you want.

The first one we called a **designer/developer**. Maybe a better term would be a "take charge" person. If you're a designer/developer (and I am one of those basically), you're the kind of person that gets things started. We can be dominant, directive, very goal oriented, highly motivated and motivating to others.

But you know we are so strongly concerned about our vision that people often get left behind along the way. It might be good advice not to get between us and a goal if you're working with us. This tells you that there's certain very good virtues that go with this particular behavioral style. The gifts of the designer-developer are really needed in any leadership team. But this style also has its shortcomings and we need to learn to work with each other in light of all of that.

A second category here—and these are not put in any order of priority— we have called **motivator/influential**. These are very people oriented. Often times those who have these skills (and I have a good bit of this, too) are often "the life of the party." You know what that means? The kind of person that others want to be around. So it puts such persons in an influential role. We tend to be expressive, emotional, inspiring. Often times we're good salespeople; people like to be around us and respond to us.

This is a very important element to have on any leadership team, wouldn't you agree? But very few of us have any more than maybe a mixture of a couple of these particular patterns. We're never all of just one pattern or style. We need others with different patterns around us. That's one of the reasons why God has created the body of Christ—so we would complement each other in the tasks He has given us to do.

The third one we looked at is a **team player**. My wife is this, and a wonderful leader. She's very people-oriented, responsive to the needs of others, and wants to be included as part of a group. Friendly and agreeable, loyal, highly motivated to help a group work together effectively. She's taken this role in my church. We happen to be Anglicans. She is working with a group of designer/developer type males. In that group she is a team player. Her role as an influential is quite amazing, because she works on the people dimension and is quite effective at getting things done.

The last of the four (but maybe the first if we want to prioritize, who knows), we called **implementor**. These are very task-oriented people. Well, thank God for you, if you are one of these! You are quite analytical; you're cautious; you want to do it well. You're people who can really be counted on for excellence, and, oh, how needed you are.

Do you see the wonderful thing here? All of us are probably mixtures of all four. I tend to come out probably more a designer/developer, and secondarily, a motivator/influential. Those are my two big qualities. I am very low on the remaining two. Which will tell you that when I'm in a leadership position I will have certain things I will do very well, but I will not do very well on the others. And how much we need each other.

As I look through this material, I just keep wondering about the absolute miracle of the body of Christ. Isn't it amazing that God creates us and brings us together with these different patterns? When we work together, we have this wonderful outcome that only Christ can bring about in the body. We often then will have a team of people, each of whom plays a different leadership role. Oh, how we need each other.

We often forget that Christianity, as it's interpreted in the West, is quite poorly understood. In the West we tend to see ourselves as individuals. Yet the body of Christ is a <u>community</u>. What a difference. Because of the importance of working in community, we will be stressing this in future units. You'll be spending some time with our colleague, Terry Sparks. He will introduce you to the subject of team building, which will build on this particular instrument and the reality of differing leadership styles. As you come know one another on a leadership team and work together, the question arises as to how can you work together harmoniously, productively, with maximum effectiveness? How do you minimize conflict given your differences? Oh, what an important question.

Do you see at this point, my friend, how important it is to understand ourselves? Let me simply point out the critical nature of it with a personal example. At one point in my life I was put in a largely administrative role where I was teaching. In that role there was much opportunity to use my nature as a big-picture person. But I also had a lot of day-to-day administration . I can do detailed work it if I have to. But I'm not good at it. I have to tell you that in the midst of this work, I saw the need to resign that role. So did the people who were working with me. They saw the that I was not good at building the team, although I have learned to do some of that. I certainly was not a good implementor. However, that job's responsibilities forced me to be that. As I look back on it it is clear I was put in the wrong job. We will learn more of getting into the right jobs when Terry is sharing with you. I was the wrong person for that position.

Now look at the harm it does when, given your style and pattern, you are put in a position that does not fit your strengths and gifts. It not only can hurt an organization, but it hurts the person. When we're talking leadership and working together, we have to be doing what we're best at. Self-understanding is critical. You need to know who you are and what your style and patterns are.

Now let's review some of what we've learned here. Do you remember those four people who were working together at the Kingdom Signposts Ministries? Would you like to work there? You say you do work there? I think some of us feel we're almost in something like that, and to some degree we all are. But let's don't just talk in abstraction. I want to return to these four people, so I would like you to turn to to the next page in your workbook.

Once again, I've listed the names of these four key players. So I ask you to look at all of them (Stephen, Victor, Bong and Stella) once again, from the perspective of several things. I hope you have this in front of you here. What do you see as their predominant style or behavioral pattern? With Stephen you would say, I'm sure, designer/developer. Then, based on what you have learned in working this notion of leadership styles through, what are Stephen's strengths, the kind of environment he needs, and his weaknesses? Write them down. Now think about the rest of these four and state what you see as their predominant style and thus the sorts of strengths, environments and weaknesses that accompany that style:

On the next page are the names of four important people at Kingdom Signposts Ltd. that we have met so far. Although you know them only briefly, you can identify their prominent style in working with others. Write that in the first space. Also try to identify what you would consider to be their strengths, their preferred working environment, and weaknesses.

Rev. Stephen Ogulu	***Rev. Victor Osco***
Predominant style in working with others: <u>Designer/Developer</u>	***Predominant style in working with others:***

Strengths: *Preferred working environment:* *Weaknesses:* 	*Strengths:* *Preferred working environment:* *Weaknesses:*
<u>**Bong Kim**</u> *Predominant style in working with others:* *Strengths:* *Preferred working environment:* *Weaknesses:* 	<u>**Stella Senge**</u> *Predominant style in working with others:* *Strengths:* *Preferred working environment:* *Weaknesses:*

Dr. James Engel:

Consider Stephen. Who is Stephen? Stephen is the pioneer with big visions and strong influence on others. He hates detail and routine. He's not a team player. He's a designer/developer. He can be controlling but he doesn't want to be controlled himself. He can be a loner. But a visionary often is the pioneer. How many organizations can we all identify that were started with people like this? Their founders were very good at the beginning but as the organization matures, it gets boring for them. As they try to control it, they're not equipped to do it and they may strangle it. Do you agree?

I see this in myself. In my life (I'm a little past 70), I seem to have ten-year career cycles, where I am very challenged by something that's new. Now this doesn't always mean I change my organization. It means I change my role. I do very well in pioneer startups. I don't do very well—I'm not very motivated— by

the long run. I don't do well trying to work out the details over time. Does that make me a failure? No. Does it make Stephen a failure? No. But if he stays inside and lets his weaknesses dominate him, which they will do, then neither he nor we should be surprised at the results. With such leaders you'll get the very effects that we have seen as we watch his controlling temperament. He really shouldn't be in the role he has continued to play.

Victor—what is he? Good team player, natural discipler, builds cohesion. People just love to work around him. He gets the job done harmoniously and effectively. What a person to come alongside and carry out the vision of someone like Stephen. He's perfect for that. He needs a supportive and secure environment where there is encouragement and support. But don't ask him to be the big visionary. He will appreciate it and he will help communicate it to others, but don't expect him to have the big vision. All of us can be a leader, given who we are. Just don't try to be something other than what you are. Neither Stephen nor Victor can lead in the same way—and we shouldn't expect them to do so.

Bong Kim. Bong's going to have an interesting role as this continues to unfold. He's a natural implementor. He's a good technical person. He is very focused on excellence and gets the job done. He has kind of a one-track mind. That is not a criticism—that's a virtue. This man can be trusted to produce quality. He's not going to be very flexible. For a designer/developer like myself he can be very frustrating because he asks difficult questions. But oh, how needed—agree?

Lastly, Stella Senge is a motivator/influential. Wonderful personal influence. She makes others feel good about themselves. She's a wonderful corrective for Stephen and his focus on keeping it going his way. For her, the interpersonal climate is extremely important. She could have a natural leadership role that she probably not allowed to have. As we will see, she's probably in the last—the very worst— job she should be put in. Accounting is a position that really demands an implementor and can be frustrating for a motivator/influential.

Here we have identified one of the most common problems among leaders today. We assign people to jobs based on their availability. Whereas what we must do is match their particular temperament or behavioral style to the demands of the job. We'll talk about this a lot and try to ensure that you understand how important it is for the tasks of a job and leadership to fit the behavioral style and temperament of the person in that position.

We will return to this topic as we move forward. But I want to focus on something that is closely related to what we have been considering up to this point. I want us to think about the manner in which we express our leadership: are we controlling or do we give a great deal of freedom to others? Father D'Souza provided us with an insight (on p. 33 of this workbook) concerning the "dilemmas" of leadership. I want to take his basic notion – and modify his diagram to help us think about how leadership expresses itself within the group. You might review D'Souza's comments to refresh your memory.

LEADERSHIP BEHAVIOR

Dr. James Engel:

Let me try to interpret this for you. On the one hand, the left side, you would have an authoritative leader, a controlling leader, if you want to call them that. This is when, by their very nature or by virtue of the situation, the leader is very motivated to tell you what to do and to make sure you do it. Now if one goes over to the right side of this diagram, you find a great deal of freedom in a group context. So we have here, essentially, a continuum. That's what's shown at the bottom. On the one hand, we have a controlling leadership style. On the other side, we have what we will call "free rein" leadership style.

USE OF AUTHORITY
BY THE LEADER

● **Delegates**

● **Participates**

● **Consults**

● **Persuades**

● **Tells**

FREEDOM OF
THE GROUP

What do we mean by 'free rein'? Sometimes when you're leading animals they need to be highly controlled. If you're riding a horse or some other animal pulling something, you have the reins in your hand to control them. If you need to control this high-spirited animal, you'll pull those reins tightly. If, on the other hand, you can trust the animal to do what's expected, you can give them very loose rein and let them go ahead, because they know where to go and at what pace. They've got the experience. Do you see the point here?

Controlling➤➤➤➤➤➤➤➤➤➤➤➤➤➤➤➤➤➤➤➤➤➤➤➤➤➤➤➤Free Rein

LEADERSHIP STYLE

We will be talking a lot about this. Terry Sparks will deal with this in detail in a later unit. Controlling leadership is when you are saying, "I must tell you what to do and be sure that you have done it."

Now notice what happens as we go on across towards freedom of the group and free rein. We move through a kind of shift in what we do. On the left side we tell others what to do. If you move over to the far right side, we delegate.

As I'm working with a leadership team, the person I work most closely with is Jane Overstreet. Jane joined our ministry originally as Associate Director. But Jane is a very experienced person. She's demonstrated her own abilities. She is on this team because she has things to give that I do not. When I lead her, I lead by free rein. I would be very wrong not to. Now this doesn't mean that we don't hold each other accountable. We do. I trust you see the difference.

Now let's go across the chart. D'Souza says this movement is a shift in pattern: from telling, to persuading, to consulting, to participating (where you allow the person to have a lot of mutuality in the process), to delegation. All I want to do is to establish these words again.

I want to build on this, so take a look at the next box. I want to get back into our situation at Kingdom Signposts Ministries and consider Reverend Ogulu again. I think you will remember this situation from Unit 1, or at least some talk about a character named Alex Campagna. In Unit 1 we mentioned that Alex had been hired and then let go. It was a very cumbersome and not very good situation.

In the following text we've given you some more detail. Alex was put as head of the writing and design department. But he was frustrated right from the beginning. It really reached a head when he was assigned to work on Reverend Ogulu's latest book. He suggested a lot of changes and that was not well received by Brother Ogulu. Not at all.

Two questions for you. How would you describe Ogulu's leadership style in working with Alex, using the diagram we have just reviewed? How does Ogulu express his authority, his style of leadership? What words seem to best fit it? And do you consider his style, then, to have been appropriate or inappropriate for Mr. Campagna? And why do you say this?

---

1. Alex Campagna joined KSM and was viewed as a person of great promise. Few ever graduated from the university with greater distinction as a student, writer, and leader. Certainly he was qualified to head the writing and design department. But he found himself frustrated almost from the first day. Matters came to a head when he was assigned to edit Rev. Ogulu's latest book. As a trained editor, he suggested many changes, both in style and in content. It was only a matter of moments after receiving the edited manuscript, however, before Alex was called into the Managing Director's office. He was told directly his changes were not appreciated at all and that he should confine his editing only to punctuation. That evening he submitted his resignation. On the way out he told his friend Stella Senge that he felt like a puppet in Rev. Ogulu's hands.

✒   Using the diagram on page 63, how would you describe Rev. Ogulu's leadership style in working with Alex?

✒   Do you consider Rev. Ogulu's style to be appropriate or inappropriate? Why do you say this?

Dr. James Engel

You would agree, would you not, that this is controlling leadership at the extreme? Stephen Ogulu really didn't want Alex to use his own judgment at all. There's no question here that Reverend Ogulu is the big-boss. He has its virtues, but he has its weaknesses also. We need to make clear, and you will see this as we go from one unit to the next and you learn more about him, that Reverend Ogulu is not a bad guy. We're not trying to create him as someone

who is sinning. He can be controlling, but this doesn't make him unkind always. Very often controlling leadership can be very benevolent. We use the term a "benevolent dictator." It can be that I expect you to do what I tell you, but it can be done in a very kind and kind of nice way. It doesn't have to be the heavy handed, "do it or else" stuff. It's the motivated by "carrot and stick." Do you remember that example? You'll hear about that again. But the problem here is why did he hire Alex in the first place?

Do you see the problem that this creates? It is that this controlling style of leadership is an absolute dead end for innovation and change. What it's failing to do is to unleash Alex Campagna to be all that he's intended to be. Here's a man with great talent and potential, who's brought in and not allowed to use his gifts and expertise. Is this common in your country? I would imagine so. Common in mine? Yes, we see it here too.

But this is a terrible sin if you bring someone in and give them the responsibility to do something, and then never give them the authority. He just cut him off. By his actions, Stephen was telling Alex, "I don't want you to be you. You be what I tell you to be." Hence, this was an inappropriate leadership style. He brought in a highly qualified guy. To be sure he probably had relatively little experience. Therefore he should not have given him total delegation, but he should have given him a lot more freedom— somewhere in the middle of the diagram. We would have at least expected that. I'm sure you would agree that many persons who are experienced need to be given a lot of direction. But in this case, it is totally inappropriate.

The problem of control. This is a problem for Stephen. This might be a problem for you. As I will be sharing with you more, it has been a problem for me. We need to be aware of our weaknesses and those things that are a problem for us. Yet none of us should ever look at ourselves simply in terms of where we are right now. We may well see that we're not all that we should be and need to learn new things. None of us are yet fully developed. That's all right—none of us are. We identify with one another. We're all strugglers on the road of life. So this discussion is not to put you in a box where you say, "Oh, look at me—I'm just like Ogulu and am hopeless." Problem recognition is good, but we will help each other change. That's why we're involved with this course. We want to understand ourselves and others around us so we can behave more harmoniously and effectively together in getting our shared tasks done.

Now let's go a little further. Consider another situation at KSM. You will find it described in the box on the next page. In this case, we have a very critical issue here. A group of leaders have been to a seminar which focused on the servant leadership style of Jesus. They talked as they were coming back home and came to an agreement that servant leadership (let's say this 'free-reign' with its focus on letting other people be what they're supposed to be) probably would never work. In this culture the expectation is that leaders will determine what is to be done. Everybody else will do what they are told to do. That's what the culture says. Here's my question to you: what should our response be when there's a conflict between culture's values and pattern and those of Scripture? Give that some thought. We will constantly be raising this question for you as we go forward. Read the story on the next page and then write your reflections.

2. A group of leaders have just been to a seminar that focused heavily on the servant leadership style of Jesus. Several traveled together to reach their home in another province. As they talked, they came to the agreement that this servant style leadership will never work in their culture. It is expected that leaders will determine what is to be done and that everyone else will do what they are told.

✍   What should our response be when there is a conflict between cultural values and practices and those of Scripture?

After you have filled out your own answers to these questions, you might wonder what Dr. Engel thinks and sees in this story about how people are motivated at work. You can find his reflections on p. 73 and can compare his perceptions with your own. Read this before continuing.

Dr. James Engel: Let's look now at Victor Osco. His leadership style is quite different. More of his story is in the next box. Look what he says: "I trust you. Don't look to me for direction. Just do what's right with you, and don't let any bad waves reach me. In other words, I don't want to hear any bad news about you, but I trust you to do what you want." Now what do you think? As you look back to our diagram (on p. 63), how would you describe his leadership philosophy and style? Do you consider that to be appropriate? Why do you say this? Read the material in the next box and write your reflections.

3. Victor Osco is leading his first meeting of his senior staff team—Stella Senge, Fred Mengistu, and Bong Kim. Here are his opening comments. "You are competent, qualified people. You have performed well, and I trust you. Don't look to me for direction or approval of every decision. Look inward to your own leadings and to the Holy Spirit. Whatever you do is fine with me, just as long as there are no bad waves which reach me."

✍   Referring again to the diagram on page 63, how would you describe Victor's leadership philosophy and style?

✍   Do you consider this style to be appropriate in this context? Why or why not?

After you have filled out your own answers to these questions, you might wonder what Dr. Engel thinks and sees in this story about how people are motivated at work. You can find his reflections on p. 73 and can compare his perceptions with your own. Read this before continuing.
Dr. James Engel:

Okay, do you get the feeling now of the dynamics of these leadership styles? I hope you will agree with me that there is no such thing as a correct or incorrect style. The principle I want to give you now is that all of these leadership styles are needed, depending upon the background of the person and the experience they have. You may be directive with one, free rein with another. I hope you see that, because we'll be dealing more with it. All we're trying to do at this point is to lay the foundation.

Each of us probably has a natural leadership style. As a designer/developer, I have a strange nature. I tend to be very free rein in that I don't want to be bothered leading you. I don't want you to get in the way of what I'm trying to do. I want you to come alongside and I'll cheer you on. Yet, if I get under pressure, I will definitely resort to control. Now isn't that interesting? It's important for me to know that because then I don't just have to be what I am naturally. When I was in the administrative position I referred to earlier, I had two people who needed leadership and I didn't give it to them. And I well remember on one of my other situations I had a person working with me who was a team player. She finally came to me and said, "Jim, stop where you are. Quit walking by me and ignoring me. I need you and I need you now." She told me what she needed from me so she could be effective. And believe me, I sat down and I said, "I must ask you for forgiveness. I wasn't trying to ignore you. I didn't really understand." So you see the benefit? As we understand these things, we can adapt our natural leadership style.

We're going from one principle to another here. Let me just state again, what I've said right now:

- **No style of leadership is appropriate with all people in all contexts.**

- **Any leadership style must be adapted to the temperament, background, and experience of the individual in a specific situation.**

Dr. James Engel:

No style of leadership is appropriate with all people in all contexts. It must be adapted to the temperament or behavioral characteristics we've looked at here, to the background and experience of the individual in any given situation.

How would we adapt it? <u>First of all by temperament</u>. Let's just think together about this. Consider Stephen Ogulu: how would you lead him? Well, obviously he's in a top leadership position, but let's say someone of his temperament. He likes freedom from control. That's me too. He's a self-starter. If you try to direct him too much, particularly in ways which contradict with what he feels is right, you're going to frustrate him. Control is not a good method here. He wants free rein. I do not want to be held back, because I'm an innovator. Now I need accountability. Please realize that. I really do, and I not only need it, I crave it. But don't put rules on me that say you can only do this and only do that. It isn't that I want total freedom. You hired me for a job. As a designer/developer let me do the best that I can in the job that you've given me.

Remember that Stephen, when he gets under pressure, will be a controller. That is what we see him doing. Even though he may lead others by free rein, later in life he really became a controller. That's quite natural with those of us with this temperament. It's altogether wrong if it doesn't fit the people in the situation. But he's got culture on his side here, because that's the way it's done in Kabuli. Is that God's way? Well, we've already discussed that.

Now consider team player Victor. He's motivated to get the job done in a harmonious environment. He can be very loyal. But if you're leading him, now, he needs direction and support. Let his board chairperson enter into this picture. The chair needs to be there to give some direction— not to tell him what to

do, but to help him understand the road he's on. He'll thrive best, also, when he knows exactly the job and tasks he should do and this is accompanied by trust and appreciation. He has a high need for affirmation. So you modify your leadership style with someone like this.

Bong Kim is a tremendous project leader, motivated by excellence, not a risk taker. In that sense, then, free rein is very wrong for Bong. It can be threatening to him. My tendency, as a designer/developer, leading Bong would be, "Bong, I hired you to do this. You go figure out the best way." Now he may do it, but he's going to be very, very frustrated and I don't blame him. What I need to do it sit down and help him think it through. I need to spend time with him. I would not not tell him what to do. But I need to be much more directive, thinking with him, helping him analyze it, and then arrive at his solutions. Now Bong is going to be the kind of person who will ignore deadlines—watch out. Pressing him for deadlines can be a problem. But of course he needs to keep deadlines. This probably means, then, some direction again.

Stella is the motivator/influential. She is a great person that others respond to—a real big idea generator, creative. She'll resist anything other than free rein. You try to rein a person in like this—they're going to bite back. What is needed for this kind of person is some direction primarily to keep Stella focused on the priority things. Stella's going to go wide and far. There needs to be an element of direction and free rein combined. Make any sense? We have to feel our way here, because we do not want her reined in. Stella is a motivator who can encourage others—we need that desperately. She just needs to be kept on a track that we agree upon.

Do you get some idea of the dynamics? You see how carefully we must work. Developers and motivators want free rein, but will also need direction now and again. But don't fence them in, as was done with Alex. That was the big mistake. The others need more direction but also need to be forced to take risks and exercise initiative. And that's what free rein is designed to do. So they want control, but we also have to urge them to broaden themselves as they go.

Thus far we've talked about the very first element of our statement on page 67: leadership style must be adapted to temperament of the person, or their Note the following chart that helps to portray this next important point:

Experience and Skill
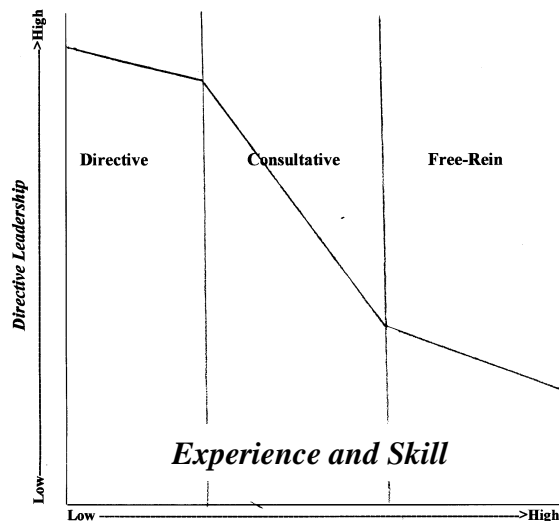
Adapting Leadership Style to Individual Background and Experience

Notice the horizontal axis: there we have *experience and skill*. We're going to let that range from very low to very high. On the vertical axis (the one on the left) is *directive leadership*, ranging from low direction to high direction. Now notice that if the person is very low on experience and skill, the need for direction is very highest. Makes sense, doesn't it?

I am a designer/developer by temperament, as is my colleague, Jane. But when Jane joined the team concerned with the kind of ministry that you are receiving now, she came in with tremendous background. She brought great skills as a legal counsel and great interpersonal skills. But she had a good bit to learn about how this kind of ministry is done in the world. My point is, she came in with all of the good tendencies of the designer/developer. I knew full well that she will benefit under free rein, but it had to start with a directive sort of leadership at the beginning. There was much simply to teach. She moved rapidly to free rein as she learned the essentials that were new to her. Her background filled in with the particular facets of this type of ministry.

Now the more experience and skill that a person has—just looking at these alone, without taking account of a person's nature or temperament—the less need there is for directive leadership. Now please, grasp the point. These are the two factors that will help us here. If you're dealing with an implementor, or with a person that is primarily a team player, their very nature demands some direction. They always will. But one also takes account of their experience and skill so that these two factors are weighed. Those of us that are motivator/influentials or designer/developers do best under free rein, but we also need direction if our experience levels are low.

Now we have to put these two together. Can you do this, and think of people's needs for leadership and situation as determining the degree to which you will be directive or free rein? I hope so. I believe what our friend D'Souza said is very helpful here as well. This is a matter of judgment and sensitivity. Always remember, there's one good measure of whether your leadership style is working. It's simply this: "Does my style unleash the other person to be all that they are capable of being?" Always ask that question. At times you must be directive to do that; other times, free rein. I can give you no good formula for all people and all situations. It is a complex question, isn't it?

You know Jesus was very good at adjusting leadership styles. You could see Him be directive, you could see Him be free rein. He did what He had to do. He knew His people and He knew their experience. They were highly inexperienced people when they came to work for Him. Some were just fishermen who were being taught to become fishers of men. Jesus taught, He controlled, He directed, and He gradually let them free. You can see His shifting styles.

Now let's end with a consideration which is important here that's going to affect everything that we do: <u>delegation</u>. In free rein we are in the stance of delegating. We are saying to the other person, "I can trust you." We're going to return to this subject several additional times.

In the next box we have another scenario. We are learning more about Kingdom Signposts Ministries. Bong Kim has two young members of his staff, very promising. Carlos Campagna (he is the brother of Alex) and Moses Ashadu. Victor did a wise thing, I think. He said to Kim that these two men should attend a seminar on empowering Christian workers. This is offered by the Kabuli Evangelical Association. These are two middle or lower-level management types. They both came back with a sense of optimism, they were excited, but boy, did they become frustrated. This is because Kim would not yield in his practice of making all decisions and keeping tight control. He would listen to new ideas, but he wouldn't let them take any initiative. Nothing could be done without his approval.

What do you think about this? The issue, of course, is delegation. What I want you to do is turn to Exodus 19, and read that story. Here we observe Moses being confronted by his father-in-law. What do you think was going through Moses' mind as his father-in-law approached him and said what he did? What reasons might he have given for hesitating to delegate?

Now I want to suggest to you, as you consider this, there are some very good and understandable reasons why we might be hesitant—please realize this. Then shift over to Bong. He finds it difficult to delegate and maybe for the reasons that you've indicated. But are there other considerations that you think come to his mind that maybe are a little more unreasonable, which might explain his reluctance to take this step? Give it some thought and write your reflections below:

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4. Bong Kim has two young members of his production staff who offer great promise—Carlos Campagna (the brother of Alex) and Moses Ashadu. Victor Osco, in his new role as Managing Director, suggested to Kim that it would be helpful for Carlos and Moses to attend a seminar on Empowerment of Christian Workers offered by the Kabuli Evangelical Association.   Both came back with a sense of optimism and excitement that soon changed to frustration. This is because Kim will not yield in his practice of making all decisions. He will listen to new ideas but keeps tight control on everything that's done. Very little can be done without his approval. The issue here, of course, is delegation.

✍   Read Exodus 18. Moses was confronted by his father-in-law and challenged to make some important changes. What do you think was going through his mind as he listened?

✍   Bong Kim finds it very difficult to delegate to others. What reasons can you suggest which might explain his reluctance to take this step?

Dr. James Engel:

   The problem we encounter when we consider delegating is not a new one. It's one which confronts us all the time. I don't know how we can escape it, to be honest with you. I understand hesitancy to delegate. Let's think of Stephen Ogulu. He probably delegated some things to a financial guy who wound up committing embezzlement. Ogulu learned something from being taken advantage of—that *he couldn't trust him*. That's a legitimate reason.

   Let me suggest some others. Maybe you saw these in Bong. *Power motivation* is the first. This is serious. In other words, "I don't want to give up my power to be in control, because I have to be in control. I love it here. Don't threaten me." Later in this course we have a whole unit on power. Let me suggest to you, my friend, that, regardless of your nature and background, we all have difficulties internally with power and control. Now these can be ego needs; they can be many things. But they can be very destructive.

   I think often some of our leaders are big-boss because we've made it so nice to be up there. Do you think Stephen Ogulu would want to step down and give up his country club memberships and all that? Power feeds on power, and feeds on it and feeds on it.

   Third is *fear of loss of control.* I would suggest that is a legitimate reason too. Because you often rightly fear that things won't be done the way you expect them to be done and there can be a loss. There's a risk. That's what I'm saying. There's a risk, a legitimate risk that you take. So there's reason to be hesitant. Sometimes the stakes are very high in terms of money or even person's lives. But consider it this way: if we never delegate a task to somebody else, and if we allow them no freedom to take initiative, they'll never develop as people. Agree?

   Sometimes we're hesitant to delegate, and I have been here because of my own *sense of felt inferiority and low self-esteem*. Frankly, you're going to scare me because of your talent, energy, creativity and gifts. I'm afraid you'll really overshadow me. Now there's really no good defense for this reason for not delegating. Still I want to suggest that it's very understandable. This isn't anything that those of us who struggled with this want to happen. We need to be helped—and yet we need to be recognized and affirmed. There is a need inside not to look bad because someone else does the job so much better than we do. This doesn't justify hesitancy to delegate, but it at least explains it.

   Sometimes we won't delegate because *we really don't respect others*. We don't think they're any good. I've had this said to me. I've had leaders tell me, "Would you delegate to them? Look at this bunch of people." Now my first thought is simply something like this: "Who hired them in the first place? Why did you hire people like that, if you can't trust them? It's your problem. It isn't theirs. You hired the wrong people." Now I would not always verbalize that, because all of us have made that mistake. So I'm not sitting in judgment. But that would be my thought.

   And sometimes *culturally, the boss retains all the control*. The culture may reinforce the notion that the leader does not delegate. The leader exercises control and tells people what to do. So the culture is bent against delegation. It is based on an assumption that people are not trustworthy. Well, that's a poor reason. Still, it's understandable that people follow their cultural patterns and what they've always seen modeled in leadership.

   I hope what you see here is that delegation is a Biblical necessity. It will come harder, I believe, for many of us who have some implementor tendencies in us, because we are so motivated by excellence. Implementors really feel, and I think Bong felt this, that delegating the job means that *it's going to be done in a way that is inferior*. I think it can be a legitimate, understandable thing. But you see from the point of view of our big criterion, it doesn't unleash others. Bong is going to have to be helped.

   I think we can say from Jethro and Moses, delegation is a biblical necessity. It's the very heart of servant leadership which unleashes others. Believe me when I tell you I understand the challenges in living this. Because it's one thing to say we should be servant leaders in the best sense, as Jesus showed us. It's quite another thing to be that in the realities and with the people among whom we live. We can feel this principle wasn't given in the light of our situation and the people with whom we have to work!

   We've covered a lot of territory here. The basic goal has been to help you understand yourself. Secondly, to get some insight into those around you. And thirdly, to evaluate your own natural leadership style and the necessity to modify that depending upon people and circumstance.

   We are ready for the final assignment in this unit. What I want you to do is to go back to the way you analyzed yourself using the questionnaire which we provided for you. Then I want you to think about your leadership. If you have been in your particular situation as a pastor or a leader for a year or two, look

back into that. Or you might look back into other leadership situations. I just want you to reflect. And I want you to seriously consider what have you learned about yourself? Really—how do you see yourself now based on this? And then rejoice in what God created!

Secondly, have you at times found difficulty in influencing those whose style is different from your own? I mentioned my problem in leadership as a designer/developer, of leading someone who is primarily a team person. I wanted to give her free rein and she needed something much more. Have you faced those kinds of things? If so, what have you learned about the ways in which you could have been more effective, if you had been aware of what you now have learned?

Lastly, have you found yourself to be in conflict with those who lead you? Maybe they're using a wrong leadership style with you. How could you help them understand you better and hence be a more effective leader, have a greater impact on your life? I trust that you will have someone to share this with. We're getting very close to maybe the most important single issue in leadership is "Who am I, how can I lead, given my unique makeup and nature?" Just be confident that God is at work in all of us. He uses all of us depending upon what we are. He's not forcing us into a mold and we all can be leaders. May God bless you.

Unit 2 Final Assignment

Your assignment is to build on the answers you provided after you finished evaluating your style in working with others.   Take time to review your leadership in the past year or two and try to identify situations in which you have had problems or tensions.

1.   What have you learned about yourself?

2.   Have you, at times, found difficulty in influencing those whose style is different from your own? What can you learn from these situations about ways in which you could have been more effective in your style of influence?

3.   Where have you found yourself to be in conflict with those who lead or influence you? What steps could you take to help them understand you better and have a greater impact on your life?

Dr. Engel's Reflections:

2. <u>Dr. Engel's reflections on the case study and **what to do when culture and Christian pattern conflict**</u>:

No one ever says, in completely dogmatic terms, that what culture says is wrong. No. We all live in culture. Culture has much that's good. But we have to face the principle, and now's the time to do it, that if there's a conflict between Scripture and culture, culture cannot win. Our general principle is that Scriptural teachings provide universal truths applicable across cultures. We should contextualize it and interpret it in the context of culture. But we cannot compromise Biblical truth.

I think we can agree that the big-boss leadership style has no place in Scripture—not after we see Jesus. We saw it in the kings continually, if you want to go back to the Old Testament. There you can read examples of it. You will see bad kings abusing their authority. So we see it in Scripture and we see it destined, almost always, for failure. You see, Christ's example of servant leadership sets people free from cultural bondage. His goal is to unleash people for His service.

Can we do otherwise? I'm sure you agree this is a difficult one. Just so that I'm not misunderstood, let me say a little more. One of the temptations of people who come from the world of management, particularly management in the West as I do, is to attempt to tell you that you should do it as we do it in our culture. That is equally wrong; you agree? Amen—it's equally wrong. We have to say, "How does the Scriptural principle work itself out in our culture?" We have to allow modification, but the minute we lose track of Scriptural truth we are over into a territory which has a very simple word on it, called sin.

3. <u>Dr. Engel's reflections on the case study and **the pattern of "free rein" style of leadership behavior**</u>:

Of course what I've done here is to illustrate free rein. I think that could be Victor's natural way. He wants to trust others. He wants harmony on his team.

The beauty of free rein is that it says to very gifted and talented people. It gives great encouragement to take initiative. You're setting others free. You're saying, "I trust you. I still want you to be accountable." I do not believe that Victor would say anything about that. I think he would say, "Yes, you will be accountable."

But the dominant assumption in this style is that everybody is an innovator and self-starter—someone who needs no guidance. Isn't that correct? But not on this team. Remember we have Bong Kim. He's an implementor and he wants guidance. He wants to know the ground rules within which he works. You tell him, you give him guidance as to what he's to do, and he'll do it. But don't turn him loose. Otherwise he may flounder there. He'll have a real problem not knowing exactly what to do. As Victor acts out what is his strength in leadership we can see that the free rein style can be just as bad as the other extreme we saw with Stephen. There it was almost dictatorship. Here, it is the next thing to anarchy.

Do you understand the word anarchy? Meaning "I just let it go." That's not good because there is no leadership. It's an abdication—sort of like the king steps down. When is this good? It is good when we're in the situation that the people we are working with thrive on free rein by their very behavioral tendencies and nature. It works when they're very mature and they've got the ability. They don't have to be led. But still they need to be held accountable? No doubt about that.

List of Story Names (Leadership)

<u>Alex Campagna</u> – fiery young writer and editor, hired as head of KSM's writing and design department; quickly fired by Stephen Ogulu
<u>Ayub Campagna</u> – applicant for the job of Director of Accounting for KSM
<u>Bong Kim</u> – Director of Production at KSM; leadership style: implementor
<u>Carlos Campagna</u> – brother of Alex Campagna, on Bong Kim's staff at KSM
<u>Charles Ogulu</u> – Stephen Ogulu's oldest brother, Chairman of KSM Board of Directors
<u>Dr. Bulus Bulima</u> – Vice Chairman of KSM Board of Directors; first son of the president of Kabuli
<u>Evangelical Committee</u> – umbrella organization of evangelical denominations and organizations for the nation of Kabuli
<u>First Church</u> – unofficial name for the First Church of the Elect and Redeemed; First Church commission: "*Proclaim the Good News to all Generations.*"
<u>Fred Mengistu</u> – Director of Church Relations at KSM; leadership style: motivator/influential
<u>Honorable General Ezekial Araphat Bulima</u> – president of Kabuli
<u>James Stephanos</u> – hired by KSM as Director of Accounting; leadership style: designer/developer; long time friend, fellow clansman & classmate of Victor's
<u>John</u> – Stella's nephew; mentored by Victor
<u>KSM</u> – Kingdom Signposts Ministries, publishing arm of First Church; KSM mission statement is *"Fulfilling the Great Commission through the printed word."*
<u>Kabuli Christian Council</u> – representatives from 46 denominations in Kabuli; prepared a report about the spiritual & physical condition of the people in Kabuli
<u>Maria</u> – Victor Osco's wife
<u>Moses Ashadu</u> – on Bong Kim's staff at KSM; mentored by Victor
<u>Peter Rubella</u> – long-time WAG missionary in Kabuli prior to revolutionary times; founded KSM and was the original Managing Director
<u>Rajendran Habib</u> – Victor's friend who volunteered to help KSM with consulting service
<u>Rev. Hezekiah Ogulu</u> – Stephen Ogulu's father, who ruled his home with an iron hand
<u>Rev. Stephen Ogulu</u> – Victor's uncle; former pastor of First Church & former Managing Director of KSM; a Head Overseer of the Fellowship & Chairman of the KSM Board; Chairman of the Board of the Elect & Redeemed Church; leadership style: designer/developer
<u>Sampson Kirunge</u> – member of KSM Board businessman, Stephen Ogulu's Bible School classmate
<u>Sharon Weganou</u> – new member of KSM Board of Directors; businesswoman
<u>Stella Senge</u> – Director of Accounting at KSM; leadership style: motivator/influential; Stephen Ogulu's sister-in-law
<u>The Fellowship</u> – unofficial name for The Fellowship of the Elect and Redeemed, the 1st church in Kabuli
<u>Victor </u> – Rev. Victor Osco, Managing Director of KSM; former pastor for 12 years; member of First Church; leadership style: team player
<u>WAG</u> – World Ambassadors of God

Leadership: Making Human Strength Productive
Unit 3
Power

Development Associates International
in association with
The Center for Organizational Excellence at Eastern College

Unit 3
Power

Table of Contents

Unit 3 Learning Objectives

In this unit you will:
- Learn the difference between legitimate power (empowering others) as opposed to dominant or controlling power
- Clarify the essence of servant leadership in the context of power motivation
- Understand the ways in which power as dominance and control is expressed by those of different temperaments and the impacts it can have on organizational effectiveness
- Develop the skill of diagnosing organizational symptoms of controlling power in an organizational context and the primary root causes
- Examine your own life to discern the effects of power motivation and undertake the steps to breaking its addiction on your life as a Christian leader

Introduction

You are about to begin studying Unit 3 of a course called **Leadership: Making Human Strength Productive**. This unit is titled **Power.** It is about developing your own abilities as a leader by understanding yourself and the gifts God has given you, and then enabling others, using the example of Jesus. We believe that as you study this course, God will use it to empower you to become a more effective leader. That is our hope and prayer.

The Method

The methodology for this course may be new to you. It is long-distance learning. Most of us are used to studying by going to a classroom, listening to a lecture, taking lots of notes, then taking a test and promptly forgetting most of it! You don't need to go to a classroom to study this course; rather, you study right where you live and work. You don't listen to a lecture and take notes; instead you read the lecture in the workbook and respond to questions in your workbook. This method is unique because it is done at a distance after the classroom time—yet it is extremely interactive. We hope you will learn more because you are constantly applying what you are learning to your life and work.

You will discover that you are asked, from time to time, to reflect on something you have read or have to look up and read. There will be a box with a question for your critical reflection. You fill that in. Then, at the end of this unit, you can find the instructor's own thoughts on those same questions. It is important that you give your own answer before reading the writer's answer. On most of these matters we are not looking for the "correct" answer as a careful and thoughtful answer. You may find that you do not always agree with the writer – or that you have seen some additional things the writer has not seen or commented on. So take the time to reflect, write – and then read the writer's answer.

The Lecturers/Writers:

The lecture portion of this course originated from audiotape lessons by Dr. James F. Engel, Terry Sparks, and Jane Overstreet. This unit features the teachings of James Engel. His lecture sections are featured in this workbook unit.

Getting Started:

The first thing you need to do is do the reading of the material that starts just after this page.

To the Reader:

Welcome again to what we might refer to as "The Saga of Kingdom Signposts Ministries." We will be developing this story as we proceed from one unit to the next because it touches issues which are common throughout the world. It is not intended to represent an example of either "good" or "bad." Its purpose is to provide a realistic context in which we explore "Making Human Strength Productive." It does not represent any real individual but is a composite of organizations and leaders we have known in many places and times. While you may suspect, at times, you have met the central character, we can assure you that, despite resemblances, there is no individual we had in mind in creating Mr. Ogulu. In this part of the story, we are looking at power and leadership.

KSM: The Lengthening Shadow of a Great Man

The crowd listened with great attentiveness as the President of Kabuli, the Honorable General Ezekial Araphat Bulima, rose and began to speak. It was his privilege to confer the honor of Overseer of the Church of the Elect and Redeemed on its distinguished recipient, Rev. Stephen Ogulu, his fellow clan member, class mate, and long-time friend.

The President was generous in his praise of Rev. Ogulu, which was, in fact, quite deserved. He has stood at the forefront of all Christian leaders since independence and has been a consistent voice for much-needed renewal, integrity, and change throughout the whole church. He alone transformed *Kingdom Signposts Ministries* from its early days of translated western literature into a pioneering ministry of motivating and equipping Kabulian writers to address contemporary issues in dynamic and relevant ways. President Bulima also recounted similar dramatic shifts within the Elect and Redeemed Church in the period in which Rev. Ogulu was Chair of its Board.

The WAG (Worldwide Ambassadors of God) mission had done very little to build national leadership. Therefore the virtual overnight departure of missionaries left an enormous vacuum. It is fortunate, in retrospect, that there was a handful of younger nationals who were gifted with designer/developer temperaments. Stephen Ogulu, then 45 years of age, quickly jumped to the forefront (along with several others who also were present on the platform) to restore much-needed vitality and a sense of destiny.

Everyone rose to their feet in acclamation when the President concluded his address with the charge that the Church of the Elect and Redeemed must awaken from its complacency and become ***the lengthening shadow of a great man!***

No one in the audience that day, including KSM staff, would dissent in recognizing the pioneering impact of Rev. Ogulu's ministry. But one was overheard to say, "If KSM is his shadow, then this church is in big trouble." A cruel assessment? Perhaps, but there was some undeniable truth here.

Few would say "Rev. Steve", as everyone addressed him in 1975, is the same person who was present on the platform that day. In fact, there was widespread unease among the younger pastors in the Church of the Elect and Redeemed over their future. Some were openly contemplating leaving the denomination and starting a new movement.

Kingdom Signposts Ministries Since Independence—
A Retrospective View

Among those who also were on the platform on this memorable day were Stella Senge and Fred Mengistu, the only two surviving members of Stephen Ogulu's original management team at KSM. They took the bus back to the office together after the lengthy ceremonies were cut short by an unexpected downpour. They could not help reminiscing about the changes at KSM since those early days.

The first years after independence were exciting ones. Rev. Steve quickly filled the key vacancies and infected the management team with his vision and optimism. WAG fortunately continued providing financial subsidies which covered the costs of writer training and new material development in those early days. Churches especially welcomed a new discipleship series that proved to be ideal for the young adults who were turning to Christ in unexpected numbers.

It wasn't long, however, before the early symptoms of **big-boss syndrome** began to appear—that common worldwide malady which robs churches and agencies of their vitality. Unfortunately no one seemed to notice. There was no objection, for example, when Rev. Steve took the large corner office formerly occupied by Peter Rubella, the recently departed WAG missionary director. After all, this is a common perk among leaders in Kabuli, as is availability of a large home, car, and driver. Stella and Fred could not help remembering, however, that Rev. Steve was highly critical of Rubella for such practices.

Also no one seemed to think it unusual that Rev. Steve spent less time with people as the ministry expanded. The staff was growing, of course, and the pressures on his time increased. The spontaneous prayer sessions of the early days also gave way to weekly chapel sessions always led by the Managing Director, who by now was always addressed more formally as Rev. Ogulu.

Relationships gradually became more and more formal as the organization was broken down into departments. While this is a common organizational practice, the growing difficulty of seeing Rev. Ogulu without appointment should have been noticed as a danger sign in a relational society. In fact, a policy soon was in place that restricted access to those at high organizational levels without going through channels.

Rev. Ogulu formed an Executive Committee comprised of Accounting Director Stella Senge, his sister-in-law and first addition to the staff; Fred Mengistu, who left the seminary faculty to take charge of church relations; and the late Oscar Moreno, retired business man who assumed responsibility for editorial writing and production. Stella and Fred looked back on the warm sense of community they experienced as decisions were made jointly. Both voiced feelings of genuine regret that this committee quickly became little more than a one-way sounding board and rubber stamp for the Managing Director's ideas.

These long time friends agreed that they should have been more forceful with Rev. Steve, who seemed to change after the embezzlement took place. Looking back, they can now see he lost all sense of trust in others and willingness to delegate. He instituted a practice that all policy, operating, and expenditure decisions must be approved by him. This action, while perhaps understandable, created a bottleneck which led to interminable delays and lost sales opportunities.

This unfortunate action by the Managing Director also seemed to cut the taproot of innovation that fueled KSM's impact. Instead of encouraging new ideas and initiatives, Rev. Ogulu tolerated little deviation from his directives and policies. Those who risked going against the grain suffered in many ways, ranging from loss of face to outright dismissal.

Not surprisingly, promising younger employees left as quickly as possible to find an atmosphere that offered the kind of acceptance and support needed, to say nothing of much higher pay. And, of course, morale began to decay in all departments.

While this was taking place, the Managing Director found himself moving more and more in spheres of influence he always thought would be unattainable. It was not long before his classmate and clansman, the President, initiated him into the presence of top business and political officials, something that anyone would find hard to resist. Other attractive perks were to follow, including membership at the top country club. It was then that Stella and Fred realized their original sense of community with their friend and brother probably was irretrievably lost.

They also point a finger of blame at the WAG mission international office, which was not oblivious to the revitalization at KSM. Rev. Ogulu was invited to join the International Council and to speak and travel worldwide and, in the process, became a sought-after speaker in western Christian circles. And to the dismay of the senior staff, western literature distributed by WAG soon flooded the shelves of Christian bookshops under the auspices of KSM. One member

of the KSM Board reminded the Managing Director of his outspoken opposition to this practice in missionary days, only to discover that his tenure on the Board was abruptly ended.

Stella and Fred were forced to conclude that *Rev. Ogulu had fallen guilty to misusing the power of his office, as it became a means for his own self-fulfillment and advancement.* In other words, power and control became something to be sought as an end in itself, something never intended by our Lord for those who lead in His vineyard.

Both agreed that this struggling man of God was not helped by fellow Christians, including the two of them, as he received more and more accolades and expressions of honor as his power and recognition spread. Indeed, he welcomed these signs of power and embraced them as the inside track to acquiring greater influence.

The Corrupting Influence of Power

Rev. Ogulu, once a dedicated and gifted man of God, became a working example of the ancient truth that ***ABSOLUTE POWER CORRUPTS ABSOLUTELY.*** Here we come face-to-face with one of the great tragic realities of our Christian world which, if not corrected, threatens all that we proclaim about the Kingdom of God and world evangelization.

It is undeniably true that any vital church or Christian organization indeed *is* the lengthening shadow of a leader who follows the model of Jesus. But the lengthening shadow of Rev. Ogulu was more and more becoming a reflection of his own ego.
Rev. Ogulu lost sight of the eternal truth that leaders become great through humility and submission to the Master. When this is not the case the lengthening shadow of the *big-boss* is one which makes a mockery of all that Christ taught about the Church as His body.

The root cause here is abuse of power. By his actions, Rev. Ogulu was guilty of the sin of failing to esteem others better than himself. In so doing, he robbed the ministry of KSM and everything else of its lifeblood of vitality by failing to empower and unleash others in service of the Kingdom. The organization will continue to exist, of course, especially as long as others prop it up through financial subsidies, but it is destroying those who have given their life to it.

Now the Church of the Elect and Redeemed is in the hands of Rev. Ogulu, and its younger leaders have cause to be alarmed. But this is the pattern we see everywhere in the world. The voice from the grass roots is now deafening—**big-boss leadership is stifling the Spirit of God and destroying the message of the Church to the world.** ……………………………………………

To The Reader

Carefully assess the context in which you live and minister. Do you observe leaders falling into the trap of Rev. Ogulu—genuine men and women of God who lose their spiritual bearings in pursuit of power? Is it a problem for you? What effects has it had?

I speak from personal experience as one who has struggled with power, that this cancer eating away at the vitality of the Body of Christ **can be conquered.** The next article by Richard Foster will focus our eyes sharply on power as expressed in the life of those indwelled by the Spirit of Christ. We will delve further into these issues as you listen to the tape. **Be encouraged!**

Destructive Power *by Richard J. Foster*

from <u>Money, Sex & Power:</u> *The Challenge of the Disciplined Life*

If money hits us in the pocketbook, and sex hits us in the bedroom, power hits us in our relationships. Power profoundly impacts our interpersonal relationships, our social relationships, and our relationship with God. Nothing touches us more profoundly for good, or for ill, than power.

Power can destroy or create. The power that destroys demands ascendancy; it demands total control. It destroys relationship; it destroys trust; it destroys dialogue; it destroys integrity. And this is true whether we look through the macrocosm of human history or the microcosm of our own personal histories.

What does the power that destroys look like? Think of Adam and Eve in the garden—given every pleasure, every delight, everything necessary for a good life. Yet they wanted more; they grasped and grabbed in a headlong rush to be like God, to know good and evil. *The sin of the garden was the sin of power.* They wanted to be more, to have more, to know more than is right. Not content to be creatures, they wanted to be gods.

That spirit festers within us, doesn't it? For us, it is never enough to enjoy good work. No, we must obtain supremacy; we must possess; we must hoard; we must conquer. The sin of power is the yearning to be more than we are created to be. We want to be gods.

Philosophy professor Arthur Roberts speaks of the little tin idols we make of ourselves in type and the colored mirror, television. We chase our reflected image down broad highways and fling our metal birds at the planets. "Hallelujah to us!" we shout. But the sounds hurt our ears, and the sights burn our eyes, and the ashes fill our mouths, and the whole thing stinks to high heaven. And God, watching, weeps.

For Adam and Eve, the will to power meant a rupture in their relationship with God. The experience of communion and dialogue with God was broken. They hid from him. We, too, hide from God. The will to power ruptures our relationship with him. Our headstrong determination to do it our way makes God's voice distant and his Word hard to hear.

What does the power that destroys look like? Think of King Saul and his insane envy of David. Saul was the king; he was supposed to wield the power. But power cannot command affection, and the people loved David. Saul was powerless to control the hearts of people, so he turned in rage against David. He would rather have murdered than allow power to slip through his fingers. How tragic to see the relationship between Saul and David destroyed because of Saul's lust for power. It even destroyed Saul's relationship with his own son Jonathan.

Power destroys relationships. Lifelong friends can turn into mortal enemies the moment the vice-presidency of the company is at stake. Climb, push, shove is the language of power. Nothing cuts us off from each other like power. Even ordinary human conversation is destroyed by it. Paul Tournier writes, "Power is the greatest obstacle in the way of dialogue.... We pay dearly for our power; we live the drama of the lost dialogue."[2] And we see this tragic drama everywhere: between husband and wife, between parent and child, between employer and employee. Power's ability to destroy human relationships is written across the face of humanity.

What does the power that destroys look like? Think of the disciples arguing bitterly over who would be the greatest in the kingdom of God. These arguments must have been intense, because they are mentioned in all four Gospels. The end result of this constant bickering and jockeying for position was the undermining of harmony among the apostolic band. From that point on, they would have been suspicious of each other's motives.

Amazing isn't it, grown-up people deeply exercised over who is at the top of the heap! Of course, whenever we are deciding who is the greatest, we are also deciding who is the least. This is the problem for us, isn't it? To be the least means to be helpless. If we are at the "bottom rung" of a company, we are completely without authority, completely without power.

Whenever this argument came up among the disciples, Jesus would sit a child in the middle of the group and teach them about greatness. What was he doing? He was pointing to the ability of children to work and play without the need for supremacy. Have you ever watched little children in the backyard making mud pies? You see, they are simply content to make mud pies while the rest of the world goes on in its mad rush for "greatness." It reminds me of Tolkien's description of Aule, one of the original eight guardians and governors of Middle Earth, "But the delight and pride of Aule is in the deed of making, and in the thing made, and neither in possession nor in his own mastery; wherefore he gives and hoards not and is free from care, passing ever on to some new work."[3] You see, in the kingdom of God the issue of greatness is an issue that is beside the point. Others may fight and struggle over the question of who is the greatest, but for the disciple of Christ it is a virtue to ignore the question. Paul says, "There is great gain in godliness with contentment" (1 Tim. 6:6).

What does the power that destroys look like? Think of Simon Magnus and his desire to merchandise the Holy Spirit (Acts 8:9-25). Simon was a magician in Samaria who evidently had considerable power, because the people said of him, "This man is that power of God which is called Great" (Acts 8:10). Simon, however, came under the influence of Philip's preaching and was converted to faith in Jesus Christ. Later Peter and John came to Samaria and laid hands on the people, and they received the Holy Spirit. When Simon saw the power that came through the laying on of hands, he "offered them money, saying, 'Give me also this power, that any one on whom I lay my hands may receive the Holy Spirit'" (Acts 8:18-19). Peter, of course, rebuked him for thinking he could merchandise the power of God, and we are given indication that Simon repented of his evil intent.

The sin of Simon Magnus was to try to use the power of God for his own ends. This is the sign of all false religion, but it is exactly this mentality that has come over so much of Christianity in our day. Cheryl Forbes writes, "The cassock of righteousness becomes the vestment of power."[4]

Power can be an extremely destructive thing in any context, but in the service of religion it is downright diabolical. Religious power can destroy in a way that no other power can. Power corrupts, and absolute power corrupts absolutely; and this is especially true in religion. Those who are a law unto themselves and at the same time take on a mantle of piety are particularly corruptible. When we are convinced that what we are doing is identical with the kingdom of God, anyone who opposes us must be wrong. When we are convinced that we always use our power to good ends, we believe we can never do wrong. But when this mentality possesses us, we are taking the power of God and using it to our own ends.

Those who are accountable to no one are especially susceptible to the corrupting influence of power. It was precisely this problem that caused Saint Benedict to establish the rule of stability. In the sixth century there were many wandering prophets and monks with no one to hold them accountable for what they said or did. But with the rule of stability they were drawn into communities in which mutual encouragement and discipline were possible. Today, most media preachers and itinerant evangelists suffer from exactly the same lack of accountability that the wandering prophets of the sixth century did. What is needed today is a modern Benedictine rule that would draw these powerful leaders into a disciplined and accountable fellowship.

What we must see is the wrongness of those who think they are always right. Jesus Christ alone is always right. The rest of us must recognize our own foibles and frailties and seek to learn from the correction of others. If we do not, power can take us down the path of the demonic.

PRIDE AND POWER

There is an intimate connection between pride and the destructive character of power. Samson was a man of immense power, power that was given by God. But pride filled his heart, and not only pride but arrogance as well. Before his enemies Samson boasts, "With the jawbone of an ass have I slain a thousand men" (Judg. 15:16). This unholy trinity of pride, arrogance, and power contributed to Samson's downfall.

Power is insidious when it is coupled with pride. Among the most dangerous people in our media-soaked culture are leaders who believe their own press releases. I remember once being honored at a large conference. I could only stay for twenty-four hours because of family commitments. The time was full of special luncheons and autograph parties and media interviews. By the end of the twenty-four hours, I told Carolynn, "We have to get out of here; I'm beginning to believe all these things people are saying about me." One can quickly lose all perspective. That is why those in positions of leadership must root themselves deeply in the experiences of ordinary life.

Of course, all of us suffer from vanity's lures, not just leaders. But leaders are especially susceptible today because of our infatuation with the media. Isn't it strange, for example, that we unquestionably assume that being on television is some kind of honor? Somehow we feel that television defines who the important people are. The idea is really silly, of course, but we hold to it nonetheless. In *Christ and the Media,* Malcolm Muggeridge suggests that if Jesus were going through the wilderness temptation today Satan would add a fourth temptation, namely, to appear on national television.

All of this makes pride one of the monumental problems of our day. Isn't it instructive that in a day when so many people struggle desperately for self-esteem we also have an abundance of people with over-inflated egos? When pride is mixed with power the result is genuinely volatile. Pride makes us think we are right, and power gives us the ability to cram our vision of rightness down everyone else's throat. The marriage between pride and power carries us to the brink of the demonic.

THE PRINCIPALITIES AND THE POWERS

The demonic is precisely where destructive power reaches its apex. The Bible speaks of very real cosmic spiritual powers that manifest themselves in the very real structures of our very real world. The apostle Paul's favorite term to describe this spiritual reality is "the principalities and powers," though he uses other terms as well—"authorities," "dominions," "thrones," "rulers," "the elemental spirits of the universe," "princes of this world," and still others. These "powers" account for the destructive bent of power that we see all around us. Indeed, it is only as we begin to understand what the Bible calls "the principalities and powers" that we can truly confront the power issue in our own lives.

We must not dismiss this teaching as the relic of a prescientific era. The Bible is dealing with a far more profound reality than forked-tailed demons in red pajamas or benign ghosts. The powers are not spooks floating around in the air preying on unwary individuals but spiritual realities that play a definite role in the affairs of human beings.

The powers are created realities. Paul tells us that in Christ "all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him" (Col. 1:16). The powers were once related to the creative will of God; however, we no longer see them in this role. They are in revolt and rebellion against God their Creator. Our warfare, says Paul, is "against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12). Indeed, the Bible speaks of the powers as gods that seek to enslave and destroy (Gal. 4:8-10).

The powers are incarnational. They are the energizing forces behind human beings and social structures. When Paul tells us that the powers "crucified the Lord of glory," he is emphasizing that the crucifixion of Christ was far more than the work just of human personalities (1 Cor. 2:8).

First Corinthians 2:8 reads, "None of the rulers of this age understand this; for if they had, they would not have crucified the Lord of glory." "The rulers of this age" is a phrase that Paul uses to describe the powers. Almost all commentators agree that Paul here is not speaking of human beings but of superearthly realities. See Chapter 2 of *Christ and the Powers* by Hendrik Berkhof for more information (trans. John H. Yoder [Scottdale, Penn.: Herald Press, 1962]).

The powers, however, do not "possess" just individuals but organizations and whole structures of society. Institutions can and do often become nothing more than organized sin. There are fundamental spiritual realities that underlie all political, social, and economic systems. In back of brutal dictators and unjust policies and corrupt institutions are spiritual principalities and powers. Walter Wink writes, "the 'principalities and powers' are the inner and outer aspects of any given manifestation of power. As the inner aspect they are the spirituality of institutions, the 'within' of corporate structures and systems, the inner essence of outer organizations of power. As the outer aspect they are political systems, appointed officials, the 'chair' of an organization, laws in short, all the tangible manifestations which power takes. Every Power tends to have a visible pole, an outer form—be it a church, a nation, or an economy—and an invisible pole, an inner spirit or driving force that animates, legitimates, and regulates its physical manifestation in the world."[5]

When the apostle Paul says that our warfare is not against flesh and blood but against the principalities and powers, he does not mean that flesh and blood are unimportant. Not at all! He means that the real focus of our battle should be the powers that stand in back of the person or institution.

Organizations and whole nations are often defined and controlled by particular concepts and ideologies. There is a prevailing mood or spirit that gives unity and direction to whole groups of people. These moods are not created in a vacuum, but are closely tied to very genuine spiritual realities. Hence, when we speak of "the spirit of a group" we are perhaps saying more than we know.

For example, when Ku Klux Klan members gather together, the collective hatred is something that is greater than the sum of its parts. When a certain critical flashpoint of prejudice and ruthlessness is reached, a "mob spirit" erupts that no single individual is able to control. Spiritual powers are involved in the creation of such realities.

This is a terribly difficult concept for us to comprehend in our modern society. We are accustomed to viewing institutions as sterile, neutral structures that have nothing to do with the spiritual life. There has been, however, one outstanding historical event that can help us develop a new appreciation for the biblical emphasis upon the powers. When Adolf Hitler took over Germany, the powers of state and race took on hideous new dimensions. In the Third Reich the very idea of *yolk*—race—became captive to the egomania of Aryan supremacy. Those who have seen the crematories of Dachau and Auschwitz do not find it hard to believe in the demonic powers.

What does this mean to us on a practical level? Well, when we look at our own insane drive to make it to the top, we must confront the powers of pride and prestige that grip our hearts. When there is a school board decision that does a disservice to children, we must confront the powers of vested interest and self-seeking that stand behind that decision. We must seek out the "spirit" that energizes the unjust law or the unjust corporate structure and seek to defeat it in the power of Christ.

DISCERNING THE POWERS

Amazing as it may seem, it is the Church's awesome responsibility to discern these spiritual powers. Among the gifts that the Holy Spirit gives to the people of God is the discernment of spirits (1 Cor. 12:8-10). We are given the ability to recognize the powers for what they are and to understand their hostility to the way of Christ.

Discerning the powers is not as easy as we may think at first. For example, when Hitler began his rise to power in Germany, he campaigned on a 25-point platform that included a vigorous German nationalism, a pledge to improve educational opportunities, a concern for "raising the standard of health in the nation," and a belief in "positive Christianity."[6] Now, you and I can look back on the Third Reich and easily see its demonic perversion, but in the midst of that wrenching experience virtually the only Christians who had eyes to see the hellish powers behind the Third Reich were the Confessing Church.[*] Pastor Martin Niemoller saw; Reich Bishop Mùller did not.

This ministry of discerning the powers, fraught as it is with frustrations and pitfalls, is given to you and to me. We are to discern what is truly happening today, understand where it could lead us, and give a value judgment upon it.

Saint Francis of Assisi saw the people of his day in the grip of the power of mammon, and he joyfully called them to a new way. Once a man named Silvester saw Francis and Bernard distributing money to the poor; he was "seized with greed" and said to Francis, "You did not pay me all you owe me for those stones you bought from me to repair the churches." Saint Francis just stood there "marveling at his greed" and finally reached both hands into the money bag and gave to Silvester all the money his hands could hold. He then said, "If you ask for more, I will give you still more." Silvester went home with the money, but he soon "reproached himself for his greed." For three nights straight he had a vision from God telling him that Saint Francis was the one who had the true wealth. In the end, Silvester was freed from the spirit of greed and was enabled to give generously to the poor; in time he became "so holy and filled with grace that he spoke with God as one friend to another."[7]

What happened? Saint Francis had discerned the spiritual power of greed that possessed Silvester, and he was able, in the power of God, to free him from it.

How desperately we need to be freed from greed today! It is a spiritual power that grips us. The whole ethos of our nation is possessed by it. It exists at every level of society. If Christians would take the initiative in bringing about a national exorcism of greed, we might be able to open our hearts and hands to a hungry world once again.

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[*] *The "Confessing Church" (Berkennende Kirche) was composed of Christians in Germany who opposed the takeover of the Church by Hitler's ecclesiastical puppet, Reich Bishop Mùller. They drafted the famous Barman Confession of May 1934 which categorically rejected the supremacy of the State over the Church and confessed the Lordship of Jesus Christ. Among their leaders were Karl Barth, Martin Niemoller, and Dietrich Bonhoeffer.*

Nearly a hundred and fifty years before the Civil War, John Woolman saw dire consequences for our bondage to the powers of racism and oppression. "I saw a dark gloominess hanging over the Land," he wrote. If people were not willing to "break the yoke of oppression," he saw that "the Consequence will be grievous to posterity."[8] It is a genuine tragedy that we as a nation were unwilling to heed his prophetic discernment. As G. M. Trevelyan has said, "Close your ears to John Woolman one century, and you will get John Brown the next, with Grant to follow."[9]

How desperately we need to be free of the spiritual powers of racism and oppression! These demons of the spirit are on the rise today. We can all be glad for the advances made during the civil rights movement, but we are now seeing alarming reversals. Would to God that Christians could lead the way to a new day of justice and brotherhood. It will happen if we can discern the powers and seek their defeat in the strength of the Lamb.

NAMING THE POWERS

"Test the spirits," says John (1 John 4:1). This is a task fraught with pitfalls, but one we cannot avoid. How do the powers manifest themselves today?

Mammon is one of the powers. Paul Tournier notes that, "the GNP is the modern Golden Calf." Our wealth is not neutral. It is not sterile or inanimate. It is alive with spiritual power; it seeks to possess us. In Part I we took a long look at how we can conquer mammon in the power of the Lamb and bring it back to its divine intent.

Sex is one of the powers. Sex in our day is not just a need, like cheerful surroundings or friendly conversation. It is a power energized by lust, sensuality, and uncontrolled carnality. For untold millions it is an all-consuming passion. We cannot hear the old cliché, "Keep her barefoot in the winter and pregnant in the summer," without recognizing the language of power. We cannot look at the crimes of incest and rape without realizing that these are crimes of power. Sex is power, real power. There is nothing neutral or passive about it. It is alive with spiritual energy seeking to make a bid for supremacy over the hearts of men and women. In Part II we dealt with ways we can defeat the carnality of sexuality and bring it back to its God-given function of enriching human relationships.

Religious legalism is one of the powers. Paul declares, "If with Christ you died to the elemental spirits of the universe, why do you live as if you still belonged to the world? Why do you submit to regulations, 'Do not handle, Do not taste, Do not touch' . . . according to human precepts and doctrines?" (Col. 2:20-22). These "elemental spirits" are religious and ethical rules. Paul's point is that behind the religious traditions and regulations are spiritual powers, powers that have claimed autonomy and have made obedience to them the highest good.

The tragedy here is that the very thing that is designed to lead us to God does exactly the opposite. The divine function of moral law is to bring us into obedience, but when it becomes an end in itself the demonic perversion called legalism rears its ugly head. These rules and regulations become rival gods holding us captive and demanding our total allegiance.

Religious legalism is one of the heaviest burdens human beings ever have to bear. Jesus warns us of those who will "bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with their finger" (Matt. 23:4).

Technology is one of the powers. In the broad sense, technology standardizes procedures and behavior in order to produce efficiency. In fact, efficiency is the sacred law of technology. Of course, there is nothing wrong with efficiency and productivity—not until it becomes an ultimate value. "Technology tends more and more to become a new god," notes John Wilkinson.

When efficiency becomes a new god, we have the supremacy of standardization over spontaneity. We all feel this, don't we? When we receive a telephone call from a computer we know that efficiency has won over spontaneity. When we fill out punch cards that ask for numbers rather than names, we know that standardization has won over individuality. We have become things and we sense deep inside that our personhood has been violated.

When we say, "If it is efficient it must be good," we have given ultimate significance to technology. For the Christian, other questions must counterbalance the question of efficiency: Will human beings be crushed in the process? Will it damage individual self-esteem? These and many other questions need to be considered as we seek to discern the spirituality of technology and to respond to it appropriately.

Narcissism is one of the powers. Narcissism is excessive self-love, and it is the dominant mood of our age. Pleasure seeking and self-satisfaction are at the top of the priority list. Advertisers scream, "Grab all the gusto you can get," and we sing, "I did it my way." The very idea of sacrifice for the good of others seems ludicrous.

We must reject the narcissism of our age. We as believers know that the good life is not found in selfishness but in selflessness. We who follow the crucified Christ know that to lose ourselves is to find ourselves (Luke 9: 2-25).

Militarism is one of the powers. The divine purpose of military power is to restrain chaos, but in our day militarism is doing precisely the opposite. Today the purpose is not to prevent chaos but to promote it. Military strategists plot, not how to make the world more stable, but how to make it less stable. Terrorism and spy networks are the order of the day.

In saying this, I am not criticizing any particular nation or institution or group. In our day the creation of chaos has become an all-pervasive mood of militarism. The final end of this demonic perversion is the ultimate exercise of power in destroying the world. Christians must call militarism away from its evil bent.

Absolute skepticism is one of the powers. Absolute skepticism is so pervasive a belief in university life today that it must be considered a spiritual power hostile to an honest search for truth. The task of the university is to pursue truth—all truth—and yet in many cases precisely the reverse is happening today. What was once a humble position of genuine agnosticism has been turned into the arrogance of absolute skepticism. Not knowing, not being sure, becomes the final dogma that must never be violated.

C. S. Lewis, in his novel *That Hideous Strength,* depicts the ultimate destructiveness of the university when it is given over to deception and a desire to obscure the truth.

We must call the university back to its humble mission of truth seeking. The university should be the place par excellence where the big questions of purpose, meaning, and values are relentlessly pursued, and when answers are found they should be embraced and not denied.

Demonic spiritual powers have a pronounced impact upon the world in which we live. They stand behind, influence, and energize evil individuals and institutions. They manifest themselves in such things as mammon, sex, religious legalism, technology, narcissism, militarism, and absolute skepticism.

DEFEATING THE POWERS

We must never fool ourselves. The powers against which we wage the Lamb's war are very strong. Satan prowls about like a "roaring lion" seeking those whom he may devour (1 Pet. 5:8). This is no minor league game we are playing; we are in the major leagues, and the stakes are high. The principalities and powers do not just have power—they *are* power. They exist as power; power is how they manifest themselves. To dominate, to control, to devour, to imprison, is their very essence. How then do we defeat the demons without and the monsters within?

First, we must recognize that Christ has already defeated the powers. In his death and resurrection, Christ "disarmed the principalities and powers and made a public example of them, triumphing over them in him" (Col. 2:15). On the cross Christ could have summoned ten thousand angels to his aid, but instead he renounced the mechanisms of power in order to defeat the powers of the abyss. In the death and resurrection of Jesus Christ, the powers were defeated here in our time-space-energymass world.

Second, we defeat the powers by cultivating the gift of discernment. Any serious engagement with the powers necessitates the "discerning of spirits" (1 Cor. 12:10, KJV). Until we have eyes to see the spiritual powers that energize a family, a corporate structure, or a government agency we do not fully understand it.

You may wonder how such a discerning spirit is obtained. It comes first by asking for it. "You do not have, because you do not ask," said James (James 4:2). We ask. We also listen: listen to God, listen to those around us, listen to what is occurring in our world. And we invite God to teach us what it all means. We also gather in groups of faithful believers to share insights and to listen together, for no single individual can know all of God's will. We do all this with a good deal of humor and humility: humor, because we must never take ourselves too seriously; humility, because we must take God's word through others with utmost seriousness.

Third, we defeat the powers by forthrightly facing the "demons" within. Right at the outset, we all need to see and to address the powers that nip at our own heels. Otherwise we will utilize the tactics of the very powers we oppose and, in the end, become as evil as they. We must look squarely into the face of our own greed and lust for power and see them for what they are. We must look at ourselves spiritually and discern ourselves spiritually.

The glory is that we do not do this alone. The blessed Holy Spirit comes alongside of us and comforts and encourages as he convicts and reproves. He leads us into the inner solitude of the heart where he can speak to us and teach us. Sometimes this will take the form of private retreat for prayer and reflection. More often it will be an inner retreat of the heart in the midst of life's many activities and demands. In this interior silence we hear the *Kol Yahweh,* the voice of the Lord. Hearing, we turn from our violence, our greed, our fear, our hate. Hearing, we turn to Christ's love and compassion and peace. We rejoice over every conquest of the Lamb, and as the Lamb conquers and wins our hearts, every victory feast has a place setting for our enemies.

Fourth, we defeat the powers by an inner renunciation of all things. In a posture of total renunciation, we have nothing to lose; the powers have no control over us. Suppose the powers take our goods and possessions—no matter, our possessions are only on loan from God; protecting them is more his business than it is ours. Suppose the powers seek to destroy our influence by defaming our reputation—no matter, our reputation is not ours to protect, and we could not do it even if we wanted to. Suppose the powers throw at us the fear of death itself—no matter, we belong to One who can lead us through death's dark pathway into greater life. So, you see, we simply have nothing to lose. We are positionless and possessionless, and this complete and total vulnerability is our greatest strength. You cannot take something from someone who has nothing.

Fifth, we defeat the powers by rejecting the weapons of power of this world. We stop trying to manage and control others. We refuse to dominate or intimidate. As Walter Wink has written, "The direct use of power against a Power will inevitably be to the advantage of The Powers That Be."

The only way we can battle the principalities and powers is in the life and power of the Holy Spirit. Now, in saying this I am not trying to catapult this entire issue into the realm of the pietistic or the theoretical. Quite the contrary. The Holy Spirit wants to be an active agent in our lives in the most practical and socially concrete way.

If we attack the form of power alone without defeating the angel or spirit that energizes that form, we have accomplished nothing. For example, most revolutions in the world have struggled to throw out one corrupt and self-serving government only to have another corrupt and self-serving government take its place. The failure is to understand that the real battle has more to do with the powers of greed, vested interest, and egomania than with actual persons and structures of government. We must focus our attention on both the institution *and* the spirituality of the institution.

Sixth, we defeat the powers by using the weapons of Ephesians 6. To reject the weapons of this world does not leave us defenseless. Far from it! Who needs guns and tanks and MX missiles when we are given the far greater weapons of truth, righteousness, peace, faith, salvation, the word of God, and prayer (Eph. 6:10-18)! These weapons are more powerful than we can possibly imagine. Paul insists that "the weapons of our warfare are not worldly but have divine power to destroy strongholds" (2 Cor. 10:4).

Often we have rendered these spiritual weapons harmless by ignoring the social context of the Ephesians passage. We have turned them into pietistic weapons that have nothing to do with the world of mammon or militarism. We talk glibly of Roman shields and helmets and never once guess that we are called to arm ourselves for a real battle against the spirituality of institutions and cultures and all forms of demonic incarnation.

Another way we have sought to sterilize these weapons is by teaching that they are all "defensive." This is simply not the case. The Roman military was the most powerful and ruthless killing machine of that day. The equipment Paul describes was not solely for standing one's ground, but for advancing against the enemy. No doubt Paul had in mind the "Roman wedge," which was an effective V-shaped formation that made full use of a specially designed, elongated shield with which a soldier covered two-thirds of his own body and one-third of his comrade to the left. This ingenious arrangement forced soldiers to work together for mutual protection and attack. It was "the most efficient and terrifying military formation known up to that time and for some thousand years after."

Paul's military metaphor is a wonderful picture of the company of the committed working in concert, advancing against the powers, conquering in Christ's name. The gates of hell cannot stand against such a unified and determined offensive. James Nayler writes, "He [Christ] puts spiritual weapons into their hearts and hands . . . to make war with his enemies, conquering and to conquer, not as the prince of this world . . . with whips and prison, tortures and torments on the bodies of creatures, to kill and destroy men's lives . . . but with the word of truth . . . returning love for hatred, wrestling with God against the enemy, with prayers and tears night and day, with fasting, mourning and lamentation, in patience, in faithfulness, in truth, in love unfeigned, in long suffering, and in all the fruits of the spirit, that if by any means he may overcome evil with good."[14]

A PERSONAL REFLECTION

C. S. Lewis notes that "there are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe and to feel an excessive and unhealthy interest in them. They themselves are equally pleased by both errors and hail a materialist or a magician with the same delight."[15] If we err today it is usually in the direction of the materialist, for that is the dominant mood of our age.

Normally I am hesitant to interject personal experiences but in this case I think it might be helpful. Although I had finished writing this book, I did not feel satisfied with these last chapters on power. So I sent the first nine chapters to my editor, explaining that I had decided to rewrite the final four. By Wednesday of the first week of rewriting I began to sense a heaviness and darkness come over me. I am sure it was partly due to emotional and physical weariness with the task, for I had been writing for nine months with hardly a break and had done considerable research before that. (I had, however, been very careful to discipline myself to obtain adequate sleep and exercise.)

By Friday the darkness was nearly overwhelming. I felt as though I never wanted to write again, speak again or teach again. I would look over a chapter and want to throw it away. I tried to think of some way to cancel the entire project. Even now, I cannot fully explain what I was feeling. To use the words of George Fox, I was nearly overcome by an "ocean of darkness."[16]

Anyone who has studied psychology will know that what I am describing shows telltale signs of the beginning stages of exhaustion. That was certainly a factor in my experience, but it did not seem to account for everything I felt. There seemed to be more to it, some deeper, greater foreboding.

On Saturday I went to my office to write, but with no hope of producing anything worth reading. During a period of meditation and prayer, I thought of the time Martin Luther threw his ink bottle at the devil. Instinctively I grabbed my pen and threw it against the wall, breaking it. I said to myself, "Well, if the devil is here I probably missed him!" I tried to arm myself with the weapons of Ephesians 6, but it seemed to do little good.

In the late morning a group of five friends came to pray for me. We talked only briefly, and then they prayed quietly. Though I cooperated with their efforts, I had absolutely no expectation that it would do any good. I felt nothing at all.

After they left, however, the heaviness began to lift just a bit. As the day went on, things got brighter and brighter, until by evening the darkness was completely gone. I was able then to finish my task without further oppression.

A few days later one member of the group that had come Saturday morning told me that during the prayer she had seen the entire room being filled with the light of Christ and the evil powers being thrust outside. I did not see anything, but I do not doubt her word, for she is a spiritually alert person and not in the least given to mystic fantasy. I believe her also because the ocean of darkness was indeed overcome by the ocean of light and life.

All of this may sound strange to you, but it did happen, and perhaps it can stand as a witness that the principalities and powers are real and do indeed wage war against us. It can also witness to the importance of having others who can help us as we do battle against the powers in this dark, evil age.

The powers are strong, but Christ is stronger still. The defeat of the powers is sure. We live in that life that overcomes the world, and we should expect to see the overthrow of the kingdom of darkness and the inauguration of the Lamb's rule of righteousness wherever we go.

Unit 3 Workbook

Dr. James Engel:

This is Unit 3, on the subject of **Power**. Your writer is Dr. Jim Engel. The subject we are considering today is an absolutely critical one. Power is the capacity to influence or to control others. It has to do with how we relate to each other. Are we relating to others who work with us using power? If we do, the net effect can be a very dangerous and manipulatory one.

It is not difficult to see the effects of this. You see it daily around you. As I've been to country after country, the one problem which I hear about is the prevalence of big-boss leadership. That's not my term. That's the term I often hear used. I think you know exactly what it means, because we've already talked about this in other units. It's the controlling boss who, because of interpersonal tensions and problems, is really unable or unwilling to unleash others to be all that God wants them to be. Its most obvious form are the dictators who try to control nations. But the 'big boss' is found elsewhere as well.

I will tell you from the beginning that this has been a problem for me. Quite honestly, it is a problem for almost all of us. Let's be honest about this. We're going to look at the subject today as colleagues. It's very important that together we ask the Lord to peak to our hearts as we consider His Word, and the implications of power in our ministry. Will you join me in prayer?

Father, I pray that You will speak today to my colleague, or colleagues, if you're together in a group, and to me, as we open Your Word and look at some of the things that cause us to be far less than we ought to be as leaders. I pray that You will not only speak, but that You will give us ears to hear and a willingness to respond. In the name of Jesus.

When I think of power, I often think of chickens. I think we all know what goes on with chickens. I can remember seeing this so much as a kid on my grandparents' farm. Always the big old rooster, or the most powerful one would peck the hen—one hen. Then that would usually be the hen that would have an influence on somebody else, and she'd peck another one and peck another one, until it finally got down to the least important, who was the last one to get pecked. The pecking order—that's what it is called.

Well, that rooster has power, with no hesitations to exercise it to accomplish what he wants to accomplish. We've all got that in us, too—to varying degrees, depending upon the kind of people we are. We all are very capable of controlling others to accomplish our ends. Again I will say, to the extent that we do this, we are interfering with the very power of Jesus to unleash His body of Christ and to bring the Kingdom in the world. We're talking here, quite honestly, about sin in a major way. We are fellow strugglers together in this. I'm not standing in judgment on anyone. God knows my own tendencies.

We see big-boss leaders everywhere. Most of us live in cultures that say that the best leader is the commander and controller. We justify this because we say this is how we do it in our culture. But what we're going to do is to compare our culture against what Jesus said. We're going to see some big differences here, because we're going to try to look at this through His eyes.

Let's consider power and dominance. I think we must begin with Scripture here. On the next page in your workbook, I've given you three Scripture passages. These are very familiar. The assignment is clear: to look them up and write down, in your own words, what you think they say about power, about us as leaders, as well as the implications these scriptures have for us.

1. Look up the following Scripture passages and write in your own words **what they say to you about power and its outcomes.**

✍   Genesis 3:1-7:

✍   1 Samuel 13:1-14:

✍   1 Samuel 18:14; Psalm 24:1-4

After you have filled out your own answers to these questions, you might wonder what Dr. Engel thinks and sees in these passages and power and its outcomes. You can find his reflections on p. 104 and can compare his perceptions with your own. Read this before continuing.

Dr. James Engel:

    You've already read the little article entitled, "The Lengthening Shadow of a Great Man," but let's return to that story (on p. 79). On the next page is a reflection box that asks you to reread that article. Read it with a key question in mind: what symptoms that you see that demonstrate that Reverend Stephen Ogulu, like King Saul, a good man, let power dominate and corrupt his leadership? Write down the specifics that you see.

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2. Reread once again the article entitled "**The Lengthening Shadow of a Great Man**." (p. 79)

✍   What symptoms can you identify which demonstrate that Rev. Stephen Ogulu, like King Saul, let power dominate and corrupt his leadership?

After you have filled out your own answers to this question, you might wonder what Dr. Engel thinks and sees in this story about how let power dominate and corrupt him. You can find his reflections on p. 104 and can compare his perceptions with your own. Read this before continuing

Dr. James Engel:

     Let's elaborate just a little bit more on this by opening up the subject of Kingdom Signposts Ministries even further. Now I have created in here quite a cast of characters, haven't I? We've got Bong Kim, the university trained engineer (and you've met these people before). He enters KSM as a WAG missionary. He's appointed head of the technical area, the printing department. He sees changes. Memo after memo suggested equipment modifications and so on—no answer. Have you ever experienced that? I have. Now this happened several times, even when budgetary approval had been given for equipment purchases. The truth of it was, nothing could ever be done without approval from the top. He was given no privilege to make an independent decision. In effect, then, he was not delegated either responsibility or authority. That was kept by the manager. Very common.

     I'd like to suggest that all of us, for one reason or another, often are hesitant to delegate in this way. And I think it's a very human tendency, and I think it's so common that we really need to think about this. So, what I would like you to think about is, why do you think this happens, really? How could you explain Stephen's hesitancy? And I want you to realize that I'm not setting this up as the acts of a sinful person, particularly. I'm saying this is kind of normal. And I want you to think about it from that perspective, because we're going to turn the searchlight on ourselves. Are we really willing to delegate and let other people succeed? Well, you turn off your tape. Give it some thought. And we'll talk about it together.

3. Bong Kim, a university trained engineer, entered KSM as a WAG missionary. Because of his technical background, he was appointed as head of the printing department. It didn't take Bong long to see that real changes were needed to prevent KSM from losing business to competitors. Memo after memo suggesting equipment modifications and various operating changes sat at the desk of the Managing Director without answer for weeks and even months. This happened several times even when budgetary approval had been given for equipment purchases. One reality never changed—nothing could be done without final approval from the top.

? This is a very common situation. What reasons can you give to explain **why so many of us are hesitant to delegate responsibility and authority** to act to others?

After you have filled out your own answers to this question, you might wonder what Dr. Engel thinks and sees in this story about how people are hesitant to delegate. You can find his reflections on p. 105 and can compare his perceptions with your own. Read this before continuing

Dr. James Engel:

Let's be totally fair to Reverend Ogulu and his hesitations. I'd like you to read more about him, and you will see that his story is pretty close to the one that I mentioned about myself. In the next box, you will find some additional information on Ogulu. Read it. After you're done, I would like to have you address the issue of how hesitating to delegate would just naturally result from a background such as his. In other words, the fact that he was raised as he was—how would that affect his actions as a leader?

4. Stephen Ogulu's background. His father, Rev. Hezekiah Ogulu, ruled his home with an iron hand. Because he was adventurous and inquisitive, Stephen often was harshly punished. In fact, he can never really forget his father's most often used words: "You fool, can't you do anything right?" Stephen also was often taunted by others when he was growing up because of his intelligence and desire to bring change. He can well remember times of great loneliness and rejection. Even though he enjoyed a great deal of success, there always has been a nagging sense of self doubt and insecurity and a real fear that others will outshine him if given a chance.
? From what you've learned from this brief account, what **explanations can you provide for some of Rev. Ogulu's actions as a leader**?

After you have filled out your own answers to these questions, you might wonder what Dr. Engel thinks and sees in this story about how the way people are raised affects their leadership. You can find his reflections on p. 106 and can compare his perceptions with your own. Read this before continuing.

Dr. James Engel:

   Now let's turn the focus of attention onto you. What is your tendency? What reasons do you find within you to hesitate to delegate? Do you have any ways in which you want to maintain control? If you do, you can use these in such a way that you will never delegate or allow anybody else to really emerge who might go differently than what you want. I want you to think about this and reflect on your own tendency in the next box. Based on what you know of yourself, what tendencies do you have that might inhibit a willingness to delegate? I want to say to you again, it's entirely human. It's entirely natural. So, give it some thought. Write your own reflections in the following box.

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5.  Your own tendencies that might lead to a lack of willingness to delegate:
✎      Based on what you know of yourself, what tendencies do you have that might inhibit a willingness to delegate?



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Dr. James Engel:
   I can imagine that God spoke to you about your tendencies in some ways that you knew very quickly. We all know how to influence others. When we do that, we're keeping the power, we're keeping it to ourselves. We're going to be reluctant to really give anything away. This is clearly simply being human. Is it right? No. Just because we have human tendencies does not make them right. Or, just because culture says a certain way is right, does not make it right. It all goes back to the example of Jesus. Many things you can say about Jesus, but He held tight onto a top priority: always to serve others, to build us to be all that we can be. He took big risks to do that by delegating. What an example.
   Well, how do we curb power abuses? My, this is a big subject. What are our obligations? Particularly where we're working around other people who are abusing power. Many of us are in situations where we know full well that we are not free to develop. You would say, as I hear every day, "I'm in a situation where nobody trusts me. I'm not respected. I'm forced to do what others want me to do." And we often look at leaders and we see abuses. What I'd like to suggest is, just because a leader has these tendencies, we are not relieved of our obligation to do something about it. I'm going to suggest that this is motivated by Christian love. This is really hard. Because the hardest thing for many of us to do, and particularly myself, is to love a person who puts me down. But Jesus loved people who put Him down, who put Him on a cross, and said "Forgive them, Father. They don't know what they are doing."

   I'd like us to think about what we might do with Reverend Ogulu. Think about his story now, what you know of him from these first three units. You've seen a lot of things. You've seen him increasingly isolated from his people. You've seen him taking advantage of everything he can. You've seen him selling out the very mission of the organization to this Western mission board, who is very willing to take him on and use him around the world just so that they can have an outlet for their materials. He has compromised the mission of his organization for his own gain.
   Now these are big-time issues. We can be quite understanding of how this has happened. But what could people who are closest to him have done to keep him from falling prey to the lures of power? This is not an easy question, my friend. Pray about it and see what God will tell you. Write your reflections in the next box:

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6. Keeping others from the lures of power

✎   As you think about the story of Rev. Ogulu from the viewpoint of those who were closest to him, what could they have done to keep from falling prey to the lures of power?

Dr. James Engel:

I'd like to tell you a story. I have worked with one of the great churches in a certain country of the world. For many of the years in which I worked with this church, everybody in the whole denomination knew that the top leaders were taking money from the church's funds. It wasn't hidden. Everybody knew it. At the same time I would be in meetings where those top leaders were being honored.

Now, easy for an outsider to come in and say, "What's going on?" But I had to ask myself, "Why? Why were they allowed to do this?" Do you see the leadership and power issue here? Would you not agree, that if these people are never confronted, we have failed? Somehow they needed to be held accountable.

Now I can think of good reasons why pastors in the church would not do so, and so could you. One could be just because of our basic behavioral tendencies, behavioral style. It's not easy for us to risk or confront. This is true of many of us. I'm very sympathetic with that. Confronting does not come naturally for many of us. But remember Jesus confronted. Jesus did.

Or, more seriously, many of us who are followers don't want to rock the boat because it will get in the way of our own rise to the top. What is that? Sin. I identify with that one. I don't want to make waves because I want to do the same thing. It's called sin.

Or fear of loss of position if you confront. Yes, Alex Campagna lost his job when he had the courage to tell Stephen Ogulu that his book materials were poor. Nobody else would tell him. Everybody else would say "Oh, Reverend Ogulu, you're wonderful, wonderful, wonderful." Well, how did you expect the man to feel if that's what we do? Of course he would think, "I'm wonderful!"

But how would Alex have felt had he stayed and had not in any way confronted Ogulu? Wouldn't he wind up compromising his very essence? Can you risk confrontation even when the consequences are sin to others? Well, I think we need to. We have to do it. Quite understandable—when people like myself, you, any of us—say, "It isn't my problem. I'll do what I can do." I would like to suggest it is our problem, that together we need to pray—and particularly if we're close to a person in leadership.

I hope you would recognize that that person, deep down, probably wants to do the best possible job. Think how we sin against them if we do not give them feedback on what is happening. I wish at one point in my career the people who worked for me had had the courage to confront me on a couple of things that were causing them problems. They didn't. They chose to act in other ways and because of that things wound up hurting everybody seriously, both them and me. Have the courage when you see sin, which abuse of power is, to call it sin. Christ did that. Let's follow Him.

I believe often our biggest problem, quite frankly, is that we do not have accountability structures in the organization within which we are functioning. I would like to suggest to you that one of the biggest problems I see around the world is boards of directors, or boards of trustees who are either non-existent or are not doing their job. Now this is going to prove to be a big issue with Kingdom Signposts Ministries.

At this point I would like to introduce you to the board of KSM. Here is a story of the board, particularly its executive committee. It is this part of an organization that is given the responsibility for final oversight and control. Now you will learn in another unit (Jane Overstreet will teach you) more detail about what boards are supposed to do. One of the things they're supposed to do is to hold leadership accountable, in the really good sense of the word.

There are three members on this committee that are staff: Stephen himself, Stella Senge, and Reverend Mengistu. Some other members include Stephen's oldest brother, a businessman Bible school classmate of Stephen's, and the son of the president of the country.

In the following box, you will read about some of the key responsibilities of boards. Given the brief description found here, what problems do you think this board, particularly its executive committee, would face in meeting its responsibilities—especially confronting Reverend Ogulu? Would you make any changes? Reflect on this and write your answer.

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7. The Board of Kingdom Signposts Ministries has an Executive Committee which is given major responsibility for oversight and control. You already know three of its members—Rev. Stephen Ogulu, Stella Senge, and Rev. Fred Mengistu. The other members are Charles Ogulu, Stephen's oldest brother who serves as Chairman; Sampson Kirunge, businessman and Bible School classmate of Stephen's; and Dr. Bulus Bulima, the Honorable General Ezekial Araphat Bulima's first son, Vice Chairman. The full Board of 12 members meets twice a year.

?   Boards, when functioning properly, are responsible to ensure that the mission of the organization is fulfilled with excellence, establish major policies, ensure financial accountability, and hire or fire the chief executive officer. From this brief description, **what problems do you feel this board might face in meeting these responsibilities**? Do you have any suggestions for change?

After you have filled out your own answers to these questions, you might wonder what Dr. Engel thinks and sees in this story about the issues surrounding the board of KSM. You can find his reflections on p. 108 and can compare his perceptions with your own. Read this before continuing

Dr. James Engel:

Now you could give me a lot of additional reasons beyond the ones I've given as to why these things happen. But let's wind up our time with thinking together some about how we can break the addiction to power. This is not easy.

I remember speaking a few years ago. People had a choice of the session they could attend and I had the largest group. I felt like a hero: "Look at me. I am the most popular of the speakers." As I was saying this inwardly, I heard the voice of God saying to me, "You love this, don't you? Because you love to be in the center, on the platform. I don't love it. I don't love this in you." I hated this attitude in myself.

What does a person do when you know you have these tendencies? Well, I think probably the first thing to do is to give up the right to be in charge or to otherwise control people and bend them to your will. In other words, give up the right to be the big-boss. What right do I have to control you, or to seek that kind of power so that I can use you, and feed my ego off of you? What right do I have?

As for me, I've taken a covenant to be a servant. I'm learning to ask the question always, as I'm in a situation or I'm dealing with people: "How can I serve you?"And it's the toughest question in the world, because I often see that what I'm doing is serving myself and not you. But it's such a liberating question. By asking it, I'm giving God the right and the power to speak. I'm learning through this.

How would you respond if your leader came to you and said, "What can I do to make you more effective?" This is a wonderful, wonderful question of a servant leader. You feel like a king. Can you do that? You may find it very hard, but God can change us. The Holy Spirit is alive and well, if we'll let Him be.

Let's look at our motivation. We need to turn to Scripture for insight here. In the next box is a central incident in the life of Jesus, foot washing. Stop and read this and see what God says to you, writing your reflections.

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8. Jesus' example

?   Turn to John 13:4-15. **How can we, as leaders, follow the example of Jesus** as He washed the feet of His disciples?

After you have filled out your own answers to these questions, you might wonder what Dr. Engel thinks and sees in this passage that tells us about the example of Jesus. You can find his reflections on p. 108 and can compare his perceptions with your own. Read this before continuing

Dr. James Engel:

Now it's time to look once again at KSM and the dynamics of their relationships. In the next box you are asked to consider the relationship between Victor Osco and Stephen Ogulu. Think about them and decide what advice you might give to Victor in his role as Managing Director.

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9. Victor Osco, the new Managing Director, does not find it especially difficult to function as a true servant leader because of his temperament as a team player. But he is facing growing frustration with his father-in-law and new Board Chairman, Rev. Stephen Ogulu. In effect, Stephen has never stepped down from being in command. Rarely does a day go by when he fails to meet with Victor in full expectation that his "suggestions" be followed as if they were commands. Not surprisingly, Victor often feels crushed and forced to comply. Not only is this the cultural pattern—Stephen is also the family elder.

?   **What suggestions can you give Victor at this highly vulnerable time in his role as Managing Director**?

Dr. James Engel:

There are a number of things Victor might do. A lot depends upon laying some groundwork with others on the Board as well. Victor is in a very difficult and tricky situation. I will not attempt to give you my own suggestions at this point. As we work on boards with Jane Overstreet in a later unit, we might be able to come back to this question and have much better insight into the relationship between Victor and this sort of Board.

This brings us back to the central premise of this unit. If we do not break the yoke of power—motivated, controlling leadership— and unleash the resources of the Body of Christ, there's little hope that the world can be evangelized and brought under the Lordship of Christ in our lifetime. Satan has the upper hand if power reigns. When power is self-seeking, it's sin. God is saying, 'No more of this. Go and sin no more.' He's saying that to me and to you. Be encouraged. Changes are under way world wide. The Lord lives. Hallelujah!

THE CENTRAL CHALLENGE OF THE WORLDWIDE CHURCH

**If we do not break the yoke of power-motivated, controlling
leadership and unleash the resources of the Body of Christ, there is little hope that the world can be evangelized and brought under the Lordship of Christ in
our lifetime.**

Your final assignment on the next page is to undertake a self-assessment. How are you affected by power? How does it affect your relationships? What steps do you feel God would have you take to bring about needed changes? Please share this. I trust you're working with a mentor, or you will find someone who will listen and be your friend. May the Lord bless you!

Unit 3 Final Assignment

Your assignment is to undertake a real self-assessment. Be sure and refer back to what you learned about yourself from the temperament questionnaire in Unit 2. Also it will prove to be very helpful if you ask the questions here of at least one person who knows you very well and who is willing to be honest with you.

Here are the questions:

1.   In what specific ways do you find yourself affected by power?

2.   How does power affect your relationships with others with whom you work?

3.   What steps do you feel the Lord would have you take to bring about needed changes in your life?

Dr. Jim Engel's Reflections

1. <u>Dr. Engel's reflections on three passages of Scripture and **what they say to you about power and its outcomes**</u>

Alright. We see in Genesis 3:1-7, basically the fundamental issue of self-seeking. This is where it starts; sin started in the Garden of Eden, when Adam and Eve made their own choices and did so on the basis of what they wanted. That really was the beginning of self-seeking. So I think we have to recognize that every one of us, no matter how devoted we are to God, still has this tendency in us. The danger is when we enthrone it in cultural norms and say it's okay. It is not okay.

Number two, what's the ultimate expression of power? 1 Samuel we see it so clearly here. I think that's a very devastating passage, don't you? We see Saul saying, "I thought now the Philistines will come down against me at Gilgal, and I've not sought the Lord's favor. So I felt compelled to offer the burnt offering." And Samuel responded, "You acted foolishly. You didn't do what God said."

So what happened here? When we go on our own, doing it our way, it's a violation of God's will and loss of contact with God. In other words, being motivated by power and claiming to be godly people are contradictory things. I say this once again based on painful recollections of times in my life, which I will share with you.

Now 1 Samuel 18; what do we see here? We see David's great attitude of humility and dependence upon God. What a contrast. We could also look up, as you did, Psalm 24:1-4, walking worthy, following God, serving others. That's our theme here. We're talking about—aren't we, in servant leadership—the whole notion of mutual submission. Of leaders caring about others more than they care about their own aims. My friend, you and I both know that this does not come naturally. And it goes against, again, what culture says.

2. <u>Dr. Engel's reflections on</u> **"The Lengthening Shadow of a Great Man" and how power can corrupt leadership.**

This will be fun to share. I wish we were sitting together so that we could share with each other the many, many things that we would see here, because there's so much. But I think the first one is the natural tendency that some people call "power posturing." What that means is that we just live out power and grab all we can, particularly the perks of office. You sure see our friend Stephen doing that—country club membership, all these things—none of which are bad. But I'd like to contrast this against Matthew 23:5-7. This passage is a really devastating one for me; let me read it to you: "Everything they do is done for men to see. They make their phylacteries wide, and the tassels of their prayer shawls long. They love the place of honor at banquets, and the most important seats in the synagogues. They love to be greeted in the marketplaces, and have men call them Rabbi." Oh, it's this old thing of seeking greatness. How common.

My own personal story kind of comes right in here. In my own life, I was raised in a pretty deprived situation, in that my father left during the Second World War. Left my mother and myself virtually destitute. And my mother was a struggling woman who frankly had to see her dreams fulfilled in me. So she built in me a desire always to be first. That comes pretty naturally but it grew, as she would say, "That's not good enough. You're never good enough. You're never good enough." So, in my life, I was always motivated to be at the center stage, to be number one. But yet I would get what I wanted—the best job, the honors—and every time I got it, I felt dissatisfied. Oh, the power that this is! You seek the perks of office, but the funny thing is the more you get, the less satisfying they are. But isn't that common?

But you know, after I became a Christian this still continued. I loved being famous around the world; I loved it! People would say, "Oh, what an influence you've had on me," and I would say "Oh, it's just God," but deep down I was saying much more than that. "Oh boy, I'm there! I'm loved, I'm respected!"

Power, wow! The perks of office. You know, tragically, this is so common in culture. I remember one time I had a man from an Asian country visit me when I was still teaching at Wheaton College in graduate communications. And I had a little, tiny office. And He came in and he says, "Dr. Engel, this office is

not worthy of a great man like you." It was two months later I was in his office. I think you could put twelve offices in his office! And what did he have on the wall? Pictures of himself with every Christian bigshot in the world. Now I said to myself, "What's going on here?" But he's in a culture where this is how you honor leaders. Well, if we're going to honor each other that way, we're going to feed our egos, aren't we? So we see that with Stephen.
We see something else here; second thing. How he was unwilling to take the counsel of others; he was always right. Nobody else had anything to say to him.

You know, it's almost as if some of our powerful leaders think that they have a corner on the truth, and that the rest of us are just slaves. If that's true, why do these leaders need other people? They just need themselves.

And this leads to mistrust in others. Now we've talked about that one in the unit that preceded this, the whole problem of trust, trustworthiness. What a way to live, if we distrust others. We see here, I think, with Reverend Ogulu, great insecurity. He probably is reflecting a lot of internal fear so that he really can't trust others.

Third way power becomes expressed is that other people become pieces of the machinery. I remember one time in my life, in a certain Christian role I was playing, I felt the only thing about me that anybody else ever saw was I was just a piece of machinery in the Great Commission army. Who was I? And frankly, who cared, as long as I performed as the power said I should perform? So we wind up ignoring other people, forgetting relationships, and of course we've talked about that in the two units that have preceded this before. We then wind up forgetting our central role of building others so that they can be fulfilled and productive in their ministry.

I see yet another symptom here: the institutionalizing of prayer and worship. You notice how Stephen has wound up having just a chapel meeting, a sort of token chapel meeting that he dominates. Where is prayer? Where is vulnerability? Where is the seeking of the Lord's power? And of course that is something that is so common with so many of us.

And I also wonder—another symptom that you would have to recall. Do you remember, from an earlier unit, how Stephen treated Alex Campagna, who challenged him? Stephen called him a critical spirit; I call this the "spiritual sledgehammer." You want to destroy somebody else—tell them they are critical when they speak the truth. That's destroying another person! And often times we use Scripture to control and keep people in line. Oh my!
Perhaps the last thing that I would see (and you probably saw many others, but these are kind of big important ones) is Stephen was unwilling to delegate. He kept control. You noticed every decision had to be approved by him. Now I think this is probably the biggest symptom we have of abuse of power. (return to p. 96)

3. <u>Dr. Engel's reflections on</u> **reasons people experience that cause them to hesitate to delegate.**

Oh, I think there are many reasons, don't you? I'd like to suggest four. Let me take them one at a time. You probably listed others. But let me just explore these.
First of all: giving up <u>something that's valid and valuable</u>. I've heard the legitimate statement in so many offices like yours: "I don't want to delegate, because I'm afraid it won't be done well. I have a vision. I have a dream. Am I going to let somebody else sabotage my dream?" We have to grant this as a possibility. "They won't do it as well as I would." We often say, "It's easier for me to do it myself." And it often is! But if we don't delegate, there are so many things we prevent from developing in others. We keep being the boss who is doing and deciding.
At the same time I hear the complaint all over the world, "We don't see any leaders emerging." The reason often is because we won't let them emerge. I don't know if you have that tendency. But it is there in many of us. Our challenge is to get the right people around us, as we discussed in Unit 2. The right kind of people and empower them to do the work even better.
Also we often fear the loss of influence and use of gifts. I still face this kind of thing. I'm the one that has had a lifelong vision for leadership development worldwide, particularly focusing in countries other than the Western world. For a long time I was the star by myself. Now I've got others, others who are helping significantly even in this particular course. In my worst moments I can sit back and say, "These people are going to run with the ball, take it

away from me, and where am I going to be?" Natural fear? Sure. Reasonable and realistic? Well, goodness. It may be realistic given the talents and excellence of others. But it is certainly not reasonable. If we're trying to hold on to influence, we never will delegate. Shouldn't we be willing to say that we want others to succeed? Indeed, shouldn't my concept of success be based on the expectation that others with differing gifts will do it better than I could do it? Isn't it reasonable in the kingdom-perspective to hope for and celebrate when others take up our passion and work and outstrip us in excellence? There's another fear in this context that, if we delegate, people will let go of our core values, the things that we treasure in our organization. That they will lose sight of our mission, the purpose and these important elements will be lost. That, too, is a legitimate fear. But we have to keep reinforcing what those core values are and keep them up in front of us.

These losses may indeed happen. But you know, they also were the very concerns the Lord faced, and some bad things did happen. But what's the option? Keep doing it all ourself? Remember what Jethro told Moses? "You idiot, you're burning yourself out!" Is that the answer? No, of course not. Okay, I've said all this to affirm that it's a genuine fear of giving up something, of losing something. But let's remember that we have the Lord of Lords, who is the person to whom we should be looking for our gratification. I'd rather gain His acceptance than to keep control here and to violate it.

Now **a second element** that motivates a hesitation to delegate has to do with <u>defective self-image</u>. But we want to spend more time on this reason so we want to reflect more on Stephen Ogulu.

4. <u>Dr. Engel's reflections on</u> **some of Rev. Ogulu's actions as a leader, given his background**?

How much I identify with Ogulu, given my own childhood. Stephen has real self-doubts and so do a lot of us. We just cover it up. Be honest and admit it—we're humans so why wouldn't we have self-doubts? You can understand Ogulu's self-doubts. They were planted deeply in him by his childhood. Even when we are older we still have tapes of our father or mother's voice and words playing inside our consciousness. Ogulu still hears his father's stinging words in his head. So you really can't blame him. Why would he involve others in his work? He is hesitant because he's afraid of further rejection. When you've experienced rejection, as many of us have, it builds in a sensitivity and an unwillingness to venture out. Instead you protect yourself. In addition, it may well be that Ogulu never had any real friends. Maybe he even has a sense that people don't like him.

How common this is with so many of us. Often the people that are the most prominent in leadership are the people that have the greatest inner fears. My brother or sister, perhaps you're struggling this way. I have struggled this way myself. What we need is to be understood by others. We need to be a little more open and vulnerable.

Or you may be in a situation where you are being dominated by someone like Stephen Ogulu—someone very hard to love. But if we realize that their behavior and hesitancy may be coming from inner voices, then we realize that what they and Stephen Ogulu need is love, prayer and concern. So I hope you'll understand this, that this hesitancy to empower others can come quite naturally out of a defective self-image.

A third reason people hesitate to delegate is due to <u>a real fear of being taken advantage of</u>: that someone's really abusing us because we have given them the ball. Is this a realistic fear? You bet! Remember Stephen Ogulu's experience. Remember the embezzlement? After that, if I were Stephen, I think I'd be a little reluctant, too. You will learn a little more about this embezzlement later on. You'll see that he had some things he might have done but didn't. Most of us have trusted people, tried our best to empower them and bring them to significance as we helped them, only to have them turn their back on us. Sometimes they turn around and betray us, wounding us deeply. We trusted them! It's happened to me. So we develop an inherent sense of distrust.

But why do these things happen? First of all, as you will hear in a later unit presented by Terry Sparks, it often is simply a wrong choice of people. What did we expect? We didn't look at character. Often times we didn't use our heads. Whose problem is that? Well, it's both of our problems. It's mine, if I have chosen a person who has serious character flaws and the person that's responded that way.

Another reason we get let down is that we are often unwilling to confront people who are not performing consistently with the norms of the Kingdom of God. Confrontation is a very difficult issue even in Christian work (sometimes especially in Christian work, when we confuse 'being nice' with loving behavior). In the business world we're not so reluctant. If somebody steps too far out of line, we fire them. Now I know that's a big, big problem all around the world. But will you agree with me that often we have failed to confront people at earlier stages when we should have?

Frankly, it's often just plain stupidity on our part. When we manage people by free rein we do not confront them early on, before they have gotten into real trouble. Do you remember that term for a leadership style? Free rein is when you're giving the horse freedom to run as he wishes to run. Well, it would be the same when you're giving your people freedom to do what they want. Sometimes then we don't hold them accountable. I can get caught in that kind of thing. So my point is these things happen often because we haven't really been as careful as we ought to be. But even if we have been, we still continue to run the risk, as did Jesus, that people could turn out poorly and take advantage of us.

Well, what do we say? Because that happens, now we start to distrust everybody? Is that what Jesus did? I hardly think so. Jesus knew this was going to happen. He modeled how you deal with that. He continued to trust and develop His people. Praise God—what a model for us. This is not natural for us. I would suggest that it's often true with Kingdom values. They are just the opposite of the world's values, and not humanly easy to do.

Now **the last reason for not delegating** has to do with <u>our behavioral styles</u>. In Unit 2 we used a test to discern your behavioral style: where you decided whether you were a designer/developer or an implementor or a motivator/influential etc.? How interesting it is that every one of us has tendencies that we use to lead others and to work with them. Maybe we're seeing this in Stephen Ogulu. These tendencies can certainly influence our willingness to delegate.

Let me start with Stephen Ogulu's style as designer/developer. He needs to be in command—he's a visionary. Very motivated, very controlling, often insecure. Those of us who are designer/developers are the very one's who will abuse power in the ways that you saw in the story of KSM. We will use it to dominate. I'm of that temperament myself. If I'm pushed into the corner, that's what I will do. I hate it. I think acting that was is sin. I know I don't have to live and act that way, but it's a natural tendency. Yet if I understand that that is my natural tendency, I can work with it and compensate for it.

Now take the second type, the motivator/influential. Remember Stella? Stella is a person who needs to be liked and to be influential. This is really important to her. She wants people to like her and respond to what she wants. She does this by manipulation, smooth persuasion, promising, making you feel good. She has a technique that will control others, too. Now that's very different than power exerted by Reverend Ogulu, but it has the same effect. Would you agree? I think many of us have experienced this. We wind up just following the very motivating type of person blindly. We tend to lose our own abilities to discern and reason and make decisions for ourselves.

Or take the team player. Now here's Victor Osco. In his case, he hates conflict. He wants a harmonious working relationship. He'll do everything he can to ensure that harmony and smooth relations happens. I have seen this in Christian organizations a whole lot. How do we do that? What we do is we will allow nobody to voice dissent at all. If anybody in any way ruffles the surface of harmony, or raises a few waves, they are silenced. Maybe very gently. But the whole environment is built around what we call a "spiritual atmosphere" that becomes very, very quiet, never controversial. Believe me, being married to a wonderful lady who has these tendencies, I know she would be the first to tell you this is the way she likes to have things at home. If she gets pushed into the corner, she will react strongly against anything which upsets a harmonious atmosphere. I understand that that is her natural tendency. For a person like myself—a visionary with quick ideas—such behavior positively silences me. Is that control? Yes.

Lastly, the perfectionist, the implementor. That's Bong Kim. Bong wants everything to be done the way he wants it to be done. He will dig in and try to control things to make it happen perfectly. He won't get loud or offensive, as Stephen Ogulu, but oh, will he have control! I hope you see what I mean here. I'm really saying that all of us have the abilities—natural tendencies—to control situations so that it's comfortable and right for us. It almost always is self-seeking, isn't it? "I want the situation quiet because I hate it if there's conflict—you make me uncomfortable if you raise your voice." I'm not saying that there's anything wrong with a person saying that, but that can be done to—well, you remember how I put it—it can be done so that I will not be uncomfortable.

7. Dr. Engel's reflections on **why the KSM Board might not work well.**

Have you seen a board like that? It may even look like your board. This is very common. Who do we put on our boards? Brother-in-laws, clan members, friends, classmates. For some reason, we want people who like us and who will not confront us. An executive committee filled with friends and family will never confront us. They are all too closely related to us. The staff can't do it, because they could lose their jobs. In reality staff shouldn't be on a board. Why are staff on that board on the first place? How can we be accountable to the people who work for us? Strange idea, isn't it?
Many of the problems that have taken place among Christian leaders around the world, including falling into gross sin, have occurred because their boards are not authentic boards. I had to leave a board one time that was asked to compromise in this way. I left because I felt I could not keep my integrity as a Christian without exposing what I saw, trying to change it, and I failed and I left. I'm no hero. I don't share that with you for you to think that. It's just that I would hope that every board member realizes we have a responsibility. If we are not exercising that, I don't think Jesus is very happy with us. Once again, we're back to the Kingdom principles when we think about the responsibilities of a board. But do we have any choice? This is not the day for compromise.

8. Dr. Engel's reflections on **how we can, as leaders, follow the example of Jesus in foot washing attitudes and behavior.**

Why could Jesus wash feet? Foot washing means a complete renunciation of the power games of society. It is the absolute renunciation. What a sign of brokenness, of dedication to others. I believe we need to make a complete renunciation. As a leader, I may have these tendencies. They're understandable. They may be cultural. But I realize such games are against what God wants. I make a renunciation, and I seek the power of God to break any hold such games have on me.
Here's the startling truth. If we do not make that renunciation, God will make it for us. What tragedy we see: fallen leaders. God will let us go to the extreme where we do something really gross and bad. Think of wonderfully gifted Christian leaders, males who have fallen in the area of sexual abuse. Then it's over! A whole life is sacrificed and people are destroyed when that happens. How it destroys and disillusions followers around the world today and brings great shame on the name of Christ. Oh God, don't let that happen to me!
Foot washing is the ultimate sign of humility. We don't expect anything in return. There are other things just like it. It's working, as somebody said, doing the things that are hidden, that don't give honor and glory. Dusting a colleague's desk because you care for them—just little things. As we take on this attitude we will see many of the people who work for us and with us doing better than we ever could do. They probably will wind up better than we are in their work. What a threat that is, but what a compliment that is! Yet in the attitude of foot washing, we seek to serve them in complete humility.
Isn't that what Jesus said to us? We will do greater things than He did! That's why He gave His life. The attitude of foot washing is, "I'm not seeking anything out of this. And I'm trying, with all the power of God, to get over my natural tendencies and truly serve you." As we come to God that way, God works. He works!
Some practical steps. First, personal accountability to a group of peers. I am personally accountable to a group of four other men who meet once a week. Nothing in our lives escapes scrutiny. I have been called down in the presence of my colleagues by some of my actions in meetings. I've been told my net result was to make a fool of myself: 'What did I think I was doing?' Did I want to hear that? No. Am I glad I heard it? Yes. Were they judging me? No. Do they love me? Yes. Love. Accountability. We all need it.
Number two: Confession to those who are affected by some of our mistakes. Humility is best shown when a leader can say, "Forgive me, I was wrong." That's modeling humility. One of the biggest problems is the notion in our societies that our greatness is compromised if we show our vulnerabilities. Nonsense. The power of asking for forgiveness is a form of true greatness. What power there is in modeling this form of humility.
And then, thirdly, focus on doing small things with people, one person at a time. Take time to get to know them. Get beyond the cultural nonsense that stands in the way and really get to know them. Get involved where needed. Do the humble things without a feeling of being martyred because somebody else didn't do it well. Express appreciation. Terry Sparks will be exploring this with you in a later unit. Pray for others, and ask them to be open to you. Say to them,

"How can I make you more effective?" Or "what things should I do that I don't do?" These are ways in which you're showing humility and love. Be accountable to them.

Well, this is difficult stuff, isn't it? This is only the beginning on this subject. What we're calling for is a willingness to change, to trust God to create an all new attitude and atmosphere in ourselves and our relationships. In a later unit we're going to talk about team building—how we work with one another and serve them better. We're going to give you a lot more practical suggestions in that unit.

The last thing I would say is, to any of us who are victimized by power, please <u>love the person</u>. Please pray for them. Don't give up; the Lord is still Lord. The most important thing is that you and I model servant leadership ourselves.

List of Story Names (Leadership)

Alex Campagna – fiery young writer and editor, hired as head of KSM's writing and design department; quickly fired by Stephen Ogulu

Ayub Campagna – applicant for the job of Director of Accounting for KSM

Bong Kim – Director of Production at KSM; leadership style: implementor

Carlos Campagna – brother of Alex Campagna, on Bong Kim's staff at KSM

Charles Ogulu – Stephen Ogulu's oldest brother, Chairman of KSM Board of Directors

Dr. Bulus Bulima – Vice Chairman of KSM Board of Directors; first son of the president of Kabuli

Evangelical Committee – umbrella organization of evangelical denominations and organizations for the nation of Kabuli

First Church – unofficial name for the First Church of the Elect and Redeemed; First Church commission: "*Proclaim the Good News to all Generations."*

Fred Mengistu – Director of Church Relations at KSM; leadership style: motivator/influential

Honorable General Ezekial Araphat Bulima – president of Kabuli

James Stephanos – hired by KSM as Director of Accounting; leadership style: designer/developer; long time friend, fellow clansman & classmate of Victor's

John – Stella's nephew; mentored by Victor

KSM – Kingdom Signposts Ministries, publishing arm of First Church; KSM mission statement is *"Fulfilling the Great Commission through the printed word."*

Kabuli Christian Council – representatives from 46 denominations in Kabuli; prepared a report about the spiritual & physical condition of the people in Kabuli

Maria – Victor Osco's wife

Moses Ashadu – on Bong Kim's staff at KSM; mentored by Victor

Peter Rubella – long-time WAG missionary in Kabuli prior to revolutionary times; founded KSM and was the original Managing Director

Rajendran Habib – Victor's friend who volunteered to help KSM with consulting service

Rev. Hezekiah Ogulu – Stephen Ogulu's father, who ruled his home with an iron hand

Rev. Stephen Ogulu – Victor's uncle; former pastor of First Church & former Managing Director of KSM; a Head Overseer of the Fellowship & Chairman of the KSM Board; Chairman of the Board of the Elect & Redeemed Church; leadership style: designer/developer

Sampson Kirunge – member of KSM Board businessman, Stephen Ogulu's Bible School classmate

Sharon Weganou – new member of KSM Board of Directors; businesswoman

Stella Senge – Director of Accounting at KSM; leadership style: motivator/influential; Stephen Ogulu's sister-in-law

The Fellowship – unofficial name for The Fellowship of the Elect and Redeemed, the 1st church in Kabuli

Victor – Rev. Victor Osco, Managing Director of KSM; former pastor for 12 years; member of First Church; leadership style: team player

WAG – World Ambassadors of God

Leadership: Making Human Strength Productive
Unit 4
Adrift In A Sea Of Change

Development Associates International
in association with
The Center for Organizational Excellence at Eastern College

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Leadership Version 1.2

Unit 4
Adrift In a Sea of Change

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Unit 4 Learning Objectives

In this unit you will:
- Learn the attributes that are present when an organization has a climate or culture that encourages productivity, fulfillment, and change.
- Develop ability to assess the organizational climate of your church or agency's change.
- Understand ways in which organizational culture can be changed.

Introduction

You are about to begin studying unit 4 of a course called **Leadership: Making Human Strength Productive**. This unit is titled **Adrift in a Sea of Change.** It is about developing your own abilities as a leader by understanding yourself and the gifts God has given you, and then enabling others, using the example of Jesus. We believe that as you study this course, God will use it to empower you to become a more effective leader. That is our hope and prayer.

The Method

In this lesson as in past ones, you will discover that you are asked, from time to time, to reflect on something you have read or have to look up and read. There will be a box with a question for your critical reflection. You fill that in. Then, at the end of this unit, you can find the instructor's own thoughts on those same questions. It is important that you give your own answer before reading the writer's answer. On most of these matters we are not looking for the "correct" answer as a careful and thoughtful answer. You may find that you do not always agree with the writer – or that you have seen some additional things the writer has not seen or commented on. So take the time to reflect, write – and then read the writer's answer.

The Lecturers/Writers:

The lecture portion of this course originated from audiotape lessons by Dr. James F. Engel, Terry Sparks, and Jane Overstreet. This unit features the teachings of James Engel. His lecture sections are featured in this workbook unit.

Getting Started:

The first thing you need to do is do the reading of the material that starts just after this page.

To the Reader:

Welcome again to what we might refer to as "The Saga of Kingdom Signposts Ministries." We will be developing this story as we proceed from one unit to the next because it touches issues which are common throughout the world. It is not intended to represent an example of either "good" or "bad." Its purpose is to provide a realistic context in which we explore "Making Human Strength Productive." It does not represent any real individual but is a composite of organizations and leaders we have known in many places and times. While you may suspect, at times, you have met the central character, we can assure you that, despite resemblances, there is no individual we had in mind in creating Mr. Ogulu or Mr. Osco. In this part of the story, we are looking at the reality and effects of change—and the effects of "organizational climate" on the ability of an organization to change with the times.
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KSM: *Adrift in a Sea of Change*

Victor Osco has now come to the end of his second month as Managing Director of Kingdom Signposts Ministries (KSM).   It had proven to be liberating to discover that he, too, could be an effective leader in his own right, without attempting to walk in the visionary/motivator shoes of his predecessor and father-in-law, Rev. Stephen Ogulu.

This was a truly fortunate discovery, because he soon was to be faced with clear evidence that KSM is in the midst of an effectiveness crisis that is far more serious than he thought at the outset.

Effectiveness Crisis

Victor used his time wisely and made a conscientious effort to discover why KSM seemed to be sagging in vitality. His beginning point was to schedule one-on-one meetings with each member of the staff. He always began with the question, "*What can I do to help you be more effective?"* The first few who were approached in this way were dumfounded and nearly overwhelmed. Very soon the word got around, however, that Brother Victor is a person who cares for us and can be trusted.

It wasn't long before a vivid and unsettling picture emerged of a staff that, by and large, was discouraged, poorly utilized, and unfulfilled. Most were quick to state they would move elsewhere if there were opportunities to do so. But this option was closed to most because of the fragile state of the Kabulian economy.

Victor also sought out the key people who had resigned or been forced out of KSM, beginning with Alex Campagna, who came to KSM with such promise. Alex summed up accurately the feelings of others like himself when he charged that "KSM treats its people like they are just parts of the machinery, not as fellow Christians with dreams and abilities."

Further important insights were provided by some of the leaders within the Evangelical Fellowship of Kabuli, most of whom Victor had known since school days. He asked each to give a frank evaluation of KSM today versus the earlier years after independence. While all were careful in their response, Victor soon discovered that KSM is perceived as being seriously out of touch with today's generation.

Victor found himself in full agreement with what he was hearing. His mind quickly went back to that wonderful period in his pastoral days when he introduced his young adults to a series of Sunday evening discipleship workshops. This was the first time he had turned away from KSM materials and used a new contemporary curriculum prepared by a team of younger pastors from another denomination located in the northern provinces. Nothing he did during those years began to match the excitement of these young Christians as they grasped the reality of the gospel message in their daily challenges.

Much to his dismay, he found out this powerful curriculum was rejected for publication by Rev. Ogulu for the reason that it is too liberal. Nevertheless, it is now used widely in the Fellowship of the Elect and Redeemed, in spite of the fact it is available only in the form of poorly printed manuscripts and audio tapes.

Victor came to the unmistakable conclusion that radical change was necessary if KSM is to survive as a reputable ministry. Victor fell to his knees, asking God what he should do, where he should begin. Within a very short time he met an old friend, Rajendran Habib, who now is the local manager of an

accounting and consulting service working mostly with non-governmental organizations (NGO's) in many countries of the world. Much to Victor's relief, Rajendran volunteered to help in any way possible and this offer was gratefully accepted.

Coming to Grips With Change

Victor brought his Executive Committee together with Rajendran for a one-day seminar. Rajendran began by writing this basic truth on the chalkboard: The *Only Certainty in Today's Organizational World is the Need for Constant Change.* As a devout Anglican Christian, he pointed out that this is especially true of churches and parachurch agencies if they were to have any hope of ministering effectively following the model of Jesus.

As tea was served, Stella Senge began reminiscing about the dramatic ways in which Rev. Ogulu changed KSM when he took over from the missionaries in 1975. She recalled the wonderful impact of writing seminars and pointed to some of the now dusty tracts and books authored by some of the most creative and respected Kabulian Christians. The last book of that series, however, was printed in 1982. She cried out with real dismay, "Those were such exciting times. What has happened to us now?"

As a seasoned consultant, Rajendran wisely counseled against a longing for the "good old days." He pointed out that all churches and organizations struggle to keep up as times change, and little is accomplished by focusing on what went wrong. He went on to stress that his concern is for KSM as it exists today. The important issue now is, *"Are you willing to change?"* Victor Osco did not waste a second in declaring, "**We must change**," and there was complete agreement around the room.

Rajendran was quick to praise the group for their courage and conviction. He spent the remainder of his time outlining a suggested process designed to reveal ways of thinking and practices that can either inhibit or encourage necessary change.

To help in this process, he introduced them to a simple questionnaire that appears on the next page. You will recognize many of its questions from our discussion in Units 1-3. Each is very important, as we will soon discover.

A LOOK AT OURSELVES

Here are 10 statements that people might make about the life and ministry of a church or Christian agency. Please consider each one carefully and consider the extent to which it is true of your church or agency. If a given statement is "very true," draw a circle around "4." If it is "not true at all," circle "1" and so on. Please do this for every statement. **Do not sign your name**.

	This statement is:			
	Very True	**Somewhat True**	**Not Really True**	**Not True at all**
	4	**3**	**2**	**1**

We are moving in directions that will make a real difference for Christ and His Kingdom	4	3	2	1
We are constantly seeking new ways to minister with effectiveness	4	3	2	1
Our organization is accountable to an active board composed mostly of outside members	4	3	2	1
Leaders seek the input from all who will be affected and involved when major decisions are made	4	3	2	1
Staff are free to take initiative without constantly seeking management approval	4	3	2	1
Every effort is made to place people in jobs that make best use of their background and gifts	4	3	2	1
There is genuine commitment to make sure that staff are trained and equipped to be effective in all that they do	4	3	2	1
If asked, most staff will tell you that they feel valued both as a person and for their ministry contribution	4	3	2	1
Anyone with a new idea or grievance will be taken seriously	4	3	2	1
Most will agree that their jobs are meaningful and satisfying	4	3	2	1

Rajendran asked each person around the table to indicate the extent to which each of the 10 items is a good description of the atmosphere at KSM. Notice that those who answer would circle "4" if they felt that a given statement is "very true" of the life and ministry at KSM. If they said that it was "not true at all," they would circle "1" and so on.

Ideally every item would receive an average mark of at least "3" and hopefully many also would be scored as "4." When this is the case we see sure signs of excellent leadership that is creating genuine vision, devoted to empowerment, and using resources effectively.

Later that day, Rajendran asked all of the other KSM staff members also to complete the questionnaire and he tallied the responses. What do you think Rajendran learned about KSM? He certainly was not surprised, but there were some eye-openers for Victor and his senior staff. ***The average score for each of the ten items was in the range of 2.0 to 2.2!***

While Rajendran was very kind as he interpreted these findings, he tactfully pointed out that KSM is ***adrift in a sea of change.*** KSM, in other words, is falling seriously short both in its ministry vision and in the practices that are necessary if its people are to be empowered and unleashed to cope with change. Victor quickly saw that KSM's future survival is in jeopardy unless there is an organizational revitalization.

Rajendran was able to offer encouragement however because, as he clearly noted, an all-important step has already been taken toward organizational renewal—*fact finding and commitment to change*. He also assured Victor that his team-player style of leadership is exactly what is needed at this point in time.

Rajendran took great pains to launch Victor and his leadership team further on a process that could, if properly executed, revitalize KSM. These were his words: "Victor, the most important characteristic of a good leader is to have a clear sense of vision and direction that makes real sense to those who must carry it out. Now is the time either to turn this ship in the right direction or to close the doors. It's up to you!   You must go back to the foundations and discover just why KSM should even continue to exist. Then you will have to demonstrate that KSM is moving in directions that will make a real difference for Christ and His Kingdom."

……………………………………
To the Reader

Are you surprised by this information? Certainly you can see the negative impact of the top-down leadership style of Rev. Ogulu over the years. Few were encouraged or empowered to move beyond his increasingly limited vision. Why should they take creative initiative only to find themselves without a job, as Alex Campagna did? Is it surprising that most do not find their jobs to be meaningful and satisfying?

What we observe here are the unmistakable signs of advanced effectiveness crisis at KSM. Yes, it is **adrift in a sea of change**, and this will not be reversed without resolute action by Victor and his executive team. Victor will face an uphill struggle especially because of the daily presence of his father-in-law in his office on the KSM compound, to say nothing of Rev. Ogulu's dominant influence on the Board. Nevertheless, the directions Victor must take are now clear.

Hopefully matters have not deteriorated to the point of no return. Unfortunately this often happens in Christian organizations, especially those which develop a crippling dependence on outside financial resources. WAG again must shoulder its share of the blame because of its subsidies, which have only served to create financial dependence and curb independent initiative. But have faith, dear reader. Victor will emerge victorious before we are finished with our story. But it will not be easy—Kingdom-based leadership never is.

Chapter 10—Organizational Climate[*] by Anthony D'Souza

Do you ever wonder why we form groups and organizations? For one thing, they exist to meet certain needs and achieve definite purposes. Looking at it this way, we can measure the success of any organization by asking to what extent they have achieved their purpose.

Organizations have at least two easily identifiable sets of needs:

1. Task needs.
2. People needs.

Task needs present the function of the work done by the organization. A school, for example, needs adequate supplies and materials, properly trained personnel, appropriate facilities, sufficient funds to operate, input from parents and community agencies, and strategies for putting programmes into action.

People needs occur simply because people work within organizations. People bring with them needs for belonging, achievement, recognition, self-worth, identity, integrity, as well as others such as financial security. Through the interaction between individuals within organizations, they find their people needs met to some extent.

Any broad effort directed towards improving an organization's success must necessarily focus on first, increasing the efficiency of the organization's task activities, i.e., better meeting the task needs; and second, maximizing the possibility for human growth within the organization, such as better ways to meet people needs.

When speaking of improving the effectiveness of the organization, it seems useful to break down these concerns into parts, treating human growth and development as different from the task of the organization. People working alone or in collaboration with others can carry out the myriad tasks of organizations. Any effective organization has needs that they meet by performing certain tasks, as well as those they meet by developing human relationships.

In studying any social system such as an organization or institution, two primary dimensions help determine its effectiveness:

1. Quality of relationships. In a social system, people establish and maintain a multitude of relationships with each other. The quality of these relationships varies from extremely superficial to meaningful and from competitive to supportive. The quality of these relationships significantly affects the potential for human growth and development and becomes a critical variable in determining the organization's effectiveness.

2. Degree of directedness of task activities. To function in a social system, organizations must plan, implement, and evaluate a myriad of task activities. The degree of directedness varies from aimless and random to highly goal-directed. The degree to which organizations direct their task activities (i.e., plan and implement them towards clear organizational goals) significantly affects the system's efficiency and effectiveness.

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[*] Reproduced from Anthony D'Souza, *Being A Leader* (Africa Christian Press, 1990)

By performing certain tasks and fostering human relationships organizations meet many important needs, even though organizational structures or members may not recognize or legitimatize them.

The extent to which organizations see the task needs and people needs as important depends on many factors. The organization's philosophy heavily influences the priorities (operative values) of these factors. For example, in an organization with a philosophy based strictly on profit, the development of members will have a low priority. This organization will meet people needs only to the degree required to keep them producing at a level that ensures profit for the organization.

An organization with a different set of values may see the development of human potential as its highest priority. They consider task needs as irritations that they must deal with in order to maintain financial survival.

Of course, an organization and its members may both hold values consistent with meeting both profit and human growth needs but, because of environmental constraints, end up over-focusing on either task or people needs.

In viewing any organization as outlined above, it is difficult to describe the organization's current state. One way is by trying to 'take a reading' or do a 'diagnosis' of the individuals and group behaviour along the two primary dimensions described above:

1. Quality of relationships established and maintained in the organization.
2. Degree of directedness of the task activities carried out in the organization.

To describe these two dimensions more fully, we shall focus on each one separately.

Quality of Relationships

Low   Medium   High

The lower end of the scale reflects impersonal and superficial relationships within the organization. Communication between people generally concerns routine work events and is neither supportive nor challenging (i.e., confronting).

Relationships under these conditions tend to have people taking self-protective stances with a low degree of commitment to other people. A theme that runs through relationships at this end of the continuum is 'mind your own business' or 'don't get involved.' People generally find these relationships rather meaningless and worthy of little more than cursory maintenance.

People generally experience these conditions as alienating and somewhat dehumanizing, because any sense of self-worth they acquire comes solely, if at all, from their work and not from who they are as persons. Given this, secrecy, covert competition, and unacknowledged feelings of anger, resentment, bitterness, and frustration mark such relationships. Rather than openly express these feelings and dissatisfaction, people generally become more distant. To do otherwise would make them vulnerable to each other. Under these conditions, vulnerability can be frightening. Those not frightened by vulnerability see little reason to try to improve relationships, and often develop an attitude of indifference.

The higher end of the scale relates to relationships within the organization where people commit themselves to each other's growth and development. They challenge each other and value their differences. They have genuine concern for individuals as people.

These differences in style, approach, and even personal values often create tension. Rather than trying to avoid or reduce this tension by simply harmonizing or pretending the differences don't exist, they confront differences in a way that allows for learning and growth. People can gain a greater sense of identity and integrity by being able to wrestle through their own differences in values, styles, and priorities.

The condition in which values get clarified and tested requires a high degree of interdependence between people. They open themselves to the influence of others in ways where they become vulnerable through expressing their feelings, allowing others to scrutinize them and give feedback regarding their mistakes. They mutually clarify their learning and living needs. They challenge and support each other in an effort to achieve mutual goals.

At this end of the continuum, people see that the relationships they foster and maintain in the organization have critical importance and they invest in each other to sustain and further develop the relationships and each other.

Degree of Directedness

Low	*Medium*	*High*

How will what we do help us to achieve our purpose (i.e., meet our goals)? That question constantly comes up. Organizations must plan, implement, and evaluate activities in some systematic manner. The degree to which the organization directs, monitors, and controls, greatly influences the organization's effectiveness.

The degree of direction varies from organization to organization and often differs from time to time within an organization. This scale attempts to capture the extent of direction in an organization.

The lower end of the scale indicates random, aimless, disconnected, and disorganized task activity. Often, planning done at locations remote from the site of actual use turns out to be capricious and impulsive. Those left with implementing a task seldom have an awareness of how it connects in any way with other activities around them. When this happens, the work, rather than being goal-directed, becomes simply activity-directed; i.e., the goal becomes one of following a procedure with little sense of the purpose behind the activity, or how to evaluate it beyond simply asking, 'Was it done?'

Under these conditions, people usually fail to realize the inordinate amount of duplication of effort that goes on. They fail to locate the sources of useless and irrelevant activities that came about initially because of ill-planning with no evaluation follow-up. An appalling waste of resources exists, although seldom labeled 'waste' because almost no one knows it exists.

Lines of accountability at the lower end of the continuum generally remain ill-defined or non-existent. Most people or departments are 'doing their own thing' with little, if any, connection between them. The organization seldom evaluates work in terms of its efficiency, because of fuzzy or shifting standards that make adequate evaluation impossible. Generally, the approach of any evaluation centres on, 'Did you perform the activity within the desired time frame?'

At the higher end of the scale participants specify and understand the purpose, goals, and activities of any task. They give planning a top priority, base it on an ongoing-systematic evaluation, and gear it towards providing as much information about the results of the task or activity as possible.
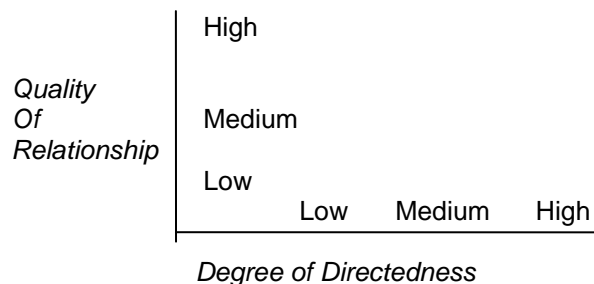
Being goal-directed, they make efficiency and effectiveness prime concerns. They ask, 'Did you do it as well as possible within the scheduled time to achieve the goals of the organization?'

These conditions generally manifest a high degree of accountability and interdependence between departments and people within the organization. Strict monitoring of activities minimizes the duplication of effort and integrates the work flow into a synergistic operation.

Evaluation in these conditions is quite straightforward, because participants define the goals, the roles, and the activities required to achieve the goals, and the criteria for goal attainment. People understand what they have to do as well as when, and why.

On this scale that runs from low to high we juxtapose the dimensions, and have the following matrix:

Diagram 1

```
                High

Quality
Of              Medium
Relationship
                Low
                     Low    Medium    High
             _____

                Degree of Directedness
```

Using Diagram 1, we see that once we have determined a scale position along each dimension for an organization, we shall be able to plot the intersection of the two scale ratings. For example, if we determine that one organization directs itself largely to task-activity behaviour while people relate to one another in superficial ways, we would plot this on our matrix as in Diagram 2.

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                         High

Quality
Of                       Medium
Relationship
                         Low                    (H,L)
    Diagram 2                  Low    Medium     High
                     _____

                         Degree of Directedness
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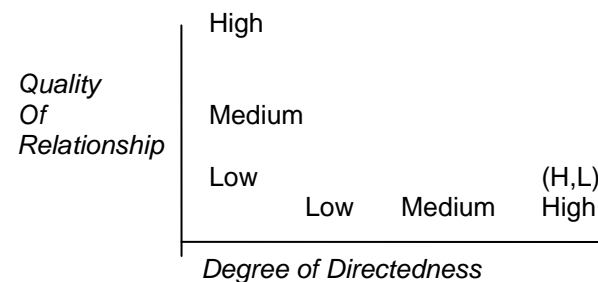
By analyzing the results of the co-ordinates described above, we can call **organization A** a H,L and **organization B** a L,H. We know the degree of directedness would be low in B but high in A. The quality of relationships would be high in B and low in A. An M, M plot for **organization C** would indicate a medium level for both relationships and directedness. You will find those plotted on diagrams on the next page.

Organization A

(H)

Quality
Of
orientation   (M)   High task-orientation
Relationship   Low relationships-

(L)   **H,L**
                    (L)   (M)   (H)

Degree of Directedness

L,H   **Organization B**

(H)

Quality
Of   (M)   Low task-orientation
Relationship   High relationships-orientation

(L)
                    (L)   (M)   (H)

Degree of Directedness

Organization C   (H)   Medium task and
                                relationships-oriented

Quality
Of   (M)   **M,M**
Relationship

(L)
                    (L)   (M)   (H)

Degree of Directedness

Having these matrixes before you should help you to see that members of organizations A, B, C will experience life differently from each other. Those in organization A will experience impersonal relationships and strict work requirements. An example of this might be a car assembly line.

Those in organization B will probably experience friendly and supportive relationships with rather relaxed work requirements. Members of a social club run a raffle or have a fete for charity and spend most of their time over coffee getting to know one another. How they set up the raffle is mostly irrelevant as long as people enjoy doing it and they help one another.

We see then that both organizations A and B have different 'climates' and experience things differently.

Note

This chapter is based on the studies of Dr. Robert R. Newsome, a corporate psychologist, with whom the author jointly conducted a workshop on 'Congregational Renewal'.

Unit 4 Workbook

Dr. James Engel:

This is Unit 4, entitled "**Adrift In A Sea of Change**." I trust God has been blessing you as you are coming to grips with what God is saying. May I tell you that the team that has been given the great responsibility and privilege of preparing this, we have seen our lives really changed, too! And isn't it good when you can be as I am, past the age of sixty, saying that God is teaching new things every day? What a blessing!

Let me begin with a little parable. This is about Jose and his son, Manuel.

They're fishermen. For years they have rowed their small boat to a certain part of the lake which the fish just seem to love best. That's where they always get the greatest catch of fish. But lately things have seemed to change. Manuel particularly noticed that the fish aren't biting as much as they once did. He shared this with his father, Jose, who said "Fear not, my son, the fish are here. We must use different bait."

So they used different bait. But small catches continued week after week, until one day there were no fish at all. Manuel tried to tell his father that other fishermen are having much better luck a few kilometers from their favorite spot. So he said, "Let's move the boat, Father." But Jose would not move. His response was, "My son, I love this corner of the lake. We've always fished here and the fish will come back."

Neither the father nor the son knew that the fish would ever come back. They'd never come back, because the water has become so polluted they cannot survive. But Jose returned day after day, still confident that nothing had changed, because he loved this corner of the lake and "We've always fished here."

There's ever so much wisdom in this story. Jose and his son were adrift in a sea of change, not recognizing that the established way no longer works as it once did. They could see a real difference in their results yet Jose was determined not to change. It lived in a world of denial, not admitting things had changed around him and those changes meant he need to change as well. This is a common situation in many organizations, including Christian agencies.

What should our response be? It's easiest just to keep on doing what we've always done. Certainly it's risky and uncomfortable to do something different. But the choice not to change can have terrible consequences. In the case of the fishermen, they're not catching fish. They still love being on the lake.

Let's now apply it to KSM (Kingdom Signposts Ministries), also adrift in a sea of change. Even here the consequences are serious. Some friends of the ministry are saying that KSM is now out of touch with the realities of today. Now that's serious!

This is an organization in an effectiveness crisis. What should they do? Well, all of us will say, "They should change." That's obvious. Yet I would suggest that KSM will have great difficulty changing because of the nature of the culture and the climate that exists within the organization. Like many other organizations, KSM's established ways combine to lead to just one thing: maintaining the status quo.

By "organizational climate" I'm talking about the interpersonal atmosphere: how people interact, the values they cherish, the practices that form their habits. For KSM, change is nearly impossible because its leader will not let it happen. The people are discouraged. They are not about to try to change things. Why should they? Look at what happened to Alex Campagna. The organizational climate, reinforced by Ogulu, is do things as they have always been done.

We might look at KSM and say, "That's their problem, as long as they don't do any harm". But my friend, they are doing harm. If we use the lens of stewardship, then we can see the harm being done. If we are adrift in a sea of change and if we are not responding, we are lousy stewards. We are using resources (as Jose was – time, energy and bait) and no longer producing results. We are wasting resources. If we have practices where we knowingly obstruct change, there's only one word for it and that's called sin. Kingdom values of Jesus Christ will say, "Respond." Respond because the work of the Kingdom is being inhibited.

Now that's the spirit in which we enter into this topic. This is a unit on organizational climate. What we're going to ask is, what kind of organizational climate should we have which will really makes it possible to bring change? We start with this notion of effectiveness crisis because it will help us understand

what's happened at Kingdom Signposts Ministries. It also suggests the reasons why change is so critical. As we discuss this, I want you to keep an eye on your own church or your own organization and see if you can discern any similar tendencies.

Below I've given you a diagram here, which you may recognize. It comes from insights have to do with strategic thinking. This is a very common teaching tool for me that I've used all my career because it illustrates something very common in all of our organizations, if we're not careful.

The Organizational Effectiveness Cycle
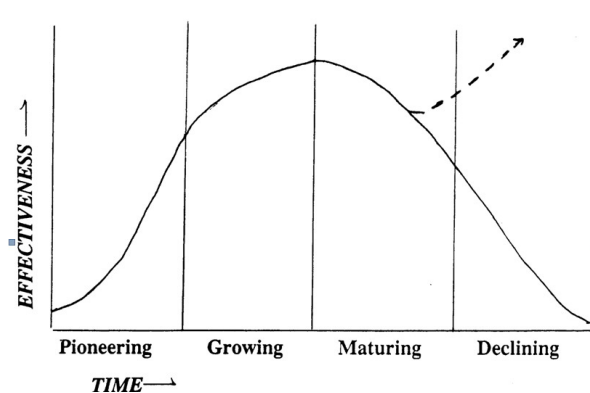
Let me explain the chart to you. You notice that there are two axes on this chart. One, at the bottom, shows time. Time begins on this chart at the point when an organization or church is founded. It starts at zero and then it proceeds.

On the vertical chart, we have effectiveness. I've not chosen to define that, because what we mean by effectiveness depends upon many things. It would depend upon what we're called to do. It might be defined in terms of growth. Certainly we would be talking about the impact we're making in accomplishing the job God has called us to do.

What tends to happen to effectiveness over time? When KSM was founded (back when our legendary founder, Peter Rubella the missionary, was still there), I would venture to say that KSM had some good days, because it was very small and had a clear vision. Where we join it later in time it was at another stage—a stage almost like founding (or re-founding). That's when our friend Stephen took over. Let's put the missionary period to the left of the chart, if you will, and think of KSM as though it began with Stephen Ogulu.

Time zero would be when Stephen took over as General Director, after independence. Notice the exciting time they had. Stephen came in with a goal of building an effective ministry. He said at the beginning, "Let's stop being just a publication house for the mission. Let's do what's needed in this country." He took the very courageous step of training local national authors and putting out indigenous material. My goodness! It had big impact, so we will let our effectiveness curve climb.

Then it tends to level off, decline, and even drop to zero. Now this doesn't have to happen. This is not fate, a cycle that is inevitable for organizations. Our challenge is to prevent an effectiveness crisis, which is when we turn over the top and start down the other side, declining gradually into ineffectiveness.

What usually happens at the founding of an organization that it's trying to do fit squarely into the middle of the needs of society. Some challenge is faced. But then, over time, those needs change but the organization doesn't. The world changes but we stay as we are. What will happen to effectiveness? Obviously it will slump. There no longer is a close connection between what we are doing and the needs of society.

None of us would say that disconnect is what we want. Yet we must be very honest. Many organizations face just such a crisis. They get so committed to how they have done things that worked in the past that they are unable to stop doing them when the world stops valuing them. How many Christian agencies, supported by the West, ignore the issues of continuing effectiveness, because they feel they can always get more money from somebody? How many businesses fail because they have not changed with the times—sometimes large and effective businesses at one time (one thinks here of some founding businesses like PanAm Airlines or some large banks in recent years – no longer in business because they could not change). The business world is particularly unforgiving. There our effectiveness curve would be profit. What we would be measuring going up and then going down is profit. When profits drop, big trouble. They either change or they die.

Christian agencies may not have a similar measure of effectiveness such as profit, but we don't want to see this happen. Please be aware that it's normal for effectiveness to decline after a time. Yet, if we are careful in terms of how we lead and the kind of climate we build, we can minimize this decline of effectiveness. We can be an organization that responds as the world changes. That's our goal.

Let's imagine we're sitting in another meeting where Rajendran is talking to the staff. Let's say he has a white board, where he has this chart. Rajendran might ask each person there to say, "Where do you think KSM falls on this chart at this point in time?" He probably would say, "I will give you my opinion too." I venture everyone there, particularly Victor Osco, would say, "We are way down on the right side somewhere."

It's no badge of dishonor for this to happen. I've seen it all over the world. What's important is that we've got to do something about it! I believe Rajendran would say, "Friends, I asked you to take a careful look at yourself with the questionnaire I gave you [p. 115]. Look at your results. No wonder this is happening! Because you've got to change the whole climate of this organization and you are doing."

You've been reading about KSM now through these first four units. What do you think of KSM? Do you think we've created some monster which is unreal? No, I think you're saying, "This is pretty common stuff." Yes, all organizations are imperfect;. You do realize that, don't you? I hope you are saying— and seeing—that this is not something that we should sit and say, "Oh, how awful they are." They're making mistakes but these are the things that happen even to us and our organizations.

I want you to rethink everything you've learned about KSM. Try to explain what you think are real root causes of this effectiveness crisis. Some of these may be subtle. Go beyond the questionnaire and look carefully. You may—if you read this story with real eyes of wisdom and understanding—you may detect other things. So would you take the time to go back and just reread from the very first unit through to this one? After you've had a chance to reflect, jot down what you think some of the root causes might be for KSM's effectiveness crisis. Write your response in the following box:

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1. Review all that you have learned about KSM as we have unfolded the story in the first four units. It's clear that it's facing effectiveness crisis.

✍   What do you think some of the **root causes of its effectiveness crisis might be**?

After you have filled out your own answers to these questions, you might wonder what Dr. Engel thinks and sees in this passage that tells us about the root causes of KSM's effectiveness crisis. You can find his reflections on p. 133 and can compare his perceptions with your own. Read this before continuing.

Dr. James Engel:

Maybe you thought of some causes I have not singled out. Good. There are more than I have listed. But I want to pick up on this fifth reason I mentioned.
At this point we want to return to an old theme that is familiar. The next box lists one of Paul's verses from Ephesians. This may seem repetitious of what we did in an earlier unit, but I want you to ask yourself: what does this passage say about God's intention for each of us? In what ways can a big-boss, authoritative leadership style inhibit the ongoing creative work of God? Read the verse, reflect on it and write your thoughts in the box.

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2. Look up **Ephesians 2:10**.

✍   What does this passage say about God's intention for each of us?

✍   In what ways can a "big-boss" authoritative leadership style inhibit the ongoing creative work of God?

Dr. James Engel:

Okay, what is God's intention for each of us? We're created for good works. God wants to continue to create through us. What does the big-boss leadership style do? It inhibits our creativity; forces us to toe-the-line; makes us become like biscuits all coming out of the machine, looking just alike, all doing the same things.

What's the net effect of that? It is simply holding back the power of God to change the world—period. Every time I think of it only one word comes to mind: sin. It does not matter, my friend, whether this is the cultural way. I know it is. But it's not God's way! Agree? I bring it up again because of the critical, critical issues that it raises. Again, I'm preaching! I'm a fellow struggler with you.

Well, what happens—or how can we prevent an effectiveness crisis? This unit is about creating an organizational climate that really facilitates change. It's good to be reminded that God still is creating. He hasn't ceased creating. We have the Holy Spirit and God is creating every day through you and me. He creates through the body of Christ. His people with gifts are unleashed and directed to work together.

Now what causes that not to happen? On the one hand, there is a kind of universal tendency towards organizational equilibrium. That term, of course, means that things get to a stage where everything stays as it is. Our operations stabilize and we've gain a sense of security. So we make that stability and sameness the way of life. When we take that to the extreme it becomes a legalism. That certainly inhibits change. But, on the other hand, we don't want to see change at any cost because that can become a virtual anarchy, even a Babel.

No, God brings about change within fixed values, Kingdom values. Not all change is good. Consider Psalm 9; the psalmist said, "The nations have sunk in the pit which they have made, and the net which they hid, their own foot has been caught. The Lord has made Himself known; He's executed judgment. The wicked are snared in the work of their own hands." They were doing their own thing. That's what Moses saw when he came down from the mountaintop (Exodus 32). Oh my, what he saw was change all right—of the worst kind.

Change has to be within two contexts. There are two things that we've been saying all along that we want to see from any effective church or organization. I don't prioritize these, but let me just mention them. Number one, here, we must have an effective ministry which achieves the purposes for which we exist. *We've got to be effective in what we do*. But also equally important, at the same time, *all of the people who are involved must be productive and fulfilled*. That is just as important as the other. Somehow the two must work together.

This is why organizational climate is so important. There are certain practices, values, or beliefs that can inhibit both of these. First of all, they can stop the ministry from being effective. Secondly, they can stop us from being productive and fulfilled and, in the process, they'll grind us to a halt. Agree?

Now let me suggest the qualities—or at least some of them—that I have discovered in organizations which seemed to cope with change without serious effectiveness crisis. I've listed them in the next box. These will be very familiar because they are the points we captured in the questionnaire which Rajendran used in the story of Kingdom Signposts Ministries.

Some Qualities and Core Values of
Organizations which are
Open to Change

- A clear vision accompanied by unwavering commitment to minister in ways that can make a genuine difference for God and His Kingdom

- Constantly seeking new ways to minister with effectiveness

- Accountable to an active board composed mostly of outside members

- The practice of seeking input from all who will be affected and involved when major decisions are made

- Freedom for all who are involved to take initiative without seeking management approval

- Placement of people in jobs that make best use of their background and gifts

- Commitment to equip and train all who are involved to be effective in all that they do

- If asked, most who are involved will tell you that they feel valued both as a person and for their ministry contribution

- Anyone with a new idea or grievance will be taken seriously

- Most will agree that their jobs are meaningful and satisfying

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Dr. James Engel: Let me comment on each of these. I think you probably would agree that they make a lot of sense. Okay—number one would be a <u>clear vision</u>, accompanied by a commitment to bring real change in the context of Christ and His Kingdom. That's a ministry component. Agree? We'll talk about vision in the next unit. That's very important.

Another one: constantly seeking new ways to minister with effectiveness. We don't become stuck in a ministry or work rut. All the time we're experimenting. Or, to use a very popular term today in the management literature, we are "entrepreneurs." That's a French word which means we're risk-takers. We want to bring about change. We're people who are willing to risk. For some of us, that's hard. But we're talking here, as a body of people, we have to be entrepreneurs for Jesus. We know we can be more effective and we constantly are looking for ways to improve.

Accountability to an active board, composed mostly of outside members. Why is that stated that way? Because if it's just your family and your clan, how can they be objective? Furthermore, such close relations might decide to meddle in the ministry. Oh, all kind of stuff that can go wrong there. What's a board exist for? Simply to be a group of people who are saying, before God, "We are the ones who will be alongside you. We will be the ones who will take the responsibility of being sure that what you're doing is what you ought to be doing." Wonderful role.

Here's another one: the practice of seeking input from all who will be affected and involved when major decisions are made. Stephen Ogulu was not in the practice of doing that, I can assure you! He made the decisions: "I am the boss!" Wouldn't you agree that it would be wise to get the opinion from others? The reason for this is an obvious one. The person that's closest to where the "customer" or front line of the work is surely has insight and ideas about how to do that work. Let's take Reverend Mengistu, who's out dealing with the churches. Wouldn't you want to get his opinion before you came out with a new series of literature and books? Well, of course you would! Why? Because he's the person that's closest to KSM's clients and customers. He can say from first hand experience, "I know what the needs are." Get his opinion. Don't just seek input, but listen to it.

The next one deals with Reverend Ogulu's tendency to force everybody to come in for approval before they can act. No freedom to act. Now what does that do? You may wait in lines for days in an organization to get approval! I remember being in a certain organization in a certain part of India. (I'm being really careful because I don't want you to guess.) It's a world known organization—well thought of in India. I came in and I was sitting with two colleagues, and I noticed the manager's office. The biggest office. It was in the center and everybody was going there, in and out, in and out, in and out. Now I was with the manager of a divisionwho was a very discouraged and defeated person. He said, "I have been waiting six weeks for approval to do what I've been asked to do, and I can't get it." I said, "You don't have any authority to make a decision on your own?" He said, "No." Well, what the senior manager is saying to this man is, "I don't trust you. I'll make you just do what I want you to do." I guarantee you there was no innovation and change. In fact, that particular manager left the organization two weeks after I was there. They lost one of the best persons they ever could have had and they will never redeem him. Oh, we say sometimes, "Oh well, other people can come along and do the job." Can they? That person was there, gifted by God, empowered and prepared to carry out a significant task and the leader squashed him.

Next one: people placed in jobs that make best use of background and gifts. Terry will be talking about that in a future unit. If you're in the wrong job, watch out. Now I want to alert you to something that's coming up in Kingdom Signposts Ministries. If you've been wise and really sensitive, you might have caught the fact that Stella is probably the wrong temperament for the job she's in. She's a motivator/influential, not a detail person! What is she in charge of—do you remember? She's in charge of accounting. When you put a person that should be out ministering in the field in charge of accounting, what do you think might happen? Dissatisfaction and maybe bad job performance. Just wait and see what's going to happen.

Alright, quickly. Commitment to equip and train all who are involved to be effective. That's empowerment.

If asked, most who are involved will tell you they feel valued both as a person and for their ministry contribution. Oh boy, what a wonderful outcome! Those are people who are prepared to be effective for the Kingdom.

Anybody with a new idea or grievance will be taken seriously. Of course—that's what you want; you want to have people unleashed.

Lastly, most will agree that their jobs are meaningful and satisfying.

You saw the scores that KSM got on these measures—very low, awful. What does it say? Major changes are needed. To Victor's credit, he went through the stage of fact finding. I have used this questionnaire with many organizations. If I had the time, I could tell you stories of wonderful outcomes, sometimes poor ones where there was change. More tragically, I could tell you about organizations that did not change and continued their slide in effectiveness.

But these are some factors. I think you will agree that as an organization gets better scores on these dimensions, to that extent they are creating a climate in which constructive change can take place. Later on we're going to ask you to use this questionnaire to evaluate the organizational climate in your church, agency or organization. Is it open to change, or not? Or is it controlled by an organizational climate that views the organization as a machine, to be controlled and directed from the top? If it is the latter, you know we have a problem.

Now the next question is: what do we do to begin to change an organizational culture? In other words, we've got evidence that we need change. That's where Victor is. You start, just as he did. First, you evaluate the organizational climate or culture to see whether it's outmoded and contributing to effectiveness crisis. This is the responsibility of top leadership. It cannot be delegated. This means leaders must take seriously the three components of effective leadership:

AN EFFECTIVE LEADER—

- Challenges the status quo, inspires a vision of "what could be," and enlists others by appealing to their values, hopes, and dreams.

- Empowers others through inspiring, equipping, and motivating them to be productive and fulfilled through meaningful expression of their giftedness and passions.

- Orchestrates all resources so that organizational vision is fulfilled.

Dr. James Engel:

These should be familiar elements to you by now. This is what leaders must do in order to break out of a climate and culture that resists change. I don't intend to make a big point here. Nor am I saying that each one of us will be perfect in doing all of these. But on our leadership team, there must be these qualities. When they're there, then we can start seeing results.

Now for your role, or mine. Suppose we're leaders. Okay. You may be like Victor; Victor is not a big visionary, you agree? Definitely not. But Victor is a team leader. He appreciates vision. He probably won't be the one who will go around and be the great advocate. In KSM I suspect the one who might bring the greatest change in the long run would be Fred Mengistu. I'm not sure. It will probably be somebody other than Victor. But Victor is the chief officer. He has to be a champion of change. That's the word that the management literature uses—it's a good word. A real defender and advocate. It starts with the CEO. Top leaders evaluate an organization's culture and serve as advocates for constructive change.

Okay, the first thing we do is to look inward. Looking inward, Victor Osco took the time to speak with each person in the organization. He asked the question: "What can I do to help you be more effective?" Now as you know, this came as a great surprise to them all. Why was that, do you think? And secondly, what does this question reveal about Victor's leadership philosophy? In the following box, take time to reflect and write on this question.

3. Victor Osco **took the time to speak with each person in the organization**. He asked this question of everyone: "*What can I do to help you be more effective?"*

    ✍   This question came as a great surprise to everyone. Why do you think this was the case?

    ✍   What does this question reveal about Victor's leadership philosophy?

After you have filled out your own answers to these questions, you might wonder what Dr. Engel thinks about these questions concerning Victor's taking time to talk with each person in the organization. You can find his reflections on p. 134 and can compare his perceptions with your own. Read this before continuing.

Dr. James Engel:

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    Next, look outward. Discern the signs of the times. Be a futurist. Look around you. Talk with people. Victor began to do that and he learned a great deal. We will see, in the next unit, some additional things that Victor has learned about what's going on in his world and the need for his organization to change. But we've got to be discerners of the signs of the times. That means we listen, we read, we talk, we observe.

    Now may I suggest that one of the first things we need to do in most of our organizations is to stop believing our own propaganda about ourselves! Here's an example of what I mean. Let me assume that somebody creates a brochure or something for another organization. I am going to create one and give it a name and slogan: "The Christian Evangelical Mission. Pioneering at the Frontiers." Now that's our slogan—sound exciting? Sure! But what if the reality is that only seven of its 190 missionaries are reaching among the unreached, working at the frontiers of people who have never heard of Christ? We go on believing our propaganda while our reality is something different. Oh my. You might say, "This never happens." I will suggest it does. Sometimes we have leaders that want us to believe our propaganda. The point is, we have to be objective about ourselves. We can pretend we are much more than we are.

    In the next box I want you to review the statements that you and your staff make about your church or organization when somebody asks who you are and what you do. I belong to a church that says, "We are a people-centered, friendly church." We're a church in the middle of change. But I want to tell you, that that has not been the experience of people who have visited it in the last couple of years. If you ask visitors their experience, what the church is like, they would not say it is friendly and people-centered. Yet a lot of people within the church felt that we were that. But we failed to see it through the eyes of the people who come in and are lost. Got my point?

So if you're in a situation where you are saying things about yourself as a church or organization, I want you to consider something. Is this public image consistent with reality? If not, what changes need to be made? What examples can you detect where people in the congregation, or the leadership, or the staff, are accepting false beliefs about organizational reality? The reason this is important is because, all too often, we as leaders, because we lose touch with the outside world. We see ourselves one way – when the outsider is seeing us quite differently because our beliefs and behavior do not correspond. So we who are insiders to the organization come to believe things which are not true. I hope you understand the spirit of this. Write your reflections in the box:

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4. Carefully review the statements that you and your staff make about your church or organization to the public.

?   **Is this public image consistent with actual reality**? What changes need to be made?

?   What examples can you detect where people in the congregation or on the staff are accepting false beliefs about organizational reality?

Dr. James Engel:
Please notice what Victor did. He went around and listened. It's a very good thing that he did. Of course his colleagues were very hesitant to tell him the truth. You know that, and you know that's a tendency in most of our cultures. We are trained to tell people things that will not upset them, to tell them what they want to hear, positive things. Still, we all know how to get people ultimately to tell us what they feel. There are ways. We know how to do it. Let's have the ears to listen.

Victor called in Rajendran. To Be sure, we need to be careful when we hire a consultant or use one. But, in this case, you can see the value of an outside person. Rajendran is a sincere Christian with unusual gifts. He cares about the organization and he wants to help, and he has helped them. Notice Rajendran's counsel to Victor. This is going to set the stage for our next unit. He says to Victor, "You've got to focus on what KSM is and present a clear vision." Unit 5 takes up that matter. You will find that the counsel this man gave was very good.

Once you've done this process of looking outward and inward, the best thing in the world you can do is to let your people throughout the organization know what you found. Ask them, maybe in small groups, to begin to think and come to grips with you as to how to respond to what you have found. How should we change? What needs to change? How quickly? You as leader will be suggesting various things, but you want the input of others. In other words, get them involved. We call this creating ownership. In the next unit you will see how Victor is going to do this. He's going to do it using two components. He's

going to start by asking: what are the core values of our organization? What do we really believe? These will be our spiritual beliefs. Secondly, he will ask: what is our purpose, our vision? He's going to ask his people to interact on this. He is not simply going to tell them. He's going to create ownership.

It's wonderful what then happens. It's no longer the leader pontificating from on high. The leader can be part of the conversation, suggesting things (carefully so as not to stifle the contribution of others). What you want is to get open and honest response from others, allowing any suggestions and perspectives to be enriched and modified. Out of this people begin to get excited, and people begin to take hold and take responsibility. This is unleashing an organization. What a radical departure from top down leadership! You watch Victor now, in the next unit, as he does this. It's not going to be easy, but it's going to happen. He's building a climate of trust. He's admitting needs. He's not being defensive. He's saying to his people: "I trust you. I love you. Together we can rise and be better."

Now you might say, "That will never work in our culture! We expect leaders to tell us what to do." But that's not servant leadership, my friend, modeled by Jesus—pure and simple. Let me remind you that the secular world had to be dragged into this style of leadership, just like I'm describing here. They had to be dragged into it because they were at the very pit of oblivion: whole industries in an effectiveness crisis in this rapidly changing world. They've been forced to change, and they have. They're not doing it based on the leadership from the King of kings, as we are. It can be done. It must be done.

We are ready now for the final assignment for this unit.

I really want you to evaluate the questionnaire that Rajendran used. We've provided it for you in the appendix. It's designed for you to copy and use if you like it. If you want to change it, do so. But ask everyone in your congregation, agency or organization (or your unit) to fill it out carefully. If we're talking about a church, may I say to you, Pastor, this is an unusual step. But it is a step that's being done across the world to allow those people out there to feed back to you. Do you see the value of it?

Now we don't necessarily do everything they tell us to do. That's not the point. We have to be discerning. What this is saying though is that we are now becoming servants, listening to our people.

When you do this, tally the results. Identify the areas where there's a high percentage of agreement. These would be on statements where they're saying, "Yes, we largely agree." Where that's the case, you can identify that as a strength. Then ask yourself how can you continue to build on that? Take that down and say, "Great, these are strengths!"

Then look at those areas where there's disagreement, and outline what you think might be done to open it up and bring about change. Here again, one can point to the value of doing this with an outside person or consultant. You know our intent: to facilitate having you working alongside a person who's committed to just be your friend and counsel.

I trust God will use this. Let me encourage you. You may say this seems kind of Western, using a questionnaire. I understand that. Then find a different way, but find a way to probe on these issues. I think you would agree that these are legitimate. This is what Jesus was revealing in His leadership style. So, our prayers are with you.

UNIT 4 FINAL ASSIGNMENT

Evaluate the questionnaire we have provided for you in the Appendix. This is designed for you to copy and use with all members of your staff. Change it if necessary. Ask everyone in your congregation or agency to fill it out carefully without giving their names (unless they want to). Tally the results.

1.   Identify the areas where there is a high percentage of agreement. These will be your strengths. Consider ways in which you can continue to maintain these positive features in your organizational climate.

2.   Identify those areas where there is substantial disagreement and outline the steps you feel must be taken to create a more open climate.

Dr. Engel's Reflections:

1. Dr. Engel's reflections on **the root causes of the effectiveness crisis at KSM.**

I guess I would say there's probably five basic things I would identify. For the moment I'm laying aside those ten items that they looked at on the questionnaire. We will come to them. There's some other things even over and above these, all of which are there if you think about it. Let me just itemize the five for you.

The first has to do with prayer, <u>superficial prayer</u>.
Have you noticed that the spiritual life is pallid inside this organization? It's gone to a weekly chapel. But we said nothing in those things you read about people getting together and seeking God's will for the organization.
Now all of us say we pray. I would say, myself, over the years I have been in various positions: Christian leadership, faculty member at a couple of institutions, vice president of a consulting firm, running my own office with my own staff. Lots of stuff. Was I a man of prayer? Were we people of prayer? I have to tell you, to my sadness today, that I do not think so. We were not sinners, but I cannot remember ever feeling the need to seek the wisdom of God very much. I was able to do it. Do you understand me? I'm talking about prayer where we come before God and say, "Oh Lord, the job You've given us is so big we cannot do it without You. If You're not Lord here, if You don't show us, if You don't guide us, we'll get nowhere."
Something has been different lately. In the last several years I've been in this ministry of leadership development. This is so much bigger than what I could imagine. The task, the call has stretched me in new ways. I have been forced to my knees, and I've been blessed to be in an atmosphere where we engage in a day of prayer and fasting every week. After thirty years I have learned as never before the power of reliance on God.
As I've gone around the world, I've asked leader after leader, "Are you engaging in this almost life and death prayer, 'God, we cannot do it without You'?" Not just individuals, but corporately. You sensing what I am saying? I'm hearing today people saying, "No." But what I'm also hearing is a heart attitude saying, "We must do it." People are turning to prayer, seeking God as never before. Very encouraging time. I have learned so much. In the last two years, as I have journaled and looked back on what God has done, I am overwhelmed with the signs of His power.
Well, that's the whole point. We can't manage in our own wisdom. The secular world will tell us we can, but this is the King's business. I think it's time for all of us to acknowledge this together and to engage in spiritual warfare. In just the last few years I have discovered what a frightening adversary Satan really is. I'm not going into stories. If we were sitting together I would share with you the virtual torment of doubts, an almost continual barrage, I have experienced. But we have also discovered together that basic truth that Christ is victorious over Satan and that he can be bound. Praise God!
Second, <u>failure to discern the signs of the times</u>.The world changes; we stay the same. This is not a stable world. In fact, it is changing so fast that most of us do not know what's going to happen next. We are in a world of mass media, electronic communication—a world of turmoil that is brought to our front doors. I think all of us would say that we don't really know how to cope.
Look at KSM here. Its organizational mission statement, or statement of purpose, is centered on producing literature. My goodness—that's short sightedness. They fail to see that they are really communicators. Maybe they should be using the mass media. Literature is not even the best way to communicate anymore. Yet they're wedded to it. The effectiveness crisis is partly due to the fact that they are still communicating in a way that is no longer the most effective way.
Third, <u>leaders have lost their first love</u>. Power hunger, status—you can identify with Stephen Ogulu, can you not? Some of us more than others see ourselves in Stephen Ogulu—particularly those of us that are designer/developers, or perhaps motivator/influentials. We can identify with Reverend Ogulu's desire for prestige, comfort, power. Some of us say, "It can't happen to you and me." David thought that, didn't he? One night he sat out on the rooftop and saw Bathsheba, and you know the story as well as I do. We all are ripe apples, waiting to be plucked by Satan, if you will. Let's recognize it. When we lose

our first love, our eyes are off of ministry and they're on personal gain. Has it happened to me? From time to time, yes. I have no ugly stories to share with you. I will just say it's probably happened to all of us.

Fourth, failure of accountability. I hope you've noticed a very strange phenomenon. The board of directors that exists in this organization is a case in point. You know what the situation is for most of us? We have a board of directors made up of our brother-in-laws and our aunts and our uncles. We're not accountable to anybody. Boards don't do anything to hold us accountable and we can do virtually what we want. What kind of board is this? We have seen that the greatest problem they face is their board is that they cannot hold the management accountable.

Last, a leadership style that stagnates change. We've seen the importance and impact of leadership style in a number of areas. It has an impact on the area of openness to change when the effectiveness crisis begins to manifest itself.

3. Dr. Engel's reflections on **Victor's behavior when he took the time to speak with each person in the organization.**

You know why this came as a surprise? Because nobody had ever heard a leader say that to them before! What they heard a leader say is, "Do what you're told!" Yet this is a wonderful measure of servant leadership. This is the essence of it all! It shows us a lot about Victor, really. It reveals his commitment as a servant leader.

Of course, now he has to back that commitment with action. If I were working for him (I'm taking Bong Kim's role here) and I said, "Victor, what you could do is to provide the equipment necessary for me to produce this stuff." Victor can't say, "Oh my brother, the Lord—we'll pray for you." Yes, he'll do all of that. But you follow me—Victor's got to take that seriously. You can't have a person doing the job if they're not equipped.

Now I don't mean to push that too far. What we can do depends upon the resources we have. But what Victor showed here was an interesting management practice—I wonder if you've ever thought about it? Some of the secular people call this "management by wandering around." It has an acronym, using the first initial of each word: MBWA— Management By Wandering Around. Victor took the time to come out of his office, something Ogulu never did. He comes out of his office and sits with people.

Do you do that as a leader? Have you had anybody do that with you? If the answer is no on both counts, we are failing our people . Yet it's really, very easily correctable. It simply means we come, we listen, we do our best to help. You can use a questionnaire, if you want to, to try to find out the climate you have in your organization. If you're not too happy with the one we provided, change it. Have everyone in your organization complete it. Be sure to do it anonymously. You don't want somebody signing their name to a questionnaire. You want them to feel free to say what they really think.

Then take the outcome seriously. You see, this is the point. Victor is going to take these outcomes of that questionnaire very seriously, as he looked inward. He did a very, very good thing there. Do you notice how his people responded? They loved him for doing it! All it takes is to let people know you care. They began to say, "Brother Osco is a man who cares!" All right! As some Brits would say, "Three cheers!" I guess we ought to give him three cheers, maybe more.

Take the outcome seriously. Your top management, your key board people should discuss it. Define your priorities for change and then get back and report to people what you're doing. Ask their opinion. You see, if we go out and get an evaluation and people tell you what they think, and then you do nothing, you will be viewed as a hypocrite – all words and no action. You raise people's hopes and you need to meet those hopes that are realistic

Victor's in a very interesting position. He's got people now eagerly awaiting what he's going to do. If he does nothing, Victor's leadership could be destroyed within a very short time. He's raised hopes, but he's got to follow through. Now that doesn't mean he has to do everything people want. What they have to know is that he is seriously trying to do what he can with the resources he's got. That's all we ask. He's going to get their opinions as to how to do it. People will work together on these changes when they feel they've been genuinely listened to. .

Appendix: A Look At Ourselves

Here are 10 statements that people might make about the life and ministry of a church or Christian agency. Please consider each one carefully and consider the extent to which it is true of your church or agency. If a given statement is "very true," draw a circle around "4." If it is "not true at all," circle "1" and so on. Please do this for every statement. **Do not sign your name**.

	This statement is:			
	Very True	**Somewhat True**	**Not Really True**	**Not True at all**
	4	**3**	**2**	**1**
	_____			
	___			
We are moving in directions that will make a real difference for Christ and His Kingdom	4	3	2	1
We are constantly seeking new ways to minister with effectiveness	4	3	2	1
Our organization is accountable to an active board composed mostly of outside members	4	3	2	1
Leaders seek the input from all who will be affected and involved when major decisions are made	4	3	2	1
Staff are free to take initiative without constantly seeking management approval	4	3	2	1
Every effort is made to place people in jobs that make best use of their background and gifts	4	3	2	1
There is genuine commitment to make sure that staff are trained and equipped to be effective in all that they do	4	3	2	1
If asked, most staff will tell you that they feel valued both as a person and for their ministry contribution	4	3	2	1
Anyone with a new idea or grievance will be taken seriously	4	3	2	1
Most will agree that their jobs are meaningful and satisfying	4	3	2	1

List of Story Names (Leadership)

Alex Campagna – fiery young writer and editor, hired as head of KSM's writing and design department; quickly fired by Stephen Ogulu
Ayub Campagna – applicant for the job of Director of Accounting for KSM
Bong Kim – Director of Production at KSM; leadership style: implementor
Carlos Campagna – brother of Alex Campagna, on Bong Kim's staff at KSM
Charles Ogulu – Stephen Ogulu's oldest brother, Chairman of KSM Board of Directors
Dr. Bulus Bulima – Vice Chairman of KSM Board of Directors; first son of the president of Kabuli
Evangelical Committee – umbrella organization of evangelical denominations and organizations for the nation of Kabuli
First Church – unofficial name for the First Church of the Elect and Redeemed; First Church commission: "*Proclaim the Good News to all Generations."*
Fred Mengistu – Director of Church Relations at KSM; leadership style: motivator/influential
Honorable General Ezekial Araphat Bulima – president of Kabuli
James Stephanos – hired by KSM as Director of Accounting; leadership style: designer/developer; long time friend, fellow clansman & classmate of Victor's
John – Stella's nephew; mentored by Victor
KSM – Kingdom Signposts Ministries, publishing arm of First Church; KSM mission statement is *"Fulfilling the Great Commission through the printed word."*
Kabuli Christian Council – representatives from 46 denominations in Kabuli; prepared a report about the spiritual & physical condition of the people in Kabuli
Maria – Victor Osco's wife
Moses Ashadu – on Bong Kim's staff at KSM; mentored by Victor
Peter Rubella – long-time WAG missionary in Kabuli prior to revolutionary times; founded KSM and was the original Managing Director
Rajendran Habib – Victor's friend who volunteered to help KSM with consulting service
Rev. Hezekiah Ogulu – Stephen Ogulu's father, who ruled his home with an iron hand
Rev. Stephen Ogulu – Victor's uncle; former pastor of First Church & former Managing Director of KSM; a Head Overseer of the Fellowship & Chairman of the KSM Board; Chairman of the Board of the Elect & Redeemed Church; leadership style: designer/developer
Sampson Kirunge – member of KSM Board businessman, Stephen Ogulu's Bible School classmate
Sharon Weganou – new member of KSM Board of Directors; businesswoman
Stella Senge – Director of Accounting at KSM; leadership style: motivator/influential; Stephen Ogulu's sister-in-law
The Fellowship – unofficial name for The Fellowship of the Elect and Redeemed, the 1st church in Kabuli
Victor – Rev. Victor Osco, Managing Director of KSM; former pastor for 12 years; member of First Church; leadership style: team player
WAG – World Ambassadors of God

Leadership: Making Human Strength Productive
Unit 5
Vision: If We Don't Know Where We're Going, We'll Never Get There

Unit 5

Development Associates International
in association with
The Center for Organizational Excellence at Eastern College

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Unit 5
Vision: If We Don't Know Where We're Going, We'll Never Get There

Table of Contents

Unit 5 Learning Objectives

In this unit you will:
- Develop skills in enlisting others in a common vision by appealing to their hopes, values, and dreams.
- Learn the role of a properly conceived mission statement in defining the *playing field* for all that is undertaken.
- Develop ability to clarify and modify organizational mission through:
  - Identification of basic core values—those values and beliefs which are "non-negotiable" foundations for all that you undertake.
  - Defining the purpose of your organization based on careful consideration of its history, outcomes to date, and current environment.
  - Identifying the outcomes which must be present if organizational purpose is to be achieved.

Introduction

You are about to begin studying Unit 5 of a course called ***Leadership: Making Human Strength Productive***. This unit is titled ***Vision: If We Don't Know Where We're Going, We'll Never Get There.*** It is about developing your own abilities as a leader by understanding yourself and the gifts God has given you, and then enabling others, using the example of Jesus. We believe that as you study this course, God will use it to empower you to become a more effective leader. That is our hope and prayer.

The Method

In this lesson as in past ones, you will discover that you are asked, from time to time, to reflect on something you have read or have to look up and read. There will be a box with a question for your critical reflection. You fill that in. Then, at the end of this unit, you can find the instructor's own thoughts on those same questions. It is important that you give your own answer before reading the writer's answer. On most of these matters we are not looking for the "correct" answer as a careful and thoughtful answer. You may find that you do not always agree with the writer – or that you have seen some additional things the writer has not seen or commented on. So take the time to reflect, write – and then read the writer's answer.

The Lecturers/Writers:

The lecture portion of this course originated from audiotape lessons by Dr. James F. Engel, Terry Sparks, and Jane Overstreet. This unit features the teachings of James Engel. His lecture sections are featured in this workbook unit.

Getting Started:

The first thing you need to do is do the reading of the material that starts just after this page.

To the Reader:

Welcome again to what we might refer to as "The Saga of Kingdom Signposts Ministries." We will be developing this story as we proceed from one unit to the next because it touches issues which are common throughout the world. It is not intended to represent an example of either "good" or "bad." Its purpose is to provide a realistic context in which we explore "Making Human Strength Productive." It does not represent any real individual but is a composite of organizations and leaders we have known in many places and times. In this part of the story, we are looking at the importance of an organization having a clear vision that is strongly connected with its mission. Without a vision, an organization or church will not have a clear identity or sense of what changes are critical for its continued effectiveness and survival.

KSM: *Vision*
If We Don't Know Where We're Going, We'll Never Get There

The parting words of Rajendran Habib continued to echo in Victor Osco's ears long after the staff meeting ended—
> "Victor, the most important characteristic of a good leader is to have a clear sense of vision and direction that makes real sense to those who must carry it out. Now is the time either to turn this ship in the right direction or to close the doors. It's up to you!
> You must go back to the foundations and discover why KSM [Kingdom Signposts Ministries] should even continue to exist.
> You have to demonstrate that KSM is moving in directions that will make a real difference for Christ and His Kingdom."

Victor did not need to be convinced KSM needed new vision and direction. But where should he begin? As he was reflecting deeply on these issues, his eyes fell on the KSM mission statement printed on the front wall of the office:

Fulfilling the Great Commission through the printed word.

This proved to be one of those crucial moments when his eyes were opened to an insight that somehow had eluded him up to this point—*this mission statement is inappropriate for this day and age.* He suddenly remembered the results of a survey undertaken by the government television ministry. It showed that most Kabulians under 35 turn to the electronic media, especially videos and radio, whereas this was not the case 20 years ago. Books, on the other hand, have their greatest impact on those who are older. The implication was obvious—*KSM is functioning as if nothing has changed since independence.*

The impact was so electrifying that he immediately convened a meeting of his staff executive committee. As tea was served, he shared what God seemed to be saying to him. As is so often the case, Stella Senge was the first to respond. "What's wrong with us that we have been so slow to see this?" Fred Mengistu quickly agreed while Bong Kim seemed to be preoccupied with his tea.

As the morning went on, it almost seemed as if a cloud was lifting to reveal a world that none of them had really seen. Others joined the discussion at the invitation of Victor and KSM was launched on a new path of discovery which, over time, was going to have profound impact on the agency as well as the entire Kabulian Church.

Soon it became obvious that the entire staff needed to participate. Offices were closed for the remainder of the day and a catered lunch was served. Victor brought the rest of the staff up to date and broke them down into teams of four members. He asked all seven teams to discuss these questions:

- In what ways has our country changed since independence?
- Does this church still have the impact that it once did?
- What is the role today for KSM as a Christian publisher?

Without being aware of what he had done, Victor took the very step that is most crucial in unlocking the creative resources of an organization in crisis. **He allowed the staff to have direct participation in shaping organizational destiny.** In other words, he allowed each individual to *take ownership* as they became an active participant rather than a passive, discouraged follower.

Lunch seemed to be forgotten as these teams assembled around the tables. It was as if something that had been bottled up all of these years shot to the surface and was released. Most were reluctant to leave at closing time, something no one could ever remember happening before at KSM. In fact, Victor felt as if he had been the coach at a victorious football match. Tears and hugs of gratitude were observed all around the room.

Stella made sure notes were kept at each of the seven tables and she took the responsibility of pulling together the most common insights. In fact, she spent most of the night in thought and prayer. Victor found a memo on his desk as he entered the office the following day entitled "*A New Beginning.*" [You will find a copy on the next page.]

Victor agreed with what everyone said. Now the words of Rajendran became very practical. "We've got to go back to the very beginning and decide why KSM exists and what we should be doing if we are serious about the Great Commission."

To the Reader

Victor now is coming to grips with the first and most basic characteristic of leadership—*challenging status quo by inspiring **a vision of "what could be,"** and enlisting others by appealing to their values, hopes, and dreams.* Without vision, there can be no leadership.

Remember that Victor is not a visionary by temperament. What he has done, on the other hand, is to unleash the creative resources within KSM so that vision can emerge from the body itself, not just from a "top-down" leader. We will discover the profound significance of this accomplishment as we move from one unit to the next.

As you will discover, vision has two components: (1) a clear and widely-shared understanding of organizational mission and direction, and (2) discernment of the road(s) to be taken in fulfilling this mission with effectiveness. You will learn in the reading which follows how to undertake a productive process which clarifies organizational mission and direction. Further dimensions of vision will emerge in later units.

Now you can begin to sense what a fine leader Victor is becoming. And you may be confident that this growth will continue. Be encouraged—all of us, regardless of temperament and experience, can be leaders.

Memorandum

To: Victor Osco; copies to Fred Mengistu and Bong Kim
From: Stella Senge
Re: A New Beginning

_____

Praise to our Living God. Manna came down from Heaven yesterday. I feel like I have been reborn. God came into our lives and has given us what I think may be the road to a new beginning. I just couldn't put down the notes until God showed me what I think He is trying to say to us. Kabuli of today is not the country it was at independence. Many things have changed and the Christians have not. Here is what I think God said to us yesterday.

1.   Younger people are turning their backs on Jesus Christ

Many under 40 look at Christianity as just one of the many ways to find meaning in life. They have been blinded by Satan to believe that a loving God has a wide open door for everyone. All that really counts is to be sincere in your belief, no matter what it is. They also are turning to the god of success. They will do everything they can to escape poverty. What they want is education and a good job. And the more they get into this life, the less interest they have in spiritual truth.

2.   Christians are increasingly being labeled as intolerant and outmoded

These people cannot accept Christ as the only way and resent it greatly when we keep pressuring them into accepting Him. They seem to have no idea of who Jesus really is, and I'm afraid that our lives are doing a poor job of showing them.

3.   The church is losing its message

Our largest denominations, the Anglicans and the Fellowship of the Elect and Redeemed, aren't growing. Most who attend are over 40. Also, we seem to be closing ourselves off from all that is happening, which is destroying the Kabuli we once knew. People keep asking why Christians tolerate the corruption of this government and its "Christian" president. And what response do we have to the sad truth that the "rich get richer while the poor get poorer?" I thought Christ came to release the poor and the oppressed.

4.   KSM no longer is speaking to our people

All of us agreed that Christians need real help in developing a lifestyle based on the Kingdom of God. But what effect are we having through our books?   Very little.

Our Challenge

It's time to make KSM into a powerful, relevant voice which speaks to both Christians and non-Christians in life changing ways. And we've got to be more than just a tired denominational publisher. If we aren't willing to take these steps, I wonder if we will have a future. And, even more important, should we have a future?

Clarification of Mission by James F. Engel

Eminent management theorist, Peter Drucker notes that there are three major areas of decisions lying primarily on top management, all of which affect the ability of any enterprise to survive. They include:

1. Clarification of organizational mission.
2. Assessment of present organizational resources and future needs.
3. Establishment of organizational priorities. [Drucker, 1964, p. 196]

In other words, strategic thinking begins with the whole subject of organizational assessment. The objective is to isolate what must be done to capitalize on a changing environment.

Clarification of mission

What precisely is the mission of the Christian organization? Some would say this is quite obvious. "After all, we are called into existence to glorify God and to do what He calls us to do." No one can disagree with this theological premise, but it begs many important issues.

Turning once again to the words of Drucker [Drucker, 1977, p. 32], we read:

Business enterprises and public-service institutions as well are organs of societies. They do not exist for their own sake, but to fulfill a specific social purpose and to satisfy a specific need of society, community, or individual. They are not ends in themselves, but means. The right question to ask in respect to them is not: What are they? But: What are they supposed to be doing and what are their tasks?

What Drucker is saying is that the only legitimate purpose for any social institution is to meet real and demonstrable needs. These needs, in turn, must be clarified, as well as the specific mission of the organization itself.

One of the problems faced in the Christian world is that the mission or purpose of an organization is usually defined so generally that there is no objective way to evaluate the extent to which it is being achieved. The outcome is that a ministry can exist indefinitely with little or no productivity as long as it can promote funds from a Christian clientele. I feel that often is done to avoid the tough issues of stewardship. Admittedly, much of the work of God falls into the realm of the mysterious, the ultimate of subjectivity. But the mission He has given both individuals and organizations is not without clear and definable mandates.

Let's take a specific instance which, for now, will be referred to as Organization Z. Here is Organization Z's mission statement:

We believe that all doors are open and that God enables His body to go into all the world and preach the gospel. Our task is to be obedient to this great commission of our Lord Jesus Christ.

There is no question that Organization Z takes seriously Christ's admonition to go to all the world and evangelize. This is commendable and is certainly needed today as much as ever. But what exactly is Organization Z called to do? Isn't its stated mission the mandate for the whole Church?

The problem, you see, is that Organization Z will inevitably fall victim to the tendency to engage in almost any ministry that seems appropriate to its staff. After all, what is there to restrain it? The mission statement is so general that almost any activity can be taken as part of obedience to the great commission. The likelihood of effectiveness is bleak, however, because the "all things to all people" syndrome can quickly degenerate into sheer busyness.

Any institution, secular or Christian, must concentrate its resources on those things which most contribute to its particular mission and those things it does well. This is the all-important principle of concentration. Nothing, says Drucker, is violated so consistently with such devastating results. [Drucker, 1964, p. 12]

Unfortunately Organization Z, while fictitious in one sense, well describes many in the Christian organizational scene today. I frequently am called on to help an organization clarify its mission. Sometimes this is nearly impossible, given the diversity of activities. Is there any common thread at all?

What is involved in removing this organizational fog? Consider these three steps:

I.   Mission definition
2.   Assessment of the viability of the mission in the current environment
3.   Assessment of ministry effectiveness as it relates to overall mission

Mission Definition. In the mid-1970's, I was engaged as a consultant to Open Doors International (ODI), a ministry begun by Brother Andrew shortly after World War II. In the course of initial meetings in Holland, the fundamental question was asked, "What is Open Doors International all about? What is its mission?"

The temptation was to say, "We are Bible smugglers." After all, Brother Andrew took the title of "God's Smuggler" after his success in bringing Bibles to the persecuted Church in Eastern Europe. But as discussions proceeded, it became clear that much more was involved. In the first place, a variety of resources were being provided to the politically repressed Church—including commentaries, books, and discipleship materials. In addition, these materials were always personally delivered to guarantee that they reached their intended destination.

Later it also became evident that some of the staff had concerns which transcended the repressed Church in Eastern Europe. For instance, concern was expressed about the need to prepare the Church in threatened countries for the suffering which seemed imminent. Likewise, there was a burden to take the lessons learned from the repressed Church back to the free world. Experience had shown, they felt, that suffering builds a kind of New Testament Christianity which, if understood, could be a catalyst for revival in churches in the materialistic West. You see, ODI proved to be far more than a Bible smuggler.

Here is Open Doors' statement of mission which emerged over time. (The reader will now recognize that the author took the prologue only and created Organization Z, as discussed above. Let it be made clear that ODI did not fall into the same pitfalls mentioned above.)

The Mission Statement of Open Doors International

We believe that all doors are open and that God enables His Body "to go into all the world and preach the gospel." We, therefore, define our ministry to be:

1. Provision and personalized delivery of Bibles, materials, training and other aids to build the church, which is the Body of Christ, in the restricted countries of the world, and encouragement to get it involved in world evangelization.
2. Motivation and training of the Church in threatened countries to be prepared to cope with persecution and suffering which may be imminent.
3. Motivation, mobilization and training of the Church in the free world to identify with and become involved in assisting the suffering Church, believing that their burden will be lifted in the same measure in which we share their suffering.

This particular statement is one of many which could have been chosen, but it illustrates some important points:

1. It does not define the mission of Open Doors in terms of past or present ministries. Instead, it looks for the common denominator. Focusing on Eastern Europe has been its historic function, but Open Doors was not called into existence solely to deliver Bibles only to that part of the world. That need could disappear if restrictions are relaxed. Rather, the purpose is to provide motivation and assistance to the suffering Church worldwide, whatever form it takes.
2. The mission statement embraces ministry distinctives. Needs are identified in countries closed to the Gospel, and materials are personally delivered to their point of need.
3. It captures the mind of its founder and key staff in broadening the original focus to encompass both the threatened Church and the Church in the free world.
4. The mission statement is sufficiently precise in that both present and proposed ministries can be evaluated against it. Would it be appropriate, for example, for ODI to engage in church planting in Eastern Europe? There may well be a need for such an activity, but it is not within their mission as presently defined. This restricts the tendency to stray from its original purpose. Would provision of food and emergency supplies to the Church in Poland be legitimate? The answer is positive, as this lies within the mandates of provision of aid and encouragement.

   Mission, therefore, is determined and clarified only as one looks for the common denominator underlying all that is being done. If an organization's overriding mission is not clear, clientele will be uncertain as to why it exists. In addition, staff are free to operate "pot luck" if they so desire.

Mission Viability.   Once a mission statement has either been determined or clarified, the next requirement is to focus on its viability in the contemporary environment. No parachurch ministry has divine permanence, and it is possible that the answer given could be negative. Would that be a sign of failure? Perhaps. But if the Church became motivated to assume the organization's functions, this could illustrate the remarkable success of an institution "working itself out of a job."

Here is the crucial question to ask: *If your organization were to cease existence, what difference would it make?* Or, put differently, if your organization had not been founded, would you bring it into existence today? By focusing on the residual which would remain if a ministry ceased, it is possible to achieve sharp insight into whether or not there still is an environmental niche for that organization as it is presently defined.

Once I asked a major Christian publisher in East Africa what difference it would make to the local church if his books no longer were available. As usual, this publisher claimed to be an "arm of the local church." His answer? "I wouldn't have the slightest idea, and I don't even know why you asked!" There was no need to proceed further. The evaluation in my notes was, "Another mission without a mission."

Returning to Open Doors International, quite a different answer was given. If ODI ceased to function, would the suffering Church still need aids and motivations? Admittedly there are a number of other organizations involved in this type of ministry. But needs far surpass what present groups can do. And what about the motivational ministry to the threatened Church and to the Church in the free world? Here a bit of investigation was necessary, but the answer was overwhelmingly positive.

It must be emphasized, however, that the environment changes rapidly in turbulent times. An organization that is viable today may not be viable tomorrow. In that case, there must be changes in purpose, actual ministry, or both. The worst possible outcome is continuation of status quo. Nothing could fall further from Christian stewardship than such an action. This is especially true when it is accompanied by continual fund raising, even though ministry has atrophied.

END NOTES:
Drucker, Peter F., 1964. *Managing for Results.* New York: Harper & Row
Drucker, Peter F., 1977. *An Introductory View of Management.* New York: Harper & Row.

Unit 5 Workbook

Dr. James Engel:

How do you like my title for this unit? I trust you agree! In the next box, you will find a great theme quote for this unit. This comes from James Champy, a secular writer. I think it really says it all. Not only should a leader have vision of where the organization is going, but this vision must become shared and contagious. That's the point.

> **It is not enough for a leader to have a vision. A leader needs to attract followers [associates]... But they must become leaders too, finding their own sense of purpose in the shared challenge of spreading the call and vision of change.**
>
> **James Champy**

Dr. James Engel:

This unit deals with the central issue of clarifying *why a church or organization really exists*. What is its vision and its mission?[1]

The leader is responsible to articulate and stimulate ownership of what we're doing. Yet if others are to share in that vision, you and I, as leaders, must discover and appeal to a common purpose. We must bring that vision to life in such a way that people can personally identify with it as theirs. It makes no sense to proclaim a vision if they do not own it and assume it and act on it.

Lastly, it's critical for you and me, as leaders, to back up our personal convictions with actions. There's a lot of talk about vision and all of that. But when it comes down to what the leaders really model and do, they're two different things. Surely, the days for that sort of bad behavior are long over. They should have never existed in the first place. We've got to be people whose yes means yes, no means no.

As we consider vision and mission, let me give you the key word involved in the way an effective a leader goes about clarifying these. It's a very simple word. It is spelled "WE." What does that say? We—not "me!" It doesn't say "organization" will do such. We will do it—we purpose together. Vision is only important as it is agreed upon and brought to life in the realities of the Kingdom of God. Got the essential point, then? It's not enough to have a strong vision.

I well remember a particular situation that I lived in at one point in time. The leader came to those of us who were his key associates with this statement: "God has told me we should do the following." I'll not give you the detail, because I don't want you to guess where this is or who this was. But "God has told me"? We all said back in unison, "It doesn't seem right." We prayed about it. Over time, none of us changed our minds. Still he went ahead and said "We're going to do it anyway."

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[1] The terms mission and vision are used in a variety of ways by different authors and consultants. Mission is a concise, focused statement of the reason for an organization's existence, the basic purpose toward which its activities are directed and the values that guide the activities of its members. Vision is a concise statement that defines the mid- to long-term (3-5 years) goals of an organization. It is a picture of how the world might be different if the mission of the organization is successfully achieved. But the student needs to be aware that these terms are used interchangeably by many writers and lecturers. Together the mission and vision statements give direction, identity and rationale for the activities and decisions an organization makes as it seeks to be effective in its calling. They say who we are, what we are about, what we hope to accomplish. In short we are using mission as the statement of why we exist; vision as where we are going. The one is a purpose statement. The other is a direction/results statement. But it is not wrong to use these terms in a different way. We just want to be fairly clear on how we are using them.

I find that strange thinking: that God has told me without telling anybody else. Sometimes God can do that. I don't deny that, because I do grant the sense of vision in a prophetic sense of the word, "Thus sayeth the Lord." But if you and I are leaders, we'd better be sure we're called to be prophets before we do something like that. The trouble here was we didn't own that vision. Now we did it anyway. We had the event. As we look back on it in history, a lot of money was spent for something that produced very little. It wasn't our vision. It was his. Got it? Vision is "we."

Everything we do in a mission and vision statement sets up for us what the business world would call the "bottom line." In the business world the bottom line, or fundamental consideration, is profit. We evaluate ourselves against that criterion. We are effective if we serve customers and, thereby, earn a profit. Profit is the measure. It's like the rudder on the boat. This is what we are called to do. It's very tempting in non-profit organizations to be fuzzy—to come up with general terms that sound good and then never measure goal accomplishment, never evaluate activity effectiveness. Because we are unclear and use clichés, we don't really have an idea of where we're going and we never know if we're getting there.

What kind of stewardship would you call that? How would you feel if we were called upon to go to a conference together. Let's let it be in one of our little American oceans, the Caribbean. So here we are: going from one island to the other in a boat. Our leader tells us, "Well, I'm not sure where we're going," and we just keep going and we never get there. What would we say about that leader? Not much – but it would be negative! What our mission and vision statement gives us is, if you will, the compass. It tells us where we're headed. We will evaluate ourselves against the progress in getting to our destination.

Now this is very important in vision. Vision is concerned about organizational results. It really is. That may sound very businesslike. It may sound like it's very Western. But I would suggest that comes from Jesus, who told us we are to be stewards. In other words, we are not given free rein just to do what we want. Vision is a picture of outcomes that we see happening because, over the next five or ten years, we are going to be doing the following things.

Here's an interesting quote from an African authority. Kweku Hutchfeld has said, "In Africa, the lack of result-orientedness is a major problem. Our inability to come to terms with the fact that we are created for a purpose accounts for lack of progress. Our strength lies in relationships. And this has so overshadowed our weakness in achieving results that we are continuing enjoying fellowship and friendship when no results are being achieved."

Now this is not something I wrote or said about Africa. This is an African perspective. Those of us in the West can be so concerned with results that we forget people. But I think you understand me. The point is that what we accomplish is important to God. Hence, clear vision and mission. Churches, as well as organizations, must have a clear statement of why we exist and where we're going. We're going to come to grips with that here.

Notice, as we have a clear statement of purpose and direction—I'm using many ways to put it—we can then measure whether we're getting there. Again, we may say, "The results are in God's hands" (they're not). Or "We have no responsibility for it." My friend, there's nothing in the Word of God which allows leaders to back away from results in that way. Remember the parable of the talents? (Matthew 25:14-30). Yes, God is the One who achieves results, but He expects certain things of us, having entrusted us with gifts and resources –and given us and our organization a calling to fulfill.

Now when we're talking organization's vision and mission, its purpose and direction—we're talking something that needs to be re-evaluated from time to time. Remember back when we talked about effectiveness crisis? We said that an organization may have been right on target at one point in history. Then the world changed, but it didn't. Remember that example [p. 123]? We had the curve (we called it a bell-shaped curve), that as you go up, effectiveness increases, then it drops. One reason this happens is that we have not re-evaluated whether we're doing the right things. So let me stress that periodically, every year or two, we need to be rethinking what is the statement of our purpose: our vision and our mission (call it what you will). KSM had not done that. At

almost the beginning of the year 2000 it was still carrying out a ministry designed when it was founded. Its mission and vision was still focused on literature production and distribution. The world it served had changed and it didn't. There's our problem.

Okay, how do we do this? How do we clarify and evaluate our overall organizational direction? Let me give you one possible scenario on how this could be done. Back to the world of KSM. Victor has called his executive committee away from the office for two days: Stella, Fred and Bong. The reason he did was he knew full well, from what he had learned (and we looked at this in the past unit), that KSM was off course. KSM needed to rethink its mission and vision.

After two days of prayer and deliberation, they returned with the statement that you see just below. Take a look at it. It sounds pretty good. Yet there is disappointment. Each department of KSM held a meeting at which this statement was presented. It was not well received. In fact, it looked as if there was going to be a big problem. Now I want you to think about it. Why do you think this took place? Why do you think others did not like the new statement? The leadership team had worked hard on it and it was a meaningful change for them. Perhaps the whole process in which they conceived it might have been a little off target. Give that some thought. Write your reflections in the next box:

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1. Victor Osco called his Executive Committee away from the office for two days to **reconsider the mission of KSM**. After two days of prayer and deliberation they returned with this statement:

> "The mission of *Kingdom Signposts Ministries is*
> *to enhance the ministry of the local church*
> *through provision of biblically-based materials,*
> *which equip individual believers*
> *to respond to the Lordship of Jesus Christ in their daily lives."*

Each department head then held a meeting at which this statement was presented and explained. Much to their disappointment, however, the response was far less enthusiastic than they had hoped. Yet no one offered suggestion for changes.

✎   Evaluate the process by which this new statement of mission was created and communicated with others. What strengths and weakness can you identify?

Dr. James Engel:

Maybe this is a pretty simple point, but let me ask you, who was missing at that meeting? We had three people, but who was missing? You might say, "Well nobody—that's all the leaders and the leaders determine the vision." No, no—from what we've said so far, that is not the case. Leaders may initiate, but vision emerges from who? All of us! As we process mission and vision, as we think about it and own it. It is never dictated from on high because then it is the leaders' vision and not ours. It would be very easy for you to read this and miss this important point. Don't feel bad if you did. It is not common to think this way. I'm suggesting a very radical departure in the way we often do things. Ownership—this is what's important. Here's what I mean:

- ✓ **The goal is not to impose vision, but to stimulate a process by which vision emerges as those who must implement it interact and achieve consensus.**

- ✓ **People will not act on something that they do not own.**

The goal is not to impose mission and vision, but to stimulate a process by which the mission and vision emerge as those who must implement it interact and achieve consensus. Makes a lot of sense, doesn't it? Particularly in the body of Christ. Think how often we impose "Thus sayeth the Lord." I am not denying the role for biblical prophecy. I'm simply questioning many instances in which some leaders assume they are prophets. If nobody hears it as God-given or responds, that does not necessarily mean they are all stiff-necked sinners? Can it be that the leader has mistaken his or her own sense of mission and vision for God's? Maybe the larger group of people in the organization have even better ears to hear God's mission and vision for their organization.

Secondly, people will not act on something that they do not own as theirs. That's what we mean by ownership. I have processed the mission and vision statement and I say, "I agree with this. This is right—this is what it should be." See, this is where top-down leaders, such as Stephen Ogulu, would have very little patience with the kind of empowering servant leadership we're talking about in this particular course. They accept the role as visionaries: "I am the boss. It's my vision. Do it my way." But they often fail to grasp that the vision which is handed down is likely to be accepted very passively. Frankly, Stephen doesn't care at all if they accept it. He's the boss and they're going to do it! He'll use carrot and stick methods. But it doesn't work well. Remember our goal of empowerment? We keep saying it again: setting people free. People don't act on something that they do not own.

There was another critical group missing from this initial planning and drafting group. This is going to hurt our friend Victor, I'm sorry to say it. He didn't have anybody there from his board. Oh my. As we will learn, at the very heart of the mandate of a board of directors is establishment and clarification of mission. Jane Overstreet will work on this in a later unit on boards. Boards are also responsible to verify that the mission is being achieved by the organization. Make sense? Sure.

Okay, mission statement—what is it again? It's really the statement that defines why we exist. There are two key components to a mission statement and a third that moves us toward the vision statement. In the next diagram (on the next page) you'll see them.

First of all, **what are our foundational values?** (This is often called our "Core" values.) These are the foundational building blocks of what we believe in terms of who were are and what we will do. Maybe I could put it this way—these are the values which are not negotiable as we pursue our strategy. In other words, we never threaten these because these are the things on which we're building. Every organization has foundational values. Sometimes they are not articulated. Sometimes they are very dysfunctional. They may not be very productive. They even can be wrong. What's the source of core values? In the final analysis it has to be Scripture or values that are compatible with Scripture. We're going to talk more about this later.

Elements of a Mission Statement

Foundational Values
[Biblical convictions]

↓

Purpose

↓
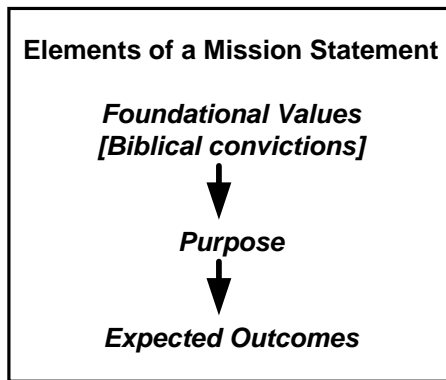
Expected Outcomes

Then we have **a statement of purpose**. This really says why we exist. We exist to serve the following people through doing this and that.

The last element is **the expected outcomes**. These are the major things where we say we will know we have been successful if…if we see this or that result happening because of our activities. Does this make sense to you?

Keep these three in your mind. We're going to be asking you, as you go through this, to think of your own organization and its mission and vision statement. We're going to ask you then to work through the process with some of your own people to re-evaluate why your church, your organization, or your agency exists. We'll take these one at a time. We'll begin with foundational values and we'll move to purpose statement, then we'll move to outcomes.

Let me begin with core values, or foundational values. Again, these are the things that are absolutely important and central to us. These are the building blocks that are so crucial to us. As I mentioned above, very often we have not been very good in clarifying these, and hence it's critically important that we make them explicit and not just assumed. Now, sometimes these can be inferred by observation and listening.

Look at the next box. Victor asks three local pastors from the Redeemed and Elect Fellowship to state what they felt were the values and beliefs in terms of which KSM presently was operating. Both knew the agency very well. If you had been a member of this team, what would you have said? What do you think their core values are? Now we have given you only a little basis to infer this, but let me suggest that our values are often reflected by our practices. In other words, how do you think KSM views the local church and their employees? How about inferring some of the practices of the former General Director? What can we learn from some of these? In other words, you don't know KSM that well but, if you were a member of the team, I think you can infer some values, alright. They may not be the best. See if you can do that. Write your reflections in the box below:

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2. Victor asked three local pastors from the Fellowship of the Elect and Redeemed to state **what they felt were the values and beliefs on which KSM was operating**. They knew the agency very well; in fact, one is a former board member.

✎   If you had been a member of this team, how would you have responded? (Hint—focus on how KSM seems to view the local church, the ways in which employees are treated, the management practices of their former Managing Director, and so on).

Dr. James Engel:

As you would expect, these colleagues were very careful in what they said. This is what Victor heard from them. Of course, he had to read between the lines a little bit. None of us are going to be so bold as to be—you know—completely direct here. Let me see if you think what they mentioned are among the things you saw in KSM practices.

The first value they thought characterized KSM is that "the local church is important only as a customer for materials." They said that! Such a comment would be pretty devastating! By KSM's actions and relationship to the local church, it seems to operate with the following attitude: "I don't really trust the local church all that much. They should do what we tell them is good for them. They're our customers." I don't think KSM would say this of themselves. They would likely say, "No, no, no, we're a servant of the church!" Get my point? Servants demonstrate it by their actions. But it is not clear that KSM brought in the local church in any significant way in designing its materials or in changing its ministry with the changing times. They may think of themselves as a servant or an arm of the church. Still I don't think that they lived by that notion. I think they treated the church largely as only a customer to be sold their goods.

Here's another core value that these three pastors might see: "Ogulu is the boss. Do whatever he says." We have to put that in past tense now. But the organizational culture has been that the top leader makes all the decisions. The others in the organization do what he says. Certainly the pattern of the past has been that KSM did whatever Reverend Ogulu said it should do. One could certainly infer that because he didn't give any freedom to anybody: he's king!

Here's another one that I think these pastors might infer. "KSM will be among the very last to accept a new idea." This is a value, but I think it is a tragic value if they hold it. Of course they might put it positively: "KSM: unwavering in the midst of a changing world." Make a virtue out of its faithfulness to its original founding mission and vision. "While all around is crumbling, we remain the same." Here a core value may lead to an effectiveness crisis. This may be a building block of how they actually operate even if they haven't recognized or dealt with it.

Here's another one (not a very flattering one if true): "The agency presently exists to serve and draw money from the WAG Mission."
Frankly, you can infer that because it's shifted from being a really productive generator of local writers and national writing initiatives. For a time it was so effective. It has degenerated from that to being, once again, an outlet for Western materials. Reverend Ogulu got involved in the WAG hierarchy and shifted its focus from local writers and initiatives. I'm not trying to be anti-mission by these statements, but you and I both know these things happen.

I'd be really curious what you saw. What I'm trying to illustrate is that, as an outside consultant, I would most easily see values which are not productive, that are dysfunctional. Look even at how they treat their employees. Do you think they can say that those people are important? Hardly! Get my point? So one might say another core value is: "People who work at KSM are only employees who are there to do what the boss tells them and no more."

You can also infer very good things. I think the KSM that we would have seen at the time of independence would have said, "This is a creative outfit, set up to do all it can to help the local church." I think you would have said that. I believe that was its spirit. Got my point?
You know what's interesting is I really believe if we were there under the days of Reverend Ogulu that they would have said, "Yes, we are here to serve the church." I think they would have meant it, but I don't think they knew what servanthood really meant. They had shifted to serving WAG. In some circumstances, that may be a good thing. I'm not saying that it's wrong. But it seems to be deviating from what the needs of the country are. You see, the words we use as our core values often can be nothing more than fog, an illusion that hides the truth of what we are actually doing. They don't have meaning. Here's a case, then, where values and practices were radically different.

You know, one of the most important areas that we must consider, if we are a parachurch agency like KSM, is how we relate to the local churches. We're going to elaborate that later. Well, I hope you get my point.

Now, what are the areas that we should be thinking of as we evaluate these foundational values? Let's consider just two categories. First of all, what are the Biblical principles on which our ministry outside of our walls are based? In other words, our ministry to the world, the church, whomever it is. I'm going to separate that from the second category: what are the Biblical principles on which we build our relationships with the members of our team. I think we have to look at both.

Two Essential Areas in Which Foundational Values Must be Articulated

- The Biblical values which guide what we do in our ministry and outreach

- The Biblical values which guide the manner in which staff are motivated, equipped, and led

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Let's probe these to understand them better.

First of all, if we are an parachurch agency, how do we seriously relate to the local church? Too many of us in agencies say we're a servant of the local church and we really aren't. But on the same page, I would turn to those of us who are in local churches and say, what do we think of those agencies out there? Often we see them as our worst enemies. We'd better ask ourselves how we relate to others. What are our patterns as far as cooperation, and so forth?

What is our theological perspective? How do we relate to others who differ from us? What is it now, really, that we're called to do? Where can we go back to the Word of God and say, "This is what motivates us"?

In DAI our most basic core value is this: *the key to seeing the Kingdom of God extended in the world today lies in building leaders to be effective in their ministries wherever they are.* Helping you, my friend, to fulfill your dreams. We base this biblically, because it's based in the example of Jesus. Everything we do is assessed on that foundation.

Now I don't need to suggest a lot of categories for articulating core values or assessing them. But I think we need to say what is crucial for us. How do we feel about the Great Commission? How do we feel about the Kingdom of God? What does this say to us as to what our ministry should be? This takes a lot of thinking and is well worthy of our time.

Let me now shift to how we view those inside the organization. We've been talking a lot about this. I don't have to give you much more here that's new. What I would ask is: Do we view people as part of the machinery or are we really concerned about making them productive and effective?

In some ways these are the two bottom lines of an organization: whom do you serve and how do you treat your co-workers? Remember what I mean by "bottom line"? These are major things which guide what we do. These are the two factors we will evaluate ourselves on. At the end of a year we need to ask: Have we served our "customers" or clients well? How well are we meeting their needs? Second: Are our staff more productive, more effective, better equipped for their work? Are they with us, committed to the mission and vision?

So core values forces us to think about a number of basic realities. One of these is: are we achieving our purpose in a Biblical and productive way? Secondly, are we setting our people free? Are we making them productive? These are worthy of a lot of thought. What do we really believe, and what are we willing to practice? Foundational values.

Now let's take a look at how Victor proceeded to clarify the foundational values which should guide KSM at this unique point in its history. He did something very, very wise here. In the next box you will find out what Victor decided he needed to do. He went to his departments and asked each of them to take their staff members off campus for a day. They were simply to pray and discuss the values that they think should guide KSM.

Look what he did. He remedied the difficulty created by the first example that I gave you, where he did not include enough of his people in thinking together about mission and vision. Now they're included—everybody. They prayed, perhaps fasted. Can you see a set of possible foundational values which emerged here? I want you to take time to read them very carefully. Look at their strengths and weaknesses of the whole statement. And do you see any changes you might suggest for them? Reflect on this and write your answer.

3. Victor Osco will never forget the wonderful outcomes when the entire staff was allowed to interact together on the challenges which are facing KSM. So he repeated the process department by department, asking each to take its staff members off campus for a day simply to pray and discuss those values which are most important to them. Here are some very important values that were voiced by nearly everyone, and they have been accepted by the management team as KSM's very foundation.

- KSM exists as a servant to all Kabulian churches in which Christ is honored
- KSM is called by God to equip Christian believers as they struggle to take the Lordship of Christ seriously in their daily lives
- It is our belief that this commitment to the Body of Christ requires us to serve as the eyes and ears of the church, anticipating trends and changes and reacting quickly to serve where the need is the greatest
- KSM's first obligation is to its staff family and, together, we covenant to build one another in the faith and in ministry
- Ministry never will be allowed to take priority over the spiritual life and family obligations of all staff members
- We covenant to hold one another fully accountable, thus assuring that we are good stewards of what our Lord has called us to do

? Carefully **consider this statement of core values**. What are its strengths? Would you suggest any changes?

Dr. James Engel:
        Speaking personally, this is a good example of the kinds of foundational values we like to see in place for almost all of us. Could you agree with that? It's a little specific here. But notice KSM is called to the service of all churches. Now they could just as well have said that they were called to service the Church of the Elect and Redeemed. That would be all right in a given circumstance and given limited resources.
    The second one is a serious attempt to wrestle with what it means to equip Christian believers. In another value they said, if we're really going to serve the church, then we need to be their eyes and ears, helping them to anticipate trends, providing materials which will help them. They've stated their priority to their staff family, that ministry will never take priority over spiritual life. A covenant to hold each other mutually accountable. I hope this statement gives you some indication of the types of foundational values which I see emerge as organizations go through this.

    Now what do we do once we get these? These should be put in front of each of us in our office, on our desks. They should almost be burned into our consciousness, "This is what we believe." That is what these kinds of things are for. If we go through this and neglect these and forget them, we have wasted our time. Furthermore, we're probably going to fall short of what God intended. You can't imagine the value of this for an organization.
    Non-negotiables. Let me give you a story that is really crucial to me. Early in our existence, when we were known as the Center for Organizational Excellence and part of Eastern University, we developed a number of core values. One that was close to our heart was that we believe in holistic ministry in

which no disjunction or artificial distinction is made between evangelism and social transformation. That one is crucial. It was a core value that got us into trouble with some groups. A group wanted to work with us and they wanted us to help develop leadership materials for their people, similar to these that you're studying. But they told us one thing that we could not do: we could not teach holistic ministry because they did not believe it. For them evangelism was the only mission of the church and social transformation was seen as a distraction and distortion of Christ's commission.

I want to tell you what this contract meant. This meant all of the funding for our first year of operation. That's what it meant! For this ministry to start, we needed money. Here was the opportunity. It was a test of how important this value was for us. We could have said, "Okay, then we'll allow this. It's all right. You do what you want to do and we will work with you." But my colleague, Dr. Fraser, and I were in the meetings. We looked at each other and I said, "Gentlemen, I really hate this, but the meeting's over. I'm sorry. As much as we love and respect you, we have no basis on which to proceed." They said, "Is this notion of holistic ministry so important to you?" I said, "Yes, it is." We were ready to walk away, not knowing where money would come from, if not from this contract.

Well, I can end the story on a positive note. As we explained why this was a non-negotiable value and belief for us, they agreed, too, that this was valuable. I bring it up to say that my temptation as a leader was to forget this core value in order to find the funds for our ministry. Had I done it, I would have compromised a building block of the organization, and it would have been dishonoring to God. Non-negotiables are non-negotiable!

Now it's your turn. All I want you to do at this point is just to think on your own. What do you think are the core values of your church, organization or agency? Don't talk with others now—just what do you think they are? Give it some thought.

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4. Core Values:
✍   What are the core values of your church or agency? Don't talk with others at this point. Try to discern them for yourself.

Dr. James Engel:

Was that difficult to do? You may have come up with a list of core values, some of which were not positive ones, as we did as we thought through KSM. That's good, because some of the values on which we are operating need to be eliminated. What we need are solid, positive, Biblical values that we really believe and will hold to. The others that are not well-grounded or compatible with biblical values need to go, no matter how deeply rooted they are or how long they've been at the heart of our organizational culture and practices.

Now let's switch to the second of the three components of your overall mission. This one I refer to as the "purpose statement." I want you to look at the next box. You'll find two purpose statements to consider. The first one, KSM: fulfill the Great Commission through literature. And then a second one, which we'll refer to in a moment.

> **TWO PURPOSE STATEMENTS**
>
> - **Kingdom Signpost Ministries—**
>   *We exist to fulfill the Great Commission through literature*
>
> - **A local church—**
>   *Our purpose is to glorify God through worship and edification of believers*

Let's look at the first one.

Is that a good statement of purpose, to fulfill the Great Commission through literature? I want to suggest that that would be about as naive as, say, a business defining itself as "We make (what we used to call) iceboxes." You know the icebox, you remember seeing these before electricity. We had little containers in which you put a block of ice to keep food cold.

You're a manufacturer of iceboxes. Along comes electricity and something better is there. An electric refrigerator has just put you out of business. You're not in the business of doing something as specific as that. There's something more.

This example's a perfect one. KSM is not just called to put out literature. They are a communication agency. Agree? There's something much broader here. If they just define themselves as a literature agency, that's all they will do and they may miss the heart of why they're called into existence—that's my whole point of this example. Do not define your statement of purpose by what your major ministry activity is. You need to get broader. We'll see some examples.

Number two, here's this one for the local church: "Our purpose is to glorify God through worship and edification of believers." Is that a good statement of purpose? Well, it's got some pretty good values, but what does it tell you? What have you learned about the church? Worship and edification? These are good terms, but it is a very general statement of kind of foundational values that should be true of all local churches. It tells you nothing about this particular church and its distinctive, the way it worships and edifies. You see, one thing a purpose statement must do is give you a road map for ministry. The statement of purpose for the church was so vague it gave you no idea of how you'd ever measure whether it's effective in achieving what God wants. No matter what it did, all it would have to do is count the number of times it worshiped and held training classes – and conclude from that it had glorified God. But how would it know God was glorified? How might it measure the quality of worship? How would it know people had been edified? How many people might it hope to do this with? Would having six people fulfill the goal? Would sixty people do it? The problem is the statement is too vague and general.

So what should be in a good statement of purpose? Three components. Whom do we serve? The people. And what is it that we really do? What do we do? The box to the right contains an elaboration of those three questions. What you are looking for are changes that can be observed in the lives of those served if we're successful. We include the outcomes.

Who are the people groups, or individual group, that you serve? Where is that in your statement. You shouldn't be trying to be everything to all people. Do not say that we exist to serve everybody.

Why does we exist? This is really going to be helpful here. In other words, what is it really that we do? A good way to think about this is look at the circumstances which were in existence when you founded. Have they changed? What was the original purpose? Has it changed over time? And here's a great question: If your church or agency were not in existence, would you start it in the world in which we live and work today?

> **QUESTIONS TO ASK WHEN DEFINING OR CLARIFYING A PURPOSE STATEMENT**
>
> - **Who are the people group(s) that are served through your ministry?**
>
> - **Why does this church or agency exist?**
>   - What circumstances existed when it was founded? Have these changed significantly?
>   - What was the original purpose? Has it changed over time?
>   - If your church or agency were not in existence, would you start it in the world in which we live and work today?
>   - What difference would it make if your church or agency were to cease existing?
>   - In what ways does your ministry enhance and complement that of local churches (or the reverse, if you are a church)?
>
> - **What changes will be observed in the lives of those served through our ministry if we are successful in what we do?**

I have used this question many times. One denomination even told me once, "No, we would not start it today." Oh boy. That means they were really struggling and had no real reason to exist. I'm glad to tell you the fact that they recognized that led to nice change and some tremendous outcomes.

Put in another way: What difference would it make if your church or agency were to cease existing? Would anybody notice? Good question for churches! Would anybody in the outside world even know or care? This helps us see what difference we are making. If you answered this, "Yes, they would care," you might come up with things like this: "Yes, they would care, because we are providing community health. We have job creation ministries. We have family ministries which these people are participating in. They need us. They want us." Or they might say that wherever the church is the drug problem is much less. Now they're saying some reasons why you exist. Do you see that you can infer these? You're looking at the things that really are happening, the changes that you can make. And lastly, the question I've raised before. In what ways does your ministry enhance and complement that of local churches or, if you're a church, the agencies? Good set of questions for you.

And then the third one, what changes will be observed in the life of those served if we're successful in what we do? In other words, how will we know if we are doing worship and edification? You see, we've got to think through how this becomes practical, how it becomes real and tangible.

This is a tough process. I really do not minimize the difficulties we will face. Now we're going to observe what happened when these questions were asked by the staff of KSM. What did they come up with? This next box displays their work:

KSM was founded to serve the WAG mission as its literature outlet. That changed at independence when Rev. Ogulu became very serious about producing materials which were specifically designed for the Kabuli church. For a period, the ministry was dynamic and effective. But power began to creep into the founder's style and he soon saw benefits of being re-associated with the mission, and that led to a return to WAG domination. The net effect on the church, however, was serious.

As Victor and the entire staff deliberated on the questions provided here, they agreed that KSM would not be started today unless radical changes were made. Also they felt that it was pretty clear that not much would be left if it closed down.

They focused back, however, on the early days after independence. They clearly grasp that KSM then was far more than a provider of literature. It was in the business of creating important materials for churches to use as disciples are made and multiplied. All agreed that that kind of ministry indeed would be started today if it did not exist and that it would fill an even greater need today.

There also was a consensus that KSM is a *communication agency,* not a publisher. There was great excitement about using other forms of media, especially audio cassettes. So a new statement of vision was drafted and reads as follows:

Kingdom Signposts Ministries is called by God
to serve the entire body of Christ in Kabuli and neighboring countries.
We purpose to build and enhance the ministry of churches and individual Christians through provision of:
* *Relevant materials designed to help Christians communicate effectively with non-believers*
* *Small group Bible studies and discipleship materials focusing on a lifestyle in which Jesus is Lord*
* *Discipleship training for local church leaders*

It soon became apparent that there would be some very clear outcomes if KSM is successful in what it has covenanted with God to undertake. Lives of both individuals and churches would change in observable ways.

Dr. James Engel:

What he did was to call them together. They began to do some very careful thinking. Remember, KSM was founded to serve WAG Mission as its literature outlet. That changed at independence when Reverend Ogulu became very serious about producing materials for the Kabuli church. Ministry was dynamic then. Power began to creep into the founder's style, and you know what happened there.

Victor got his whole staff together. They agreed that KSM would not be started today unless radical changes were made, because people were not really using literature now. They focused back on those early days. They asked, "What was KSM then?" Now that's what I think is exciting. They focused on those days and they said, "KSM is a communication agency." That's its core identity and mission. On the basis of that insight, they came up with a new statement of purpose as given in the box above. KSM produces relevant materials to help them communicate, small group Bible studies, discipling for local church leaders.

Now I don't want to talk about outcomes just here. I only let them come up with a statement of purpose. I want you to evaluate this. What do you think of it, what's good about it, what may be weak? In the next box you have a chance to reflect on the statement of mission as they re-wrote it.

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5. A new KSM mission statement.

✍   What are the strengths of this purpose statement?

✍   Are there any obvious weaknesses?

✍   What have you learned from this process that you could apply to your own church or agency?

Dr. James Engel:

Actually this is a pretty good job. They defined themselves as communicators. I like that, don't you? They're not just literature: literature if people read. Now they can do tracts, they can do tapes, e-mail—that's probably not yet viable for them, but I think you get my point. They've got some actionable things built in here, too. They really don't have outcomes, but I think it's good to build and enhance the ministry of churches and individual Christians. They propose to do it through helping people communicate effectively with non-believers; helping people develop a lifestyle in which Jesus is Lord; and through small group Bible studies and discipleship training for local church leaders. What a change! It would seem that that's a statement of purpose which makes sense. It makes sense to me.

Serving the church. They are no longer just a publisher. Frankly, even though I did not state them for you in effect, they have some very discernable outcomes which they could evaluate. Are people being helped to communicate with non-believers? What do they tell you? Are they really being helped to develop a lifestyle based on the lordship of Jesus? They can tell you in a number of ways. See how more specific this has gotten? And are local church leaders being helped as they are being discipled? Oh my— a big set of questions that can help them become more effective.

Well, you might come up with something different, but this is an example of what a statement of purpose might really look like. It encompasses the foundational values (even though they are not stated in this case – one can infer a number of them). It has a clear statement of who it is and what it does. And you can infer from this, and it's pretty clear, what the outcomes would be if they achieve this. This is a big step in the right direction.

Now before we have you develop your own statements, I want you to look briefly at a purpose statement for a local church. In the next box is a purpose statement. What can you learn about the church from this statement of purpose? Let me know what you think. Reflect on this purpose statement and write out your thoughts about it:

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6. Here is a purpose statement from a large and growing local church:

"Our purpose is to proclaim the message of God's grace and truth as a call for revival for the spiritually hungry people, especially the unchurched under the age of 40.
This proclamation will come from our local church base, which is experiencing that message and is committed to live it out in service and community life—being transformed from an audience of church attenders to an army for lay-driven ministry."

✎ What can you learn about the church from this statement?

Now I haven't got the time to walk through this in much detail with you. But you will notice that this church has defined its target clearly: they're focusing on people under forty. Now you may choose to do something different. They have wrestled with who they are and the people they feel best able to reach. They are going to proclaim the message of God's grace and truth as a call for revival;. Wow! Not only the unchurched, but the churched. Wow! Then it comes from our local church base, which is experiencing that message and is committed to live it out. Their desire is to be transformed from an audience of church attenders to an army for lay-driven ministry.

This is an actual statement of purpose from a church in the central part of the United States. It comes from a church to which one of my twin daughters attends, and my two grandchildren as well as my son-in-law (who is a deacon of the church). In ten years this church has grown from about 50 to over 5,000. In ever so many ways, it is transforming the neighborhoods where people are coming from. It's lay-driven. They've stated something practical.

Now I give it to you as an example, not as a formula. Having to produce such a statement forces the church to sit down and say, "What is it that's going to distinguish us? What are we, really?" It shows you good leadership. They have a clear intent to penetrate society through equipped lay people. They show obvious signs that they've done their homework on what it takes to do that. It's going to take people's lives that are transparent and motivating.

Well, this is an interesting process. Frankly, we could have a whole course on this. This is really basic and foundational. Victor has come up with a good statement of KSM's foundational values and a statement of its purpose and some outcomes. As you know, by going through this process he has literally taken the challenge he was given by Rajendran Habib to infuse new vision into the organization. He did not do it from top-down.

Now he had ideas, but he put his thinking before others, he guided, and he let the final statement and commitments emerge. They talked and processed it through until they were comfortable. We KSM has a statement that can be owned by all. The basis is now laid for a remarkable growth of impact within KSM. You saw the same in the example of the church that has had remarkable growth by focusing and concentrating on a doable mission.

I hope the thinking process is clear from the readings and from what we've done together in the workbook. There is no formula to do this, my friend. Simply open up the thinking of your group. Have them raise their eyes high and say, "Who are we in today's world? What is required for us to have impact? Should we even continue to exist?" That was a very important question for KSM to ask itself. As they had existed before, they came to the conclusion "No, we should not continue to exist." They could have made a recommendation to the board to close it down.

Now you might say, "Christian agencies never do that," and you're right in most cases. But would you agree with me that there are probably some Christian agencies which should close down? If we cannot defend our purpose before God on the basis of a firm core of foundational values and demonstrate a reason to exist in today's world, we would honor God by saying, "These resources can be used better elsewhere." Let's have the courage to do that.

But normally, what we want is not to close down, but rather to say, "Here's what's needed today and we covenant together to do it." KSM has a much better compass than in the past. It's not perfect. They've gone through a process which is essential to revitalizing any agency or church. Not a comfortable one, but it can be an electrifying one in which God raises the sights of all of us to say, "Yes, we can make a difference!" That's our goal.

Now we want you to do this within your own agency or your church. We want you to take the first steps. Gather your key leadership together and raise the questions that we've provided for you here. Unite your hearts and minds together and seek the wisdom of the Lord. Try to identify the major core or foundational values which must be understood and embraced by all. Then review your present statement of purpose. Change it where necessary so that you'll have a much better road map of where you're going, in terms of where you're going, and how you will know if you get there.

May I suggest that it would be very helpful to have someone from the outside guide you through this process? Habib was a great help to our friend Victor. I've often done this as a consultant. Terry Sparks, whom you will meet, is a marvelous consultant at this. We're not volunteering ourselves. What we're saying is the value of having somebody else do that for you, raise the questions, guide your thinking. Frankly, I've had others do that for me, even though I'm pretty good at thinking these things through for myself. In my own organization, my eyes get closed in, like all of us do. We need, from time to time, good friends that can help us all raise our sights.

Not an easy assignment. But may I tell you, from the bottom of my heart, that just initiating the process is a foundational step in igniting your organization to be all that it should be. And I want to tell you, as sincerely as I can, that I really pray for you that God will guide you in this and that it will be a time of almost like revival. May I ask you to take this seriously? Just start it with your key leadership, then take it broader. Start, though, with a few and see what God does. Then take it to the larger group.

I feel we should end together in prayer. Father, I pray for my brother or sister who has heard these words. Give them courage to take these important steps, in full expectation that You, the Lord of the harvest, will unlock vision and open their eyes, in ways that will never change, to new perspectives on the world which will be so motivational that it will be transforming. And I ask this in the mighty name of Jesus. Amen. The Lord bless you.

Unit 5: Final Assignment

All of us from time to time must clarify core values and purpose. The process can be a lengthy one, but we urge you to take the first steps. Gather the key leadership of your church or organization (or unit) together for a day or two and raise the questions that we have provided for you here. Unite your minds and hearts together and seek the wisdom of the Lord.

4   Your objective, first of all, is to identify the major core values which must be understood and embraced by all.

4   Once this is in place, review your present statement of purpose and change it where necessary, so that you will have a clear road map to follow as you attempt to build an even more effective ministry in these difficult times.

List of Story Names (Leadership)

Alex Campagna – fiery young writer and editor, hired as head of KSM's writing and design department; quickly fired by Stephen Ogulu
Ayub Campagna – applicant for the job of Director of Accounting for KSM
Bong Kim – Director of Production at KSM; leadership style: implementor
Carlos Campagna – brother of Alex Campagna, on Bong Kim's staff at KSM
Charles Ogulu – Stephen Ogulu's oldest brother, Chairman of KSM Board of Directors
Dr. Bulus Bulima – Vice Chairman of KSM Board of Directors; first son of the president of Kabuli
Evangelical Committee – umbrella organization of evangelical denominations and organizations for the nation of Kabuli
First Church – unofficial name for the First Church of the Elect and Redeemed; First Church commission: "*Proclaim the Good News to all Generations.*"
Fred Mengistu – Director of Church Relations at KSM; leadership style: motivator/influential
Honorable General Ezekial Araphat Bulima – president of Kabuli
James Stephanos – hired by KSM as Director of Accounting; leadership style: designer/developer; long time friend, fellow clansman & classmate of Victor's
John – Stella's nephew; mentored by Victor
KSM – Kingdom Signposts Ministries, publishing arm of First Church; KSM mission statement is *"Fulfilling the Great Commission through the printed word."*
Kabuli Christian Council – representatives from 46 denominations in Kabuli; prepared a report about the spiritual & physical condition of the people in Kabuli
Maria – Victor Osco's wife
Moses Ashadu – on Bong Kim's staff at KSM; mentored by Victor
Peter Rubella – long-time WAG missionary in Kabuli prior to revolutionary times; founded KSM and was the original Managing Director
Rajendran Habib – Victor's friend who volunteered to help KSM with consulting service
Rev. Hezekiah Ogulu – Stephen Ogulu's father, who ruled his home with an iron hand
Rev. Stephen Ogulu – Victor's uncle; former pastor of First Church & former Managing Director of KSM; a Head Overseer of the Fellowship & Chairman of the KSM Board; Chairman of the Board of the Elect & Redeemed Church; leadership style: designer/developer
Sampson Kirunge – member of KSM Board businessman, Stephen Ogulu's Bible School classmate
Sharon Weganou – new member of KSM Board of Directors; businesswoman
Stella Senge – Director of Accounting at KSM; leadership style: motivator/influential; Stephen Ogulu's sister-in-law
The Fellowship – unofficial name for The Fellowship of the Elect and Redeemed, the 1st church in Kabuli
Victor – Rev. Victor Osco, Managing Director of KSM; former pastor for 12 years; member of First Church; leadership style: team player
WAG – World Ambassadors of God

Leadership: Making Human Strength Productive
UNIT 6
The Right Person for the Right Job

Development Associates International
in association with
The Center for Organizational Excellence at Eastern College

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Unit 6
The Right Person for the Right Job

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Unit 6 Objectives

In this unit you will:

- Learn more about finding the right person for the right job by considering the specific skills and giftings of the individual and how well those match the needs of the job opening.
- Understand the importance of a good job description and how to create one.
- Understand the value of clear standards of performance for each person working within your organization, and how to create them.

Introduction

You are about to begin studying Unit 6 of a course called **Leadership: Making Human Strength Productive**. This unit is titled **The Right Person For The Right Job.** It is about developing your own abilities as a leader by understanding yourself and the gifts God has given you, and then enabling others, using the example of Jesus. We believe that as you study this course, God will use it to empower you to become a more effective leader. That is our hope and prayer.

The Method

The methodology for this course may be new to you. It is long-distance learning. Most of us are used to studying by going to a classroom, listening to a lecture, taking lots of notes, then taking a test and promptly forgetting most of it! You don't need to go to a classroom to study this course; rather, you study right where you live and work. You don't listen to a lecture and take notes; instead you read the lecture (in *italics*) in the workbook as you listen to a few minutes of the audiotape, then turn off the tape and respond to questions in your workbook. Rarely will you listen to more than ten minutes of the tape before you must turn it off and apply what you just heard. This method is unique because it is done at a distance yet is extremely interactive. We hope you will learn more because you are constantly applying what you are learning to your life and work.

The Lecturers:

The lecture portion of this course originated from audiotape lessons by Dr. James F. Engel, Terry Sparks, and Jane Overstreet. This unit features the teachings of Terry Sparks. .

Terry Sparks is the Vice President for the International Ministries of Walk Thru the Bible. Since 1998, he has been implementing the saturation Bible teaching strategy of WorldTeach. The mission of WorldTeach is to fulfill the Great Commission by teaching Bible for lasting life change in order to produce mature, well-equipped disciples. Mr. Sparks has worked in management and consulting for Christian organizations for nearly 30 years traveling to, and consulting in more than 30 different countries. He has been an adjunct professor teaching management at Azusa Pacific University. He and his wife served on the staff of Campus Crusade for Christ for 13 years, 10 serving with the international ministries, and he was the Director of Development and Chief Operating Officer of Partners International for three years. He was certified by Performax in 1985 and has been teaching Personal Leadership Development and Team Building since then.   Mr. Sparks degrees include: a Bachelor of Science in Industrial Engineering from Purdue University, an MBA from California State University, and a Master of Arts in Christian Ministries from the International School of Theology.

Getting Started:

The first thing you need to do is do the reading of the material that starts just after this page.

To the Reader:

Welcome again to what we might refer to as "The Saga of Kingdom Signposts Ministries." We will be developing this story as we proceed from one unit to the next because it touches issues which are common throughout the world. It is not intended to represent an example of either "good" or "bad." Its purpose is to provide a realistic context in which we explore "Making Human Strength Productive." It does not represent any real individual but is a composite of organizations and leaders we have known in many places and times. In this part of the story, we are looking at the importance of people being placed in a position with work tasks that fit their gifting and behavioral style. Too often we put someone in a job simply because they are available (or maybe are related to us by family, clan or tribe). Finding the right place where a person can flourish and unleash their potential is a critical task for organizational effectiveness.

KSM: *The Right Person for the Right Job*

Victor Osco felt pleased at the progress he was experiencing at KSM. There was an unquestionable sense of enthusiasm developing among the staff. Tensions seemed to be disappearing as the atmosphere changed to one of acceptance, informality, and optimism.

The Osco family also benefited greatly from one week of holiday at the seashore. His wife, Maria, noticed as the week went on that she was once again seeing the "old" Victor she has loved over these years, and the kids noticed the same. Victor especially enjoyed long walks on the beach talking to the Lord. It seemed as if Jesus was actually alongside, voicing genuine love and affirmation.

Now that the crisis atmosphere he had inherited began to abate, Victor could turn his attention to other issues, one of which has become increasingly annoying and urgent. Unfortunately this involves his long-time friend and colleague, Stella Senge.

As you may recall, Stella has long been responsible for accounting and finances. When appointed to that position, she was the only person who had any background in accounting, even though it was just an introductory course in bookkeeping. She accepted this responsibility under protest, however, knowing it was not drawing on her strengths or her behavioral style as a motivator and an influencer. Even though she hated the busy work and detail, she submitted and rarely complained.

Victor was surprised during his first month on the job that financial reports were not finished at the end of the month as he expected. This information, of course, was crucial given the growing shortfall that had approached crisis proportions. When asked where the reports were, Stella indicated that she was too occupied with counseling several of the staff women who faced growing personal problems.

Victor affirmed the value of Stella in her personal ministry to others and was willing to overlook the missed deadline this time, but he did urge her not to let this happen in the future. Stella was genuinely sorry that this incident took place because she understood and appreciated Victor's needs. Yet the same thing happened month after month.

Finally it was Bong Kim who forcefully demanded an end to the problem of not having up-to-date financials. Victor, of course, is a team player by temperament who finds it difficult to confront. But he, too, knew that something had to give.

His solution was to move Stella to a newly created position of Marketing Manager, a position in which she would work closely with Fred Mengistu to increase sales and distribution of materials to churches and the Christian public. Stella was delighted, of course, because she always has been full of marketing ideas and was willing to put them to work. And, much to the satisfaction of everyone, sales began to increase as new manuscripts were produced and distributed.

But Victor still faced the problem of finding a suitable replacement for Stella. He let his friends and colleagues know of this vacancy and there were many applications. Two seemed to be especially promising. The first was James Stephanos, a long time friend, fellow clansman, and classmate. James for many years managed the Kabulian office of a British banking firm, which was forced to close its doors because of

serious mismanagement in its home country. James, 45 years of age and a designer/developer by temperament, was anxious to use his abilities more directly for the Lord and eagerly sought the job.

The other finalist was Ayub Campagna, another outstanding member of this family, which we have met before. Ayub completed business college with a major in accounting and served for years with distinction in another Christian agency. In fact, he often is called upon as a financial management consultant, a role for which he was ideally equipped by his temperament as an implementor, as well as his background and experience. When asked why he applied to KSM, he replied with conviction that he would welcome the challenge of helping to restore the fortunes of this organization.

The choice between two qualified applicants was not an easy one for Victor. Finally, he chose James mostly out of sympathy. There was no question that he needed a good job, especially given the fact that his oldest son was about to enter university in Europe.

The results were apparent almost immediately. As one might expect, James took real initiative in reorganizing his staff and saw a rapid increase in productivity. Reports, of course, were submitted on time. But, in addition, James began meeting with department heads with the goal of providing additional financial information, which he hoped they would find to be useful.

To the Reader

Victor felt good initially in his personnel choices. Indeed, he made every attempt to fit the right person to the right job. This was especially true in relation to Stella. It was almost as if she had been reborn. Clearly this is a responsibility in which her excellent people skills can be maximized.

James, however, might be a different story. As you think about the choice of James over Ayub, can you see any possible danger signs? Think especially of his designer/developer temperament and his style of management.

Job Descriptions   *Christian Leadership Letter, Feb, 1975*[1]

In the January 1975 *Christian Leadership Letter* we discussed the concept of management by objectives as being a very effective approach to managing the Christian organization. What particularly commends it is the emphasis on purpose and goals, rather than on organizational or functional structures. It has the further advantage of providing a means of evaluating the individual performance.

There will be those Christians who draw back from the edge of <u>personal</u> evaluation. It is one thing to talk about our organizational failures or successes. It is quite another to discuss individual performance. But to the contrary, should it not be in the <u>very nature</u> of a Christian organization that we should be open enough to one another to seek an understanding of where we are contributing and where we are hindering organizational effectiveness?

But it is a difficult task at best. One excellent way to carry it out is on the basis of a position, or job description.

What is a Job Description?

Basically, a job description is a written outline of what is expected of an individual in a particular job. It is a description of the job, not the person filling it. It centers on what is to be accomplished, rather than who is to accomplish it.

What Is It Good For?

It not only helps the organization and the individual measure his performance against goals, but it has a number of other uses, depending on the type and size of the organization.

For the larger organization with a scaled salary structure, job descriptions not only help us compare one job with another inside the organization, but also to more accurately compare our pay scales with others'. For the latter this is about the only way to keep from comparing apples with oranges. It is especially true for jobs with generic titles such as "secretary." Such a title can cover anyone from a typist to a member of a board. A job description gives it definition.

A job description is perhaps most valuable when there is a need to fill a new or a vacant position. It clarifies what kind of a person to seek. It gives the potential staff member a picture of what is expected of him or her. Remember the person hiring has the greater responsibility. If the new employee doesn't succeed, it's probably the hiring person's fault. (See "You're Fired!" *CLL,* April 1974.)

A job description helps relate one job to another. It not only should place any necessary boundaries around a job, but also help the incumbent to see his job as part of a larger whole.

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[1] Ted Engstrom and Edward R. Dayton

What Should It Contain?

Date - They get obsolete quickly!

Title - Try to be descriptive without being too wordy. If there are a number of grades in the job, consider a standard set of terminology, e.g., junior secretary, intermediate secretary, senior secretary.

Purpose - Describe the purpose of the job. What is supposed to be accomplished because this job exists? "In order to...." This is the place to fit in the general and perhaps the spiritual aspects of the job.

Type of Supervision - Either a statement as to what position (not person) this job reports to or, for a larger organization, one of a category of types of supervision, e.g., general, regular, close, the employee will be under.

Responsibility - Without going into a great deal of detail, be as specific as possible. Not "acts as a secretary," but "takes machine dictation, transcribes letters, reports and other documents using an electric typewriter. Sets up and operates an office filing system, etc."

Include a statement about the amount of supervision exercised and how detailed this supervision must be, e.g., "Gives close supervision to a secretary and two clerks."

Don't try to cover everything. If you have described 75-90% of the job, that's adequate.

It always is a good idea to have an ending paragraph - "Performs other duties as requested." This will cover anything you have missed and may save a lot of misunderstanding later.

Education and Experience - These are grouped together because they complement each other so closely. A standard rule is that two years' experience equals one year of education. Give the minimum amount and the type of education needed to do the job.

Then give the minimum and normal maximum - years and type of experience. For example, "4-6 years experience, including two years as an associate pastor."

Lastly, include a statement about the amount of on-the-job experience that will be expected in this job before the job is being completely filled. No one can do a job adequately on the first day they arrive, and many executive jobs are only fully comprehended after one to two years' experience.

Working Conditions - Where will the job be carried out? Does it require any unusual hours? Is travel required? If so, how many days per month away will be required? Are there any other unusual features to the job, such as a good deal of driving?

Special Requirements - Are there any special licenses or peculiar skills required, such as a preaching license, flying or driver's license?

What Not To Include

Don't include factors that relate to the <u>person</u> rather than the job - salary, vacation, sick leave, etc. These should be covered in a general organizational policy and any deviations from policy negotiated with the individual.

Using a Job Description for Evaluation

A few job descriptions can be so specific that it is possible to tell immediately whether the incumbent is performing above or below the standard set. But most will require the establishment of individual plans with personal milestones.

In a local church, the duties of the pastoral staff may be very broad. They may be such that to emphasize one may require the de-emphasis of another. This is why each staff member, working with the responsible board or individual, should write out the specifics of what is to be accomplished each year and how it will be measured. This may be in the form of a particular accomplishment (institute an adult Bible class) or a number of events (make 10 home visits each month).

But whether in a local church or other organization, review and evaluation should not be limited to once a year. Preferably there should be a quarterly discussion about performance against goals. They may need to be changed! No job is a static thing. New situations will demand a new focus. Just make sure you don't let yourself off the hook by changing the requirements <u>after</u> the job is done. Remember anyone can hit the bulls-eye if you draw the target after the shot is fired. The job description should be seen as the boundary within which all milestones and goals should be found.

How To Begin

In an organization of more than a few people, introduce the program with care and thoughtfulness. It may be viewed as an attempt to check up on people's performance rather than to benefit the entire group. Call a meeting to explain the time schedule and what is expected. Show how the final product will be used. Emphasize that you are after information about the job, not the person.

Using the outline given above, ask each person to describe <u>their</u> job, not themselves. Have the supervisor either write a parallel description or review the one submitted by the staff member. The supervisor and staffer should then do their best to reconcile any differences.

If you are encountering difficulty obtaining a description, go to the interview approach. Here make sure you avoid "why" questions and concentrate on how, what and where.

In a larger organization, you may want to first establish the meaning of some standard terminology, such as levels (junior, intermediate, senior), levels of supervision (close, regular, general, broad), or equivalents (one year of education is equivalent to two years experience).

Try to use a standard format so that each job is seen in relation to the others.

Write descriptions for all levels, every job.

Don't overlook the tremendous benefit of job descriptions for <u>volunteer staff</u>. (See "Volunteers," *CLL,* November 1974.)

Some Warnings

Writing job descriptions takes time and effort. Don't start without planning enough hours to do an adequate job. If you are going to do an entire organization, plan on at least six months to complete the job.

Job descriptions get out of date quickly. Make it a yearly practice to have each employee and supervisor review and rewrite each year.

Don't let the job description get in the way of doing the job. It's a beginning point. Be ready to change it.

If you are planning to use the job description to establish salary scales, you may want outside professional help.

Some Additional Advantages

One consulting firm that we know analyzes the communication within an organization by asking each person to describe their job and then asking their supervisor to describe the same job. The theory is that if there is good communication up and down, there will be a close match between the two descriptions. Written job descriptions can be used for the same type of analysis. Many men and women who are frustrated by their inability to please their superior, along with many superiors who are frustrated with those who are working for them, are quite surprised to discover what the other really thought the job amounted to. By limiting areas of responsibility, many times the incumbent is greatly relieved, while at the same time, a discussion between subordinate and superior may provoke a statement like, "I never realized you wanted me to do that!" A broader job description may then be necessary.

It follows that job descriptions are an excellent vehicle for delegating tasks and at the same time pointing out to the superior his or her failure to delegate.

Many times the writing of a series of job descriptions will identify holes in the organization - work that everyone thought someone else was doing. At the same time, they may uncover duplication and overlap of effort.

A Top Management Responsibility

The details of the job description program may be delegated to those outside the top management level of the organization. But whether it is the board of a local church or the management of a large service agency, time should be set aside for a critical review of the finished product and a discussion as to whether these descriptions do adequately fit into the goals and purposes of the organization.

Unit 6 Workbook

Terry Sparks:

As we begin, I'd like to open with prayer:

Heavenly Father, I just thank You for this opportunity, thank You for Your goodness. I pray that
You would enable me to communicate clearly this subject. I pray that Satan would be bound in the
communication of this subject. In Jesus' name, amen.

Well, the most important principle in being pleased with the selection of a new employee for your organization is to hire any new person to meet the needs of the job. This sounds simple and logical. In fact, it's so simple sounding that you might even wonder why we would make an emphasis of this. But there's a tremendous temptation to offer a new position to someone we know who is a person of sound character, rather than a person whose skills and experience match the needs of the position.

In other words, hiring decisions largely are made in Christian organizations and in churches based on relationships. At the time, the tendency is to think that it's more important to take advantage of the opportunity to recruit this known person of sound character to our organization, than to be concerned about how he or she matches the job requirements. The leader sometimes thinks he or she can make the best job placement after the person is on board. When one does this, his or her thinking is, "I can modify the job description to fit the skills and experience later."

Well, I've learned from sad experience that when one does this, there are at least two negative results. One, the job that needs to be done and, in fact, the job that person was hired to do, does not get done as desired. And two, either another person has to be hired or a volunteer recruited to fit the part of the job not being done by the new employee that was hired to do the job in the first place. Or, the responsibilities of a veteran employee need to be increased, which results in adding another hat for an already busy person.

In the next box I want you to reflect on Victor's decision. Read the story, once again, of Victor's hiring decision. Victor has created a dilemma in the choice that he made to fill this vacancy. What mistakes do you think he might have made? What do you think might happen as a result of this hiring decision?

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1. Turn once again to the article "The Right Person for the Right Job." (p. 163) **Victor has created a dilemma in the choice he made to fill the accounting vacancy**.

✍   As you think this through, what mistakes do you think Victor might have made?

✍   What do you think might happen in the future as the result of his hiring decision?

Terry Sparks:

Well, that was an interesting thing to consider, wasn't it? What's wrong here? Well, first thing we see is that there is no clear understanding of just what the job requires. So, that being the case, he did not necessarily hire the right person. And then he was overwhelmed by factors of friendship and responding out of sympathy, rather than being concerned about the job that needs to be done.

The outcome for Victor is probably going to be frustration, a great deal of frustration because, after all, he has to live with this decision that he made for a long time. Perhaps poor performance, and, in fact, it could require a lot of his personal time to go back and to motivate James to do the job right and basically hold his hand.

What are the lessons that we learn from this situation? First, it's very important to start with a job description. Then second, great care needs to be taken to match the person to the job. And then third, as hard as it sounds, we've got to put aside considerations such as sympathy and friendship in making these kind of decisions.

Now it's time to discuss how you go about writing a job description and what is included. In the next box you will find information about what Victor handed to both James and Ayub when they applied for the job of Administrative Director. The Administrative Director is responsible to give direction to the administrative areas of Kingdom Signpost Ministries such as accounting and finances, facilities and equipment, production, and personnel. Is this an adequate job description? What else should be included to improve the job description? Write your reflections in the following box :

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2. Here is **what Victor handed to both James and Ayub** when they applied for the job.

Administrative Director

The Administrative Director is responsible to give direction to the administrative areas of Kingdom Signpost Ministries such as accounting and finances, facilities and equipment, production, and personnel.

✎   Is this an adequate job description?

✎   What else should be included to improve the job description?

Terry Sparks:

How do we get started in writing a job description anyway? Well, it's essential to begin the process by thinking through what is not currently being done that a new employee could do. This is formalized by writing a job description. A job description outlines any job.

You must first know everything that should be done under your own responsibility. Then as you develop job descriptions for those who either report to you, or will, in essence you're amplifying what is contained in your own job description. I would recommend that, if you don't currently have a job description, you develop your own, with your supervisor, if applicable, before you try to write a job description for someone who will report to you. In essence, in developing a new job description, one is simply assigning parts of your own job responsibilities to a new person.

Now what should be included in a job description? To help us with I've given you a sample job description on the next two pages. It's not a perfect job description, but it more closely resembles what Victor should have shown to James and Ayub when they were applying for the job.

Job Description
ADMINISTRATIVE DIRECTOR

I.   Job Title: Administrative Director

II.   Purpose: To give direction to the administrative areas of Kingdom Signpost Ministries (KSM) so that the stated purpose of the ministry is achieved.

III.   Scope: Limited to all administrative functions of the KSM office.

IV.   Areas of Responsibility:

      A. Accounting and Finance AL#1: Act
      B. Production AL#1: Act
      C. Facilities and Equipment   AL#1: Act
      D. Personnel AL#1: Act

V.   Specific Tasks

      A. Accounting and Finance
          1. To maintain competent professional accounting staff.
          2. To supervise the accounting manager and hold him/her accountable for all the actions and duties of individuals in the department as they:
               a. Maintain records of payroll, cash receipts, disbursements. No insufficient funds checks are prepared.
               b. Process accounts payable.
               c. Maintain the general ledger and provide the monthly financial reports.
               d. Reconcile the bank statement.
B. Production
          1. To oversee the preparation of Christian literature.

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2. To supervise the production manager and hold him/her accountable for the actions and duties in the department as they:
    a. Maintain the production equipment.
    b. Develop systems for efficiently producing quality publications.

C. Facilities and Equipment
1. To review and make policy decisions.
2. To make sure the present building is well maintained.
3. To care for the future facilities needs of KSM
4. To make sure each staff person has the equipment needed to do the job.

D. Personnel
1. To present to and review the personnel manual with all new employees.
2. To maintain a file of prospective applicants.
3. To maintain a personnel file, including job description and performance evaluations.
4. To conduct all interviews with new people for administrative positions.
5. To make sure each employee has the training needed for the job.

VI.   Working Relationships

A. I report to: General Director

B. Reporting to me:
1. Accounting Manager
2. Production Manager

C. I work closely with:
1. Church Relations Manager

VII.   Name and Date:

Terry Sparks: You see here that a job description includes several different elements.
    The first one is the **<u>title</u>**. The title should be descriptive of what a person does, and his or her relative position in the organization. In our sample job description, the title is Administrative Director. We could discuss whether or not that's descriptive enough, or whether that's too broad. But just remember that the title needs to explain what the person does, and his or her relative position in the organization.

Second, a job description includes the **<u>purpose</u>**. The purpose should explain why the job exists. Why is this job needed? What is the essential contribution that's needed, that required us to form a new job? It should answer the question of why the separate job is needed. Normally this can be done in one or two statements.

In our sample job description the purpose is "to give direction to the administrative areas of accounting and finance, production, facilities and equipment, and personnel for Kingdom Signposts Ministries so that the stated purpose of the ministry is achieved." That tells me that the reason this job exists is because we want the person to give direction to the areas of accounting and finance, and production, facilities and equipment, and personnel.

The third aspect of a job description is the **<u>scope</u>**. This explains the geographic or functional boundaries of the job. What is the limit of responsibility of this job? For example, in the case of an international organization, it is important to distinguish between operations limited to a country, or those that cover an entire continent. This would be a geographic limitation.

In addition, is it functional or is it front-line ministry? In other words, is it administrative, or is it front-line ministry? Well, again referring to our sample job description, we see that the scope is limited to all the administrative functions of Kingdom Signposts Ministries office. So we have answered the geographic limitation, because it's office. It's not country, it's not continent—it's office. And we've defined the fact that it's an administrative responsibility, it's not front line ministry.

Fourth, a job description includes **<u>areas of responsibility</u>**. In our sample job description this is really easy, because the purpose of the job is to provide administrative oversight for accounting and finance, production, facilities and equipment, and personnel. So those are the areas of responsibility. But what we're looking for under areas of responsibility is an outline of the broadest groupings of duties that need to be done. A responsibility is an instance of being answerable or accountable. What are the broadest groupings of duties for which the employee is accountable? That's what we're trying to define in this part of the job description.

Now at this point, a very important item that is normally left out of job descriptions is "authority level." [AL] As already stated, responsibility is an instance of being answerable or accountable. Authority, as differentiated from responsibility, is the power that enables the responsibility to be carried out. Each responsibility requires a degree of authority to enable the person assigned to the job to know the latitude he or she has in carrying out the assignments. Authority denotes the power or right to direct the thoughts or actions of another.

Let me give you a simple example of the difference between responsibility and authority. Let's say that you need to send your elementary age child to the store to buy some bread, but you forget to give them money. You've given them the responsibility to buy the bread, but you haven't given them the power. In this case, you can't obtain bread without money. Money is the power that enables the responsibility to be carried out.

The most basic way of viewing authority levels would include three. The first one is "act." This is the highest level of authority and allows the person to implement a particular responsibility. He neither has to seek approval from his or her superior, nor inform him or her of the results. The authority is simply "do it." You don't have to ask permission, you don't have to ask questions. You just need to perform. In this job description you will see that defined: AL#1: Act = Authority Level #1: Act.

The second level of responsibility is to "act and inform." In this case, the individual can implement the responsibility that he or she has been given, but needs to inform the superior of the results. And then thirdly, "act after approval." In this case, no action can be taken until specific approval is given by the supervisor.

Now I think you can see that knowing the authority that you have to carry out a responsibility is very important. A good job description defines that in this way: In our sample job description, because it's a high level position that we have here of Administrative Director, all of the areas of responsibility have the "act" authority level. The person doesn't have to act and inform, and doesn't have to get permission before acting.

But an example of "act and inform" would be someone in, say, the accounting department that has to provide a financial report. But before it's given to the superior, his or her boss wants to review that report. That would be "act and inform." In other words, "do the report, but before it goes to the next higher level authority, I want to see it."

And then, an example of "act after approval" would be in the case of a purchasing situation, where a new piece of equipment needs to be purchased by someone in the facilities area. What they want to do is they want to get the best deal, so the manager would ask that person to "do the research and find the best value that you can. Bring that to me, and then we'll make a decision." That's "act after approval."

Now it's vitally important that proper authority be given to carry out responsibilities. We've probably all had situations and been in situations where we've been given lots of responsibility, but very little authority to carry out the responsibility. I can tell you that that's very frustrating. But there are some considerations that we need to make in allocating the appropriate authority. You need to keep, basically, two factors in mind. The responsibility that needs to be performed, and the person that we're expecting to perform the responsibility. It's very frustrating, as I already said, to be in a situation with a great deal of responsibility, but lack the authority to go along with the responsibility.

So, how do you determine what kind of authority to grant along with the responsibility? Well, generally speaking, the more responsibility a person has, the more authority he or she will need to fulfill the responsibility. It also stands to reason that the more experienced or competent the person is, the more authority to act should be granted.

Likewise, inexperienced and immature people will not be given much responsibility or authority at first. Then, as the person proves himself or herself, perhaps more responsibility would be given with commensurate authority. The key here is that, for any responsibility, we need to grant the authority that's needed to accomplish the responsibility.

It's also important for the new employee to understand what will be in place when a job is well done. A standard of performance defines this. It's necessary for at least each area of responsibility, and even better—each specific task, to have a standard of performance. This should be part of the job description, and we're going to say much more about this later. But before we do, I want to take a few moments to explain the other parts that make up a job description.

As you again review the sample job description, you see the next area is the **specific tasks**. The specific tasks are the sequential listing of the individual steps required to carry out the responsibility. So, under the area of responsibility of accounting and finance, I might have specific tasks: to provide the monthly financial reports, and to oversee the preparation of the bi-weekly payroll, and to oversee the staff necessary that have the accounting skills needed.

Under the production area, a specific task would be "to oversee the preparation of the Christian literature." Under the area of facilities and equipment, I might want to have a specific task of "to make sure that each staff person has the equipment needed to do the job." Then, under personnel, I might want to have, "to present to and review the personnel manual with all new employees, to maintain a file of prospective applicants, and to maintain a personnel file, including job descriptions and the performance evaluations." Those would be examples of specific tasks under the areas of responsibility.

The next item on the job description is the **working relationships**. Again, if we want to refer to our example, we see that the working relationships are divided into three areas. The first thing is "I report to"—this position reports to the General Director. Then the next area is "Reporting to me." Reporting to me are the manager of accounting and financial services and the publishing manager. Then "I work closely with"—these would be other peer relationships that he might have of people who are not reporting to him, or that he doesn't report to such as a committee.

The last thing on the job description is the **name and the date**. A job description should be viewed as a contract. A contract is a document that establishes a commitment between two parties for some measure of service or performance. Both parties agree to the contract by affixing their signatures to it. While job descriptions do not require formal signatures, there should be the same level of commitment. This means that both you and the person reporting to you agree to the responsibilities and the authorities listed in the job description.

Now that we've covered the basics of what is included in a job description, we're ready to analyze your own personal job description, comparing it against the model that we have provided on pages 171-172 . I'd like you to ask the question: what changes do you feel need to be made to improve it? Write your reflections in the box below.

3. **Analyze your own personal job description**, comparing against the model we have provided.

✎   What changes do you feel need to be made to improve it?

Terry Sparks:
        How was your experience? Probably you had the greatest difficulty with the whole idea of authority levels. Or perhaps the scope was not clear. But I hope it was helpful to see where there are gaps in your own job description. D
        Now let's talk about another issue that is important to consider in job descriptions. You'll remember that Alex Campagna, who was hired to fill an important responsibility at Kingdom Signpost Ministries several years, was told by Rev. Ogulu exactly what his job was. But, after a few months, he came to realize that the job description was inadequate. He suggested a number of changes, but Rev. Ogulu refused to consider those ideas. His response was, "We are the ones that determine what you do on the job, not you." Would you have handled this situation the same way? Why or why not? In the next box reflect on this situation and write your considerations:

4. You will remember Alex Campagna, who was hired to fill an important responsibility at KSM several years ago. He was told by Rev. Ogulu exactly what his job was. But, after a few months, he came to realize that **the job description was inadequate and he suggested a number of changes**. But Rev. Ogulu refused to consider these ideas. His response was, "We are the ones who determine what you do on the job, not you."

✎   Would you have handled this situation the same way? Why or why not?

Terry Sparks:
        This brings up an important issue, a really important issue. You do not have a job description until both you and the person reporting to you agree on the specific content. It is vital to prepare a job description for a job opening in your organization and hire specifically to meet the needs of the job description, as a way of implementing this principle. Yet I do not have the new employees sign and date the job description the first week. I found it works best to let the new employee have about six months to become familiar with the new job. There's nothing magic about the six months. If it's a less complicated job, maybe

six weeks is enough time. However long it takes for them to feel really comfortable with the job. What you're looking for is for him or her to make the job their own, to learn what elements and activities and relationships are basic to carrying out the job effectively.

This is really important because we're talking about the whole issue here of job ownership. If you hand someone a job and they have no opportunity to have input in that job, they're going to lack the commitment that you want out of them in the performance of that job. If they have opportunity to have input and feel comfortable, and basically take ownership of that job, their motivation is going to improve dramatically. You're going to see a tremendous improvement in the motivation that they have because they're not doing your job, they're doing their job.

Another important question for us to consider in this whole matter of job descriptions—does everyone need a job description? Yes, even the top person in the organization needs a job description. Yes, even volunteers. Yes, even part-time people.

My management philosophy is that everyone—not just the full-time, paid employees in an organization—need four things in order to be successful. *One*, they need to know what the job consists of. We now understand that a job description is the formal document for defining what the job consists of. *Two*, every person needs to know what will be in place when the job is well done. This is a standard of performance, and we're going to talk about this a little bit later. *Three*, each person needs to know how well he or she is doing. This is answered by a job performance evaluation. In addition to measuring job performance against the job description, including standards of performance, an annual performance evaluation formalizes this information. We're going to discuss this more later as well. *Four*, each employee needs to know what resources are available to do the job. This information is provided in a budget. We're not going to discuss how to write or prepare a budget at all in this course, because we're going to cover that in another course later.

But it's appropriate to discuss what a person needs to do a good job. What is the minimum that we need to provide? We need to provide this, not only for full-time employees, but for volunteers and part-time employees as well. We want them to be successful, and if everyone needs these four things, then we need to provide them for each person. It's important to give the new employee every opportunity to succeed. So now we know that the minimum is a job description, including standards of performance, an annual performance evaluation, and a budget.

We've not covered yet a crucial element that must be considered as the job description is prepared: standards of performance. (S.O.P.) This defines how we will know when the job is done well. So, if it defines how the job is done well, it needs to be measurable. We need to be very specific with the "standards of performance."

If you do not have specific standards of performance, you've not earned the right to evaluate or criticize a person. You have no standard upon which to make your judgment; it's totally subjective, rather than objective. Standards of performance are critical for the mentoring process. Jane Overstreet is going to be discussing that in a later unit.

Standards of performance are critical for behavioral style as well. We already have learned about the designer/developer, the motivator/influential, the team player, and the implementor. We've learned that the implementor wants to do things right. They don't want there to be any question about whether what they do is right. They need very clear guidelines. A standard of performance provides those guidelines. If you have implementors working with you, it's an act of love to provide specific standards of performance. Also, for the team player, we've learned that they need to be appreciated. In order to be able to appreciate them most effectively, you need to know when they've done the job well. The standards of performance provide the basis for making that determination.

Now it's time to look at what we mean. I realize that this is probably a brand new area for you, but I'll provide you with some guidance, beginning with the box on the next two pages:

ADMINISTRATIVE DIRECTOR
Standards of Performance

V.   Specific Tasks

A. Accounting and Finance
1. To maintain competent professional accounting staff.
SOP: The accounting staff are experienced, qualified and well trained.
2. To supervise the accounting manager and hold him/her accountable for all the actions and duties of individuals in the department as they:
a. Maintain records of payroll, cash receipts, disbursements. No insufficient funds checks are prepared.
SOP: Records are accurate and timely.
b. Process accounts payable.
SOP: Accounts payable reports are prepared and checks written on a weekly basis and given to the Administrative Director for signature before mailing.
c. Maintain the general ledger and provide the monthly financial reports.
SOP: The general ledger is prepared on a monthly basis and the financial report is produced on time.
d. Reconcile the bank statement.
SOP: Accounting knows on a daily basis the checking account balance. The bank statement is reconciled on a monthly basis with agreement on the checking account balance.

B. Production
1. To oversee the production of Christian literature.
SOP: To make sure resources are applied to priority projects.
2. To supervise the Production Manager and hold him/her accountable for the actions and duties in the department as they:
a. Maintain the production equipment.
SOP: The production equipment is well maintained and as a result there are no breakdowns due to poor maintenance.
b. Develop systems for efficiently producing quality publications.
SOP: The production process is efficient and deadlines met.

C. Facilities and Equipment
1. To review and make policy decisions.
SOP: Each employee has a policy manual and knows the policies.
2. To make sure the present building is well maintained.
SOP: Regular maintenance is done the building looks attractive.
3. To care for the future facilities needs of KSM
SOP: Facilities are adequate to meet needs.
4. To make sure each staff person has the equipment needed to do the job.
SOP: Work is not delayed due to poor or inadequate equipment. Needed equipment is available for all new staff during orientation.

> D. Personnel
> > 1. To present to and review the personnel manual with all new employees.
> > > SOP: All new employees receive the personnel manual during orientation and understand personnel policies and how they apply to them.
> > 2. To maintain a file of prospective applicants.
> > > SOP: A file is maintained by job of all applicants for that job. The best prospects are kept on top.
> > 3. To maintain a personnel file including job description and performance evaluations.
> > > SOP: To make sure each employee (full or part-time, or volunteer) has a current job description and receives a formal performance evaluation at least annually. The file is available for employees to review.
> > 4. To conduct all interviews with new people for administrative positions.
> > > SOP: Every person who works in an administrative area is interviewed by me so I know how the new person will fit in.
> > 5. To make sure each employee has the training needed for the job.
> > > SOP: Each employee is well trained and jobs are not delayed because employees don't know what to do next.

Terry Sparks:

We see the standards of performance for our sample job description of the Administrative Director. We said that under the specific tasks of to oversee the staff in the preparation of the financial reports that the standard of performance is that we have qualified staff that can produce the reports on a timely basis. That's how we know if the job is done well. Or, in the case of something such as a duty 'to oversee preparation of bi-weekly payroll,' we would want a standard of performance such as 'that the payroll is done on a timely basis.' None of the employees want the payroll to be late. We all want to be paid.

In overseeing the preparation of the financial reports, one would want to insure that its done on a timely basis. If we knew more about the case, we might know that Victor has a monthly financial meeting, and that he needs those financial reports every month on the 30th of the month, or the 15th of the month. The standards of performance provide the specifics, so that we know how well the duties are performed and thus when the job is done well.

An example of how one might measure this can be drawn from the area of personnel. The task is "to present to and review the personnel manual with all new employees." The standard of performance would be that a personnel manual is available for all new staff during orientation. If it's not available during orientation, the job has not been done well.

For "To maintain a file of prospective applicants," the standard of performance is that there is a physical file that contains all the information that we've received so far from the applicant and that it can be easily retrieved upon demand. For "To maintain a personnel file including job descriptions and department evaluations," the standard of performance is that there is a physical file that can be retrieved upon demand.

So with a job description in hand do you see how helpful it is to know what the overall areas of responsibility are, and how helpful it is to know what the authority is that you have to be able to carry out those responsibilities? But you still don't know the specifics until you have the standards of performance.

It's likely that this is a new concept to you. We realize that, even though it may be a new concept, you certainly have some guidelines that you personally use as you evaluate yourself. What standards of performance for your own job can you identify? Write a statement covering your standards of performance and share this with the person to whom you are accountable. The next box asks you to so that task. Write your SOPs there:

5. It is very likely that you do not have written standards of performance for your own job. But you certainly have some guidelines that you personally use as you evaluate yourself.

✒   What standards of performance can you identify?

✒   Write a statement covering your standards of performance and share this with the person to whom you are accountable.

Terry Sparks:
      Both parties must agree on something like this. A job description is a contract that has to be agreed to by both you and your superior. A well written job description includes standards of performance. So these are standards your superior needs to be in agreement with.

     Now that you have a job description and standards of performance, we're ready to talk about finding the right person. We need to talk briefly about one reason that is common when a decision is made for hiring another person. That is that an additional person is needed because we have people wearing multiple hats. A hat could be a responsibility, or a series of responsibilities, that could be crafted into a new job. When people in your organization are trying to do so many different things that they're not doing any well, they are probably overworked. It's time to sort out the hats and develop some new jobs. That might be a time when you want to develop a new job description.

     What do I do after I have written a job description for a new job? Even during the process of writing the job description, prayer should be a vital part. You want God's wisdom as you write the job description. Even more important, you want God's choice of man or woman for this job. Unless the person is God's choice, you do not want him or her. It doesn't matter who they are, what terms you can negotiate, or what impressive credentials the person brings. Prayer is vital throughout the process. You do not want to ask God to bless your choice after the selection has been completed. You want God's blessing throughout the process.
     Note the example of Jesus praying all night before He selected the twelve. Jesus knew that the selection of those He was pouring His life into was one of the most important that He would make. I believe hiring decisions are one of the most important decisions leaders make. It's a decision that you have to live with for a long time. It not only affects you and affects the organization, but it affects the person.

If we have a job opening, if we decide that we need to hire a new person, what do we do? The first thing to do is to look inside your organization. Is there someone already within your organization that is ready for additional responsibility? If so, by all means promote from within. But be just as thorough going through the process of checking him or her out. Don't assume. Go through the same process that you would go through (that I'm going to explain) that you would use in checking someone out that you don't know, that's from the outside. Because you don't want any surprises, as much as you can help it.

If you do need to look outside, rely on your own network. Call friends and associates in other organizations and describe the job opening and the kind of person you think is required. If there's interest, send them a job description. Distribute the job descriptions broadly. Send them to churches and any logical place where you might find God's choice.

Require that those who are interested submit an application that includes a résumé. A résumé would basically be work history. It would be a listing of the various places where the person has worked in the past. Or a list of chronological work history, experiences and references.

Establish a time period to receive the applications. Review the applications as they are received. Sort out the ones that look best to you into a separate file. Narrow the choices to three or, at the most, five, and schedule a separate interview for each. During the interview, ask questions to clarify issues from the application. As you read through the applications, there undoubtedly will be questions that will come to mind. Write those down and keep those in the files, so that when it comes time to interview the person, that you ask those questions.

Also, at the time of the interview, it's a good opportunity to ask the candidate to complete a behavioral style inventory. You could use the one supplied with the training in Unit 2. It's important to determine which of the four styles represents the person's dominant style. Is it a designer/developer, is it the motivator/influential, the team player, or the implementor?

In addition to skills, experience and training, behavioral style is a major determinant of success in the job. If you have a maintenance type job, you don't want to hire a designer/developer or a motivator/influential person. You have learned that a designer/developer is a person who likes to start things, who is an entrepreneur, who basically likes to begin things that never existed. That doesn't sound like a maintenance type person.

The motivational/influential person doesn't like to be tied down. They like a lot of freedom. They like freedom to interact with people. A maintenance kind of job would probably not provide that opportunity. If you have a more task-oriented job, you don't want to hire a motivational/influential or a team player. We already know that they're more people-oriented, so they have to have the opportunity to have interaction with people. A highly task-oriented job might not provide that. If the job is more people oriented, you don't want to hire a designer/developer or an implementor.

I would not base a hiring decision totally on behavioral style, but it is an important factor to consider. It generally serves as confirming information, along with other impressions. In other words, you probably would not have a situation in which you were impressed from the interview and everything else seems right, but the behavioral style seems wrong. The behavioral style should be confirming of everything else that you see.

We're ready now to think about the revised job description we have in hand [pp. 171-2; 177-8] for the Administrative Director at KSM. Re-read the revised job description. In view of our earlier discussion of behavioral styles in Unit 2, what type of person do you think is best suited for this job? A designer/developer? An implementor? A motivator/influential? Or a team player? Think also about the question: did Victor make the right decision when he offered the position to James? You have room in the next box to reflect and write your considerations:

6. Reread the revised job description for the Administrative Director at KSM.

✎   In view of our earlier discussion of behavioral styles in Unit 2, **what type of person is best suited to this job**? A designer/developer? An implementor? A motivator/influential? A team player?

✎   Did Victor make the right decision when he offered the position to James?

Terry Sparks:
        As a result of the interview and armed with the dominant behavioral style, you should be able to narrow the choices further.

        For those people still viewed as good job candidates after the initial interview, call the references. Ask specific questions. Ask for contact information for others needed to clarify responses from the references. When you call the references, there may be information that you learn that is a real surprise. It's always good to ask the person, "Well, are there other people who could share more with me about this issue?"
        The references should include both people who can vouch for character as well as those who know professional skills. Many times when I've called references, I've found that the references I was given included people who knew a lot about the professional skills, but didn't know anything about the character. Or maybe vice versa: they were people who were longtime friends but had never seen the person in a professional setting. It's very important that the references include both, so that you get information on both character and professional skills.
        I've found that, for each reference, the last question should be, "Would you want to work with this person in this situation I described? Why or why not?" If a reference tells you that they wouldn't, you probably wouldn't either. It speaks volumes. If you sense hesitancy in the response of the reference, probe that a little bit and find out why the hesitancy. This is a powerful question to use in checking references.
        At this point you're ready to supply the files for the three best candidates to the supervisor. If the position is an entry level or a relatively low level position, you and the supervisor should be ready to make your decision. If the position is a management level or upper level position, in addition to the supervisor, you may want to have peers, or people who would be supervised by the new person, interview the best candidates. Their impressions and feedback are critical to making the best choice.
        After the process is complete do not hire if you do not feel completely comfortable with a candidate. Wait. Again, from sad experience, I have hired based on another person's recommendations when I did not feel completely comfortable. I regretted my decision and I had to live with it for a long time. Do not take others' recommendations over your own judgment. Others' recommendations should be used to confirm your own judgment.

When you do make a choice, hire on probation. The probation period should be included in the offer letter. It is suggested the probation period should be for at least ninety days. This allows enough time to evaluate if the new employee will work out and has adjusted well. Are you pleased with the work that they've done? Do they feel good about being part of your organization? Both of these should be considered in determining if you want to make the position permanent. If you've been pleased and they feel good, you're finally ready to make the position permanent.

I've observed a common problem in many organizations. Almost everywhere I've gone, I've seen that new people are brought into new organizations to meet a need, without consideration given to behavioral styles, or skills, or training. When this happens, people are misplaced. Misplaced people do not perform well and are not happy. Following the process that has been outlined here should avoid the problem of people being misplaced.

It is very important to get the right person in the right job. That's what we've been talking about during this whole time together, is how to do that. Remember we said that the minimum the person needs, in order to do a good job, is a job description, standards of performance, a performance evaluation, and a budget.

We haven't discussed the performance evaluation yet, so it's time to talk about that for a little while. This is an annual, formal evaluation at minimum; twice a year would even be better. You're not even ready to conduct a performance appraisal or evaluation unless the person being evaluated has a job description and standards of performance. Then you're ready to conduct the performance evaluation.

Attitude is critical in a successful performance evaluation. It needs to be one in which there is willingness for mutual evaluation. I tell people when I evaluate them that this is not only a time when I'm evaluating them, but I want them to evaluate me as well. It's a time for mutual humility. It's not a time for lording it over them. It's not a time that you've looked forward to for a year, to dump all your frustrations and all your criticisms at once. No. That's not it at all. If a person is surprised during the evaluation, you've failed. There should be periodic evaluations along the way.

You should begin the evaluation by saying, "How can I help you?" The focus is on development of the person being evaluated. So the way the evaluation is conducted is to simply go point by point through the job description and the standards of performance and determine, have the standards of performance been met? For each area that the standards of performance haven't been met, it's a time to ask why. And, is there something that you can do to help them to achieve those standards?

As a result of going through that process, what you should do with the person you're evaluating is to develop a plan to help them to improve their performance in the future. Maybe the plan needs to include a career path direction for them. In other words, what do they need to do to develop to the next stage? How can you help them do that? Maybe they need to go to school. You don't know until you sit down and talk with them. That's one of the important reasons for doing this.

This is also a very important part of the whole mentoring process. You're never too busy to do performance evaluations. Actually, if you don't do performance evaluations, you're failing your employees and you're failing as a manager. Performance evaluations are part of the minimum that's needed in order to expect a person to be able to do a good job.

Also, let's bring in behavioral style again and ask, what does a performance evaluation do? Well, it helps them to know whether they are doing a good job. For the implementor temperament that's very important. They want to know that they're right. They don't want there to be any guessing about that. The team player wants to be appreciated. The performance evaluation is a great time for showing appreciation.

Now, what if you do hire the wrong person? You determine that it's just not working well. Even with the greatest managers and the greatest leaders, it's not realistic to expect 100% success in hiring decisions. If you do hire a wrong person, that's a serious problem. If you hired on probation, the evaluation at the end of the probation period offers the perfect opportunity to release the new person. If you did not hire on probation and it becomes clear the new person is not working out, you do not do the person any favors by keeping him or her in that position.

One option you might consider is to see if there's another position that needs to be filled that is a better fit for the new person. As you think about the situation, what would Jesus do? I believe Jesus would give the person a second chance, if at all possible—but I'm not talking about a second chance in the same position. I'm talking about looking in the organization to see if there is a valid need that exists, that the person would be better matched for. If that is the case, hallelujah! We should always have the attitude of "we want to redeem people."

But if that is not the case, then don't create a position for the new person. You're going to have to make the difficult decision to terminate the relationship as soon as possible. As you do that, remember that you are that one that has failed as well. You made a poor hiring decision. Now you want to help them as much as you can. One of the best ways that you can help them is by terminating the relationship—moving them on to another job they are better suited to perform.

One of the things that I've realized is that, if a person is in a situation and they know they're not well suited for the situation, they know it. It's no mystery. It's not going to be a surprise when you talk to them about it. Every day when they come to work they're wondering, "What's going to happen?" because they know they're not performing well. If they're not performing well, they're not fulfilled. So we do the person a great favor by realizing that the placement is not right. By terminating them, we give them the opportunity to find a situation that is a good match for them. Otherwise, we leave them in the situation that we know is a poor match. It doesn't serve them. It doesn't serve the organization.

I understand that this is a serious cultural issue. In your country you may not terminate anyone except for a moral problem. But realize that you're not doing the person any favors by keeping them in a position for which they're not suited. It's very frustrating. It's very unfulfilling, it's very stressful, and the person (as I already said) knows that he or she is not doing well. Every day he or she wonders what's going to happen. Often the people around them know it too and some of them may,unfairly, have to pick up pieces of their work. You often not only hurt the misplaced person but those around that one.

Well, it's time to turn to our final assignment. The assignment is found on the next page.

Here's what I want you to do: Write your own job description using the outline provided. Second, spend time with a friend or acquaintance who is in a place of leadership with another organization or church. Ask them to review with you the process by which you were hired. Was there an adequate job description? Was an attempt made to match your behavioral style with the task? Discover whether clear standards of performance were used both in the hiring process and in an ongoing evaluation of performance?

Based on what you've learned here, help them prepare a new job description and standards of performance for their job. If you're working with a mentor, then he or she may be the ideal person to use as you carry out this assignment.

Well, I hope this information has been helpful to you. I hope that it will be used of God to help you as you grow your organization. Thank you very much.

Unit 6 Final Assignment

1. Write your own job description using the outline provided.

2. Spend time with a friend or acquaintance who is in a place of leadership with another organization or church.

✓   Ask them to review with you the process by which you were hired. Was there an adequate job description? Was an attempt made to match the person's behavioral style with the task?

✓   Discover whether clear standards of performance were used both in the hiring process and in an ongoing evaluation of performance?

✓   Based on what you have learned here, help them prepare a new job description and standards of performance.

✓   If you are working with a mentor, he or she may be the ideal person to use as you carry out this assignment.

List of Story Names (Leadership)

Alex Campagna – fiery young writer and editor, hired as head of KSM's writing and design department; quickly fired by Stephen Ogulu
Ayub Campagna – applicant for the job of Director of Accounting for KSM
Bong Kim – Director of Production at KSM; leadership style: implementor
Carlos Campagna – brother of Alex Campagna, on Bong Kim's staff at KSM
Charles Ogulu – Stephen Ogulu's oldest brother, Chairman of KSM Board of Directors
Dr. Bulus Bulima – Vice Chairman of KSM Board of Directors; first son of the president of Kabuli
Evangelical Committee – umbrella organization of evangelical denominations and organizations for the nation of Kabuli
First Church – unofficial name for the First Church of the Elect and Redeemed; First Church commission: "*Proclaim the Good News to all Generations."*
Fred Mengistu – Director of Church Relations at KSM; leadership style: motivator/influential
Honorable General Ezekial Araphat Bulima – president of Kabuli
James Stephanos – hired by KSM as Director of Accounting; leadership style: designer/developer; long time friend, fellow clansman & classmate of Victor's
John – Stella's nephew; mentored by Victor
KSM – Kingdom Signposts Ministries, publishing arm of First Church; KSM mission statement is *"Fulfilling the Great Commission through the printed word."*
Kabuli Christian Council – representatives from 46 denominations in Kabuli; prepared a report about the spiritual & physical condition of the people in Kabuli
Maria – Victor Osco's wife
Moses Ashadu – on Bong Kim's staff at KSM; mentored by Victor
Peter Rubella – long-time WAG missionary in Kabuli prior to revolutionary times; founded KSM and was the original Managing Director
Rajendran Habib – Victor's friend who volunteered to help KSM with consulting service
Rev. Hezekiah Ogulu – Stephen Ogulu's father, who ruled his home with an iron hand
Rev. Stephen Ogulu – Victor's uncle; former pastor of First Church & former Managing Director of KSM; a Head Overseer of the Fellowship & Chairman of the KSM Board; Chairman of the Board of the Elect & Redeemed Church; leadership style: designer/developer
Sampson Kirunge – member of KSM Board businessman, Stephen Ogulu's Bible School classmate
Sharon Weganou – new member of KSM Board of Directors; businesswoman
Stella Senge – Director of Accounting at KSM; leadership style: motivator/influential; Stephen Ogulu's sister-in-law
The Fellowship – unofficial name for The Fellowship of the Elect and Redeemed, the 1st church in Kabuli
Victor – Rev. Victor Osco, Managing Director of KSM; former pastor for 12 years; member of First Church; leadership style: team player
WAG – World Ambassadors of God

Leadership: Making Human Strength Productive
Unit 7
Motivating Individual Excellence
and Fulfillment

Development Associates International
in association with
The Center for Organizational Excellence at Eastern College

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Unit 7
Motivating Individual Excellence and Fulfillment

Table of Contents

Unit 7 Learning Objectives

In this unit you will:
- Explore differing assumptions and theories of motivation in light of what the Bible teaches about this important subject.
- Develop a sensitivity to the needs of those with different behavioral styles and the ways in which people within each category are helped to perform with excellence and fulfillment.

Introduction

You are about to begin studying Unit 7 of a course called **Leadership: Making Human Strength Productive**. This unit is titled **Motivating Individual Excellence and Fulfillment.** It is about developing your own abilities as a leader by understanding yourself and the gifts God has given you, and then enabling others, using the example of Jesus. We believe that as you study this course, God will use it to empower you to become a more effective leader. That is our hope and prayer.

The Method
The methodology for this course may be new to you. It is long-distance learning. Most of us are used to studying by going to a classroom, listening to a lecture, taking lots of notes, then taking a test and promptly forgetting most of it! You don't need to go to a classroom to study this course; rather, you study right where you live and work. You don't listen to a lecture and take notes; instead you read the lecture (in *italics*) in the workbook as you listen to a few minutes of the audiotape, then turn off the tape and respond to questions in your workbook. Rarely will you listen to more than ten minutes of the tape before you must turn it off and apply what you just heard. This method is unique because it is done at a distance yet is extremely interactive. We hope you will learn more because you are constantly applying what you are learning to your life and work.

The Lecturers:
The lecture portion of this course originated from audiotape lessons by Dr. James F. Engel, Terry Sparks, and Jane Overstreet. This unit features the teachings of Terry Sparks. His lecture sections are featured in the workbook section.

Getting Started:
The first thing you need to do is do the reading of the material that starts just after this page.

To the Reader:
Welcome again to what we might refer to as "The Saga of Kingdom Signposts Ministries." We will be developing this story as we proceed from one unit to the next because it touches issues which are common throughout the world. It is not intended to represent an example of either "good" or "bad." Its purpose is to provide a realistic context in which we explore "Making Human Strength Productive." It does not represent any real individual but is a composite of organizations and leaders we have known in many places and times. In this part of the story, the concern is a central one we have discussed in previous units: helping people unleash their potential so that they perform their job with excellence and find the sort of fulfillment in their work that God destined for them.

KSM: Motivating Individual Excellence and Fulfillment

Six months have now passed since James Stephanos was hired to replace Stella Senge as head of the accounting and finance department. As you will remember, James immediately corrected the problems, which led to Stella's reassignment. Financial reports now are on time. But James has done much more. In addition to reorganizing his whole department, he has undertaken the responsibility of teaching all department heads how to use and interpret financial information.

James, of course, is gifted as a designer/developer. Quite frankly, he found himself to be increasingly bored and unfulfilled after he conquered the challenges for which he was hired. As a result, he began to spend an increasing amount of time expressing ideas and vision with Stella Senge in marketing and Fred Mengistu in church relations.

It should be pointed out that Stella and Fred initially welcomed James' input, but conflict seemed to develop over time. James has an inquisitive mind that always seems to be in high gear. Ideas flowed without ceasing, many of which seemed to be worthy of pursuing. But his designer/developer behavioral style often came across as domineering and insensitive, whereas Stella and Fred were more concerned about church and customer relationships.

Matters came to a head one morning when James entered Stella's office with yet another idea. His suggestion was to launch a series of audiotapes designed for those in their late teens on the subject of finding the right person to marry. He presented this as a direct word from God and suggested the KSM consider rearranging its publishing and production priorities so that this dream could become a reality.

Stella tried to tell him in her gentle way that she and Fred were not in a position where yet another idea could be considered. But James seemed to be unable to hear what she was saying and moved on to yet another subject. After he left, Stella sat down with Fred and almost broke down in tears. She poured out her frustrations that James seemed to be crossing everyone's departmental lines and did not seem to care very much what others thought of these intrusions.

Both of them agreed that it was time for a talk with Victor. This took place at the end of the day. Victor understood what they were saying and was experiencing some of the same feelings about James' growing lack of sensitivity to the priorities and needs of others. All of them agreed that something has to be done to help increase James' sense of fulfillment on his own job without causing him to lose face.

Victor raised this issue with Rev. Ogulu at a family dinner later in the week. Rev. Ogulu suggested that the best plan would be to offer James some real perks. It was agreed that the accounting offices needed new air conditioning, and this was installed. Furthermore, James was rewarded with a much-coveted country club membership and also was provided with a driver for the first time.

James responded well to these actions and seemed to be much happier and more at peace for the next few months. But Victor discovered, to his surprise, that James was actively seeking another job. In fact, Dr. Bulus Bulima, a board member, heard that he was expressing real disillusionment with Christian organizations and was disappointed with the lack of personal challenge at KSM.

Victor found himself trapped in a corner. "What can I do to motivate someone like James? Maybe I hired the wrong person."

To the Reader

We hinted in the last unit that the decision to put James into this job may not prove to be entirely satisfactory. Now you know what happened. On the basis of what you will learn in the following readings about motivation, what suggestions do you have for Victor?

Motivation from the *Christian Leadership Letter* (July/August, 1975)[1]

"I just don't seem to be able to motivate that man!" "Why can't people around here be more <u>motivated</u>?" "People in this church aren't motivated to do <u>anything</u>!"

Sound familiar? Almost everyone recognizes the need to have "highly motivated" people. Few of us seem to know where to find them or how to create them. What is motivation all about anyway? Can you really motivate people? What <u>is</u> motivation?

Since the *CLL is* concerned primarily with leaders within the context of organizations, we'll limit our discussion to motivation within the organization.

What Is Motivation?

At this stage of our knowledge there is no "one best" theory of motivation, let alone a definition. However, there are some basic ideas that seem to lie behind all the theories proposed. By motivation we usually mean whatever it is inside a person that makes him continue his activity as a human being. We all possess some basic <u>instinctual drives</u>, but these do not by themselves determine our behavior, or even the level of our effort in performance. Rather, how we work out these drives appears to be conditioned by the <u>social environment</u> that surrounds us. The organization within which we work, the culture within which we live, the church within which we worship: all provide guidelines as to what behavior we should choose. This "environment" expects certain things of the individual and rewards him for conforming to its ideals.

The late President Eisenhower is quoted as saying that leadership is "the ability to get people to do what you want because they want to do it." A key concept of management is to "find out what a man wants and make a deal with him." In other words, when we see that motivation is an exchange between the individual and his social environment, we have a key to understanding the meaning of motivation and organization. The organization gives to the individual values and goals within which he can express his drives. When we evaluate whether a person is "motivated" or not, what we are really asking is: Does he meet our expectations as to the kind of behavior <u>we</u> would like to see him have?

Everyone Is Motivated

Everyone is motivated to do something. The key is to bring together within an organization people who are motivated toward the same goals. "Good goals are my goals and bad goals are your goals." If all of the organization's goals are viewed as <u>our</u> goals we have made a major step towards motivation.

Why is goal sharing so important? First it gives us a feeling of doing things we <u>want</u> to do. Second, it helps us to believe that we are working on something of value. Third, it makes us feel as though we are <u>part</u> of an organization rather than working for "it."

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[1] By Ted Engstrom and Edward R. Dayton

Motivation in the Christian Organization

What might appear at first glance to be a disadvantage of the Christian organization, namely its tradition of lower salaries, may in fact be an advantage. It has now been well established by many studies that pay is not the primary motivator of people. Therefore, the Christian organization will tend to attract people with higher motivation than salary.

However, the local church has probably one of the most complex problems of motivation of any kind of organization in the world. The local church is potentially one of the most sophisticated organizations in the world. First, it is comprised of volunteers. Second, it has two major conflicting purposes: To send people out to do work and at the same time to build them up and nurture them. Third, it accepts into its membership anyone who claims allegiance to its Leader, regardless of his talents, financial condition or any other qualifications. It is therefore faced with the task of motivating a wide variety of individuals to a wide variety of tasks. (Recognition of this fact will perhaps eliminate the continual failure that most churches experience in trying to get "every member" involved in any one program.)

Where To Begin

Begin with purposes and goals. To longtime readers of the *Christian Leadership Letter* it may sound as though we keep continually re-emphasizing this subject. We do. We should! The reason so many people come in the front door and soon go out the back door of many Christian organizations, particularly local churches, is that they have either a false or an inadequate conception of what the organization is trying to do. A major task of every administrator when interviewing possible employees should be to clearly spell out the overall goals of the organization and specific objectives with which the employee will be expected to align himself or herself. Since the "new members class" of the local church is performing the same function, a major portion of its time should be used in explaining the purposes and goals of the church and the individual objectives of its members. (It follows that a new members class that is not losing, say, approximately 25% of those involved is not doing its job. It's just not very likely that all of the potential new members will find themselves comfortable with the goals of the organization.)

But assuming that we are dealing with individuals who are already members of an organization, what do we do next? Again concentrate on common goals. Bring as many people as possible into the goalsetting process. This does not mean that everyone has to agree on the final decisions, but by setting up a process, probably on a yearly basis, in which all members are queried as to what they believe should be the long-range and short-range goals of the organization there will be engendered within the group a feeling of participation. In one survey of individuals' needs within an organization it was discovered that the most highly felt need was to "be in the know as to what was going on." The organization thus gives goals (values) to its members. At the same time it gives them standards of behavior. If the individual accepts these goals and standards, then he will be motivated to conform to them and perform in a way that will meet the expectations of the group.

What Motivates People?

What are their wants? In *Work and the Nature of Man,* F. Herzberg (Cleveland, World Publishing, 1966) lists extrinsic factors and intrinsic factors.

Extrinsic Factors

1. Pay, or salary increase.
2. Technical supervision or having a competent superior.

3. The human relations quality of supervision.
4. Organization policy and administration.
5. Working conditions or physical surroundings.
6. Job security.

Intrinsic Factors

1. Achievement or completing an important task successfully.
2. Recognition or being singled out for praise.
3. Responsibility for one's own or others' work.
4. Advancement or changing status through promotion.

Using these factors as a general guide, what might we conclude?

1. Pay must be adequate and must also be "fair" since it is often society's direct measure of a person's worth.
2. Do your best never to settle for less than high quality supervision and leadership.
3. View people as a whole. Many times they cannot be motivated positively because they are motivated so negatively in another area of their life.
4. Make your organization's policies clear and the administration of them open and fair.
5. To the best of your ability provide good working conditions.
6. Build "security" by building competence through training.
7. Keep goals clear and recognize when they have been completed.
8. Always give praise to those responsible for a job well done.
9. Build self-worth by trusting people, by backing them up, and by teaching them how to delegate to others.
10. Look for every opportunity to give people more responsibility.

Must Everyone Always Be Motivated?

It is important to see that each individual person must be viewed as a whole. It is fascinating to note the way that men and women in today's society move with apparent ease between their work, recreation, family life, social responsibilities, worship, politics and a host of other involvements. It is obvious that no one is highly motivated to participate in all of these activities. This leads to a distinction between what some have called "necessary vs. voluntary behavior." There are a number of things which people will do just because it is "expected of them." Or, another way of thinking about it is that there are things that people will do as part of the price for belonging to an organization. Thus individuals may serve on committees because it is the thing to do, take assignments from their boss because he or she is their boss or attend social functions about which they feel very little warmth, just "to support the group." These are the necessary behaviors. "Voluntary behaviors" are what we do because we want to.

Finding "Self-Motivated People"

One pastor we know refuses to inaugurate any program within his church unless two things happen: first, it must be suggested by one of the members of the church, and second, a member of the church must volunteer to take responsibility for the program. This pastor has recognized the importance of goal

ownership. There is nothing more rewarding than being in charge of <u>my program</u>. Another pastor we know has his own private list of goals for his church which he shares with no one. He then encourages those people who seem to have similar goals and fails to encourage those people with opposing goals.

It is important to remember here that "goals" come at all levels. If you prefer the word "objective" instead of "sub-goal," use that, but recognize that many people may be motivated to move just so far with the task and then there will be a need to pass it on to someone else. A person may be motivated to do part of a job, but his motivation may be greatly dampened if he is given a complete job.

One of the best ways of finding motivated people is to let them find themselves. As individuals participate in the goal setting and planning of an organization or of its projects, they will feel a sense of ownership for the goals and the plans. If a large group is used to doing the planning, many times potential goal owners will identify themselves by their enthusiasm for what is planned. Look to these people for leadership. They are already motivated.

Maintaining Motivation

Motivation can be increased by giving people opportunities to participate in more things which they feel capable of doing and which they enjoy. At the same time, motivation needs to be maintained. The degree of enthusiasm that the leadership of your organization shows for the project or program in which the individual is involved will have a direct impact on his motivation. List the key people in your organization and then rate yourself against the ten actions that are suggested on page 192. Suggest that the leaders of your various groups do the same for the people working for them. Your reward will far exceed your investment in time and energy.

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... a Word of Appreciation from the *Christian Leadership Letter* (December, 1974)[2]

Christian leaders are the objects of a great deal of appreciation, and we need all we can get! Of course, appreciation can become an insulating kind of security blanket. Most leaders attain greater responsibility and recognition because they <u>are</u> appreciated, and as they move "upward" they tend to gather around them those who appreciate them the most. After all, none of us <u>likes</u> negative criticism. It is all too easy to hear only what we like to hear. We respond the most to those who respond to us.

But what about the people we lead? Are they feeling those same pleasant vibrations? Do the people who work closest to us know us as that warm, friendly personality we wear before the Christian public?

Some of us are by nature "relational" people. If we err in one direction it's spending too much time with people and not enough time on tasks. In fact, our current position may be the result of that kind of leadership. But there are others of us who become so involved in "The Work" that we forget the people. That desperately needed word of appreciation is seldom heard on our lips.

Why do we need to be appreciated?

That may seem like a silly question, but let's stop a minute to see the different levels involved. First I need to be <u>recognized as a person</u>. During these hours we share together in organizational life I want to be seen and understood as something more than an employee or a staff member. I live and move and have

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[2] By Ted Engstrom and Edward R. Dayton

my being in a larger world. Second, I need assurance that <u>what I am doing is worthwhile</u>. If this is a <u>Christian </u>work, it must be part of a larger whole (mustn't it?). Where do I fit? Third, I want to believe that I am <u>doing a good job</u>. The primary way I come to believe these things is through the appreciation of others, particularly "significant others".

Perhaps the saddest of all hymns is "No one ever cared for me like Jesus...."

Doing Tasks vs. Loving People

There is a tension here. Nowhere else is it greater than in a local church, for the local church is dedicated to two conflicting purposes: <u>caring</u> for its members and <u>sending</u> them forth to do the work of Christ. But the glue that holds any organization together is loving communication and the communication of love. Love is acts. It takes work. There is a "get-readiness" to many acts of love that is too often overlooked. That spontaneous expression of appreciation is often the result of a great deal of preparation and practice.

Initiation and Response

Love responds. Love also initiates. There are acts you can initiate as a leader and actions you can take as an organization. There are also responses you can be prepared to make. Let's look at initiations and responses for both the individual and the organization.

Personal Initiative

Most of us need to develop a discipline of periodically reviewing our performance in expressing appreciation. There are a number of milestones or events that can be used as triggers. Some of these are readily available. Others you will have to work at. Birthdays are obvious. But what about a person's organization anniversary date, wedding anniversary, even their spouse's birthday? A card, of course. But a personal note to home or office desk, sometimes a small gift, a surprise coffee-break party - all indicate that you took some extra time to care.

Do you ever take your subordinates out to lunch just to be with them - no business, no objective, just to be available and listening? Try it. You'll like it.

Do people <u>see </u>you? If you are out of the office quite a bit or holed up in meetings, just walking through the entire office and touching people with a word or a smile or a hand on the shoulder, lets them know you want to be available.

Do people see <u>you</u>? We wear many different hats and play many different roles. Do the people who work for you only see you wearing your cloak of leadership? Do you give opportunity to your staff for them to say they appreciate you?

If these suggestions seem a bit calculated or contrived, think of them only as entry points, certainly not ends in themselves.

Personal Response

Don't be afraid of saying "Thank you" for a job well done. It can't be said too often. It can be expressed in many ways - a note or memo, a scribbled "Great job" across a report, a phone call, a public compliment in a staff meeting.

<u>Be ready to listen</u>. Our greatest gift is ourselves. You may not be able to solve the problem, to heal the hurt, to correct the wrong, but the fact that you have taken the time to understand and to feel says that you consider both the need and the person important. "Yes. I <u>hear</u> you."

And when the time comes for a rebuke or reprimand, make sure it is preceded by an expression of appreciation for the good things done. And never do it in the presence of others.

Don't forget that your subordinate's failure is primarily <u>your</u> failure. You probably were responsible for selecting him or her. You are responsible for training him. You are responsible for tracking his performance well enough to see him through the troubled waters.

A compliment to a subordinate or peer is five times more effective than a reprimand. At the same time, don't gloss over failure. Success is only meaningful if we can distinguish it from failure.

Organizational Initiatives

If an <u>organization</u> is going to communicate appreciation to an individual, it must be done on the basis of his or her expectations. Too often organizations (both Christian and secular) assume that the employee has a clear picture of what is expected of him, or, if he does not, that he can develop it on his own. The result is a considerable divergence between what the employee believes the organization wants and what his supervisor really wants from him or her. Perhaps you never thought of it this way, but a job description is the foundation of <u>overall</u> appreciation. It's great to be complimented for the individual task, but ultimately each of us wants to hear how we are doing in our total role.

This means that a time of regular personal evaluation is a must. The positive results of such evaluation can be expressed in many ways: promotion, training opportunities, public recognition.

When the opportunity for a new assignment comes along, use the occasion to tell the person about the good attributes that qualified him or her for the job.

But individuals can also be appreciated as part of a group. The organization can provide fellowship times in daily group devotions, corporate meetings, department retreat days, luncheons or dinners. And don't overlook means of telling people what's going on in the organization. Use meetings, newsletters, announcements. Communicate!

All of these are indications that investment of time and money in <u>staff</u> people is considered worthwhile. People <u>are</u> important.

Organizational Response

In a day when the complexities of Western life threaten to overwhelm us, it seems obvious that we need to be prepared to respond to illness, death and personal tragedy. Health insurance, life insurance and accident insurance programs are ways to help the individual cope with society. So are vacations and sick leave as well as optional time away such as a birthday bonus day.

"There are no unimportant people"

Pious words. Hopefully more than that. The secular organization recognizes that it has a bigger investment in its president than in a newly hired clerk and acts accordingly. There is a basic principle of organizational survival here that needs to be recognized. Top leaders <u>do</u> need more freedom and flexibility. Rules that were designed for the eight-to-fiver just don't fit a person whose job requires him to arrange his or her life according to organizational needs. But the "prerogatives of leadership" are easily misunderstood, both by those for whom they are bestowed and by those who sit in the spectator's seat.

For there are also "prerogatives of followership," and those prerogatives include recognition of persons and appreciation of what they are and what they are doing. The grace of appreciation is too often missing in the Christian organization.

It's Not Easy

Human nature gets in the act, both our own and others. What was a pleasant surprise last year becomes expected this year. Patterns of appreciation are soon recognized, and the <u>failure</u> to act begins to convey more meaning than the act itself. We never arrive. The message of love has to be framed in new words and different actions. If you are already doing all the things we have suggested, you have an even bigger challenge.

If you are doing very few, begin today. You may be surprised at how appreciative you can become.

Appreciation Checklist

_____ I have written a personal note of appreciation to a staff member this week.
_____ I usually remember people's birthdays.
_____ I know how long each person reporting to me has been with the organization.
_____ I have discussed a personal problem with a staff member in the last two weeks.
_____ I discuss personal performances with each of my staff members at least once a year.
_____ I have thought about and have goals for the personal growth of those reporting to me.
_____ I have had lunch with a member of my staff in the last week.
_____ Our organization is continuously analyzing cost-of-living against present salaries.
_____ We supply training opportunities to qualified staff.

Unit 7 Workbook

Terry Sparks:

At this stage of our knowledge there's no one best theory of motivation, let alone a single shared definition. However, there are some basic ideas that seem to lie behind all the theories proposed and that's what we want to present.

It seems to me that motivation involves a two-phase process:

Motivation Is A Two Phase Process

- Providing incentives or encouragement to individuals as they strive for excellence and individual fulfillment
- Helping others to understand and meet their own needs

First, motivation means providing incentives or encouragement to the individuals as they strive for excellence and individual fulfillment. Second, it's also the process of helping a person understand and meet his or her needs. It's both internal and external. Helping a person understand and meet his own needs is what we refer to as internal motivation. It comes from within and is long term. People are naturally motivated. By that we mean internally motivated when in situations that allow them to meet needs. In this case, motivation is an internal force that incites an individual to action. But it's also the act or process of providing an incentive to action. We call this external motivation. It comes from outside, and is usually short term.

Now when we speak of motivation, we frequently talk about the carrot and the stick. If you don't do what I want, I'll use the stick to beat you into submission. It is the motivation of fear of a painful experience. An example would be as long as the parent is present with the stick, the child behaves. However, since there is not an internal commitment to the behavior desired by the parent, as soon as the parent leaves, the child misbehaves. It is an external motivation.

Perhaps it would be more instructive to apply the previous example of using a stick and a carrot to the donkey. The donkey will keep moving in the direction I want as long as I apply the stick occasionally. However, if I have a carrot and dangle that in front of the donkey, the donkey will move in the direction of the carrot because it likes carrots. Of course, the master has to let the donkey occasionally reach the carrot, so he can eat it, in order to stay motivated. But the master knows also that as soon as he lets the donkey eat the carrot, the donkey will not be motivated the same way until he gets hungry for a carrot again.

Both methods are used, depending on the assumption the leader has about what motivates. In the above example, do you think the donkey likes the master better: the one who applies the stick or the one who uses carrots?

At this point, we want to discuss something called Theory X and Theory Y. Even though it was not referred to in that way, it was discussed in Unit 1. If you have the workbook for Unit 1 handy, you could even turn to the pages as I go through this. Because, as you remember, there were some assumptions about motivation shared by many in leadership positions.

One view (theory X) is that most people look upon work as a survival necessity or a curse, rather than a blessing. People can't be trusted to do what you really want them to do. Third, when you start to trust someone and rely on them, the chances are they will take advantage of you. When leaders have these sort of assumptions, then they believe that they must be the big-boss. They believe that the top person assumes the authority based on position and must be obeyed for that reason. The leader must make sure that everybody does what they are told to do through the use of rewards and punishments. They expect life to be lonely at the top. Leaders lose their power when they make friends.

This is what we would refer to as Theory X type of assumptions. Theory X teaches that people are naturally lazy and dislike work. Whether you use a carrot or a stick to motivate is influenced greatly by your assumptions about what motivates. Do you believe in Theory X, or do you believe in Theory Y?

Theory Y teaches that work is a natural source of satisfaction and fulfillment. Therefore, the average person seeks responsibility and is imaginative and creative. This contrasts with Theory X where the average person prefers direction and wishes to avoid responsibility. Obviously assumptions determine actions, and if you assume Theory X is correct, which will you use? Will you use the carrot or the stick? Which would you use if you assume Theory Y to be correct?

Now at this point it's really important for us to understand what the Bible teaches about motivation, if it does. Since Jesus is the truth and we learn about Jesus in the Bible, we need to understand whether the Bible teaches anything about motivation and, if so, what?

Now think back again to Unit 1 and what we learned about Christ's assumptions, and how different those are from Theory X kind of assumptions. Christ's assumptions are found on page 25 of the workbook. They are that people are made in the image of God, are called to view work as a ministry in which reason, decision making power and creativity are used to their utmost. In addition, people are motivated to perform with excellence, in recognition that everything is to be done to the glory of God. That people will not grow and develop unless they are trusted and given freedom, both to succeed and to fail. That Christians are obliged to exercise good stewardship and will be held accountable. So you see that those assumptions, really, are just the opposite of the assumptions that we attribute to the big boss.

What if the person that you're trying to motivate is not a Christian and does not understand the above? Would you motivate a Christian any differently than a non-Christian? That's something for you to think about. Think about the way Jesus worked with the disciples and other people. What can we learn about the motivation from how Jesus worked with people?

I think we can fairly say that He knew their needs and provided an opportunity to meet their needs. Number two, He loved people. In the next box are two important passages of Scripture. I'd like for you to look up each passage and write down two things: what you've learned from them, and how this affects the way in which you might motivate another person. Write your reflections:

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1. Here are two important passages of scripture. Look up each passage and write down two things: (1) what have you learned? (2) how does this affect the way in which you might motivate another person?

>   Psalm 139:13-14

>   Proverbs 22:6

Psalm 139:13-14 teaches that God created us and that we are fearfully and wonderfully made. I think we've referred to that passage of Scripture in a couple of other places in this course. So, what does that mean about motivation? Well, it means that God created us special people. He created us with a purpose. That will affect how we view motivation and it will affect how we're going to work with others. We will have a high view of others.

Secondly, Proverbs 22:6 admonishes parents to train up a child in the way he is intended to go. The verse may be best translated: "Raise up a child in his own way…." The implication is that a child has a way that suits his temperament and gifts. By this, I think it's meant according to his or her "bent." When he or she is old, he or she will not depart from it. God has created each of us with a bent. This bent helps us understand our strengths, and we learned about our strengths in Unit 2. We learned that each person has strengths and we need to know ours. We learned that when a strength is carried to extreme, it can become a weakness. Weaknesses are often nothing but the flip side of our strengths or our strengths carried to extreme. We learned that others are motivated when they're using their strengths.

We also learned about four behavioral styles. We learned about the designer/developer, the motivator/influential, the team player, and the implementor. In the next box we have listed the names of four key players at Kingdom Signposts Ministries. By now you've come to know them very well. Based on what you've learned from Unit 2 on the needs of those with different behavioral styles, what are the ways in which each person could be motivated most effectively? It may be necessary for you to review the main points in Unit 2. Write your responses for each person:

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2. Here are the names of four key players at Kingdom Signposts Ministries. By now you have come to know them very well. Based on what you have learned from Unit 2 on the needs of those with different behavioral styles, what are the ways in which each person could be motivated most effectively? It may be necessary for you to review the main points in Unit 2.

✎   Reverend Stephen Ogulu (Designer/Developer)

✎   Stella Senge (Motivator/Influential)

✎   Victor Osco (Team Player)

✎   Bong Kim (Implementor)

Terry Sparks:

We need to understand what needs are most important for each behavioral style.

Reverend Stephen Ogulu, being a designer/developer, needs challenge and results in his or her work. An effective leader of a designer/developer will design the job so there is challenge. In addition, designer/developers need to be in a situation that allows them to produce and see quick results. They like to start new things. They do not want to be bogged down in detail and follow up. A designer/developer will be de-motivated in a routine maintenance job. Why? Because it doesn't provide the opportunity for the challenge that they need.

Stella Senge is the motivator/influential pattern. She has a need for recognition and approval. She works best in situations in which she is visible and up front, because this provides opportunity for her to receive recognition and approval. She's motivated by relating to others. Usually motivator/influential people make good salespeople because they enjoy relating to people. In fact, of the four behavioral types we have studied, they have the greatest ability to motivate others and should be given that opportunity.

It's important that we point out that the same skills that can be used to motivate people can also be used to manipulate. What's the difference between manipulation and motivation? Well, the essential difference is whether the leader is acting out of self interest, or for the good of the cause, or in the best interests of the other person. If a leader tries to encourage someone to do something for the leader's own benefit, that is manipulation. Because the motivator/influential type person has tremendous motivational skills, if they use those motivational skills for their own interest or for their own personal good, that will be manipulation. So they need to continually check their own motivation. They're frequently accused by others of being manipulative. In fact, in this situation, poor Stella, being related to Stephen Ogulu, makes her more prone to use her motivational strengths to manipulate.

The motivator/influential types have a need to achieve results like the designer/developer, but they want to work through people and relationships. A motivator/influential would be very de-motivated working by him or herself, doing paperwork and having little people contact.

The team player, like Victor, has a need to be appreciated and to have harmonious relationships. The team player wants to be a valued member of a team, just like the team members he or she works with. In fact, for this kind of person it's almost as important who they work with as what they do. They have a need for stability, well-defined environment in which there is harmony. A team player would not do well in a pioneering situation by him or herself.

A team player also has difficulty when there is friction in the relationships. Team players are usually very agreeable and easy to get along with. They want to meet the needs of those around them. In fact, their need for harmony in relationships is so great that they can sacrifice results to keep harmony in a group.

Finally, the implementor, like Bong Kim, has a need for quality work and being right. In fact, the most important thing for a person like Bong is to be right. We kind of joke by saying that they will die being right—it would be worth it because, after all, they were right. An implementor would be de-motivated in a high production kind of situation with no concern for quality. The key strength of the implementor is analysis. They like to think things through, but they need to be given the time to do so. If a leader has a job that needs to be done well, an implementor is the person for the job.

Since the implementor has such a strong need to be right, they tend to be reluctant or hesitant in making decisions. They are also very strong individuals (and this kind of catches us by surprise) like the designer/developer. But they're the kind of strong, quiet type. An implementor would not do well in a situation that required continual, immediate decisions. However, given the time to think things through, they're usually right, because being right is such a high priority for them. Implementors have a hard time dealing with feelings. They're still thinking about how they feel. They would not do well in a situation that required continual communication of emotions.

Motivational problems are minimized if the person is put in the situation in which he has the opportunity to meet his or her needs. I think you can see this. This is naturally motivating for the person. That is where the fulfillment from the job comes from for most people. It is an act of love on the part of the leader to do the best job he or she can in placing a person in a situation in which he or she has the opportunity to meet needs. Let me repeat this. It is an act of love on the part of the leader to do the best job he or she can in placing a person in a situation in which he or she has the opportunity to meet needs.

Nehemiah provides a wonderful example of motivation in action. You may want to turn to the book of Nehemiah. We can learn much by studying Nehemiah's leadership while building the wall around Jerusalem in 52 days. Keep in mind that the walls had previously been in shambles for 70 years.

The steps in motivating another are listed in the next box of your workbook. These are taken from the example of Nehemiah. They are self-motivation, so that in order to motivate another person, we have to be motivated ourselves as leaders. Secondly, we've got to develop commitment to action on the part of others. We've got to identify the needs of others, we've got to develop ways to meet these needs, and then we've got to provide supportive leadership. I'm going to go through each of those steps.

Steps In Motivating Another Person

- Self-motivation
- Developing commitment to action on the part of others
- Identifying the needs of others
- Developing ways to meet these needs
- Providing support

When Nehemiah was visited in Susa by Hanani and others he learned that those who had survived the exile and were back in Judah were in great trouble and disgrace. The wall around Jerusalem was broken and its gates burned with fire. Even though this was not new information, it was new to Nehemiah. God used it to move him tremendously. Nehemiah was greatly troubled by what he learned, and mourned and prayed and fasted for days. As a result, God moved Nehemiah to do something about the situation.

This suggests the first thing in motivating others. In order for the leader to motivate others, he or she must be motivated him or herself: **self-motivation**. In the case of a Christian, God provides the vision or makes us aware of the need. The first step of motivation is self-motivation. This begins with God and the leader, and Nehemiah developed a commitment to change the situation. God moved Nehemiah to end the disgrace for the people of Jerusalem.

Whenever you are trying to involve others in something that needs to be done, make sure, to the best of your ability, that you're acting out of a desire to do God's will. After all, what is motivation? It's the act or process of providing an incentive or action, or the process of helping a person understand and meet his own needs.

Nehemiah was committed to the task, and asked for a leave of absence from the king so he could address the need. However, we know that he had been thinking and planning for this trip. When the king asked how long he would be gone, he gave a specific amount of time. In response to the king's question of what he needed, he was also specific. He asked for visas for his travel and lumber from the king's forest for his building materials. He had clearly thought this out ahead of time. So we see that he was self-motivated, and that's where the process begins.

The second step is **developing commitment to action on the part of others**. When Nehemiah arrived in Jerusalem, he surveyed the situation. This was important so he could see the situation firsthand and better understand the need of the situation. Only after he had surveyed did he attempt to rally the troops. When Nehemiah did seek to involve the others in the process, he shared his deep concern about the situation. He shared his own testimony of how God had given him the desire to rebuild the wall and how God had provided. As a result, the people responded.

The people probably responded because they knew he cared and believed God had raised him up. In addition, he was probably the first person with a plan to meet their need, so the second step, then, of the motivational process, is developing commitment to action on the part of others.

The third step is **identifying the needs of others**. The behavior of an individual at a particular moment is usually determined by the strongest need of a person. What was it that was motivating Nehemiah? It is significant that leaders and managers have some understanding about the needs that are commonly most important to people. The next chart (on the next page) on "Maslow's Hierarchy of Needs" displays one way motivation and need have been thought about. Maslow's Hierarchy of Needs may be helpful to us in understanding what took place in Jerusalem during the rebuilding of the wall. According to Maslow, there seems to be a hierarchy into which human needs arrange themselves.

The first level need is what we call the physiological need. This is the need to sustain life, the need for food, shelter and clothing. This is the most basic level of needs. Secondly would be the safety or security, the need to be free from physical danger, in addition to having the means to continue to provide food, shelter and clothing. Then the third level need is social. It's the need to belong and be accepted. Fourth would be the need for esteem, the need for recognition and respect from others, leading to self-esteem. And lastly, self-actualization, which is the need to maximize one's potential.

Maslow's Hierarchy of Needs

Highest

Maximizing Potential

Self Esteem

Social Acceptance

Safety

Physiological

Lowest
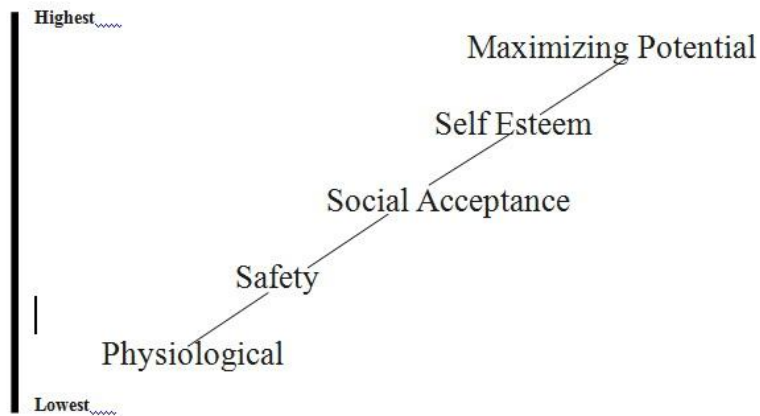
The theory is that at each level of the hierarchy, a person is not motivated by the next level until the lower level need is satisfied to a certain extent. In this case, until the physiological needs are met to some degree, the person is not motivated by safety or security. This only makes sense. If a person is struggling with needs for food and shelter, and basically at life sustenance level, they're not going to be too concerned about how they belong, or how well they're accepted. That's basically what Maslow's Hierarchy of Needs suggests.

For those we're trying to motivate, it is helpful to know what level of need they're trying to satisfy. In the next box, I'd like you to apply this concept of hierarchy of needs to the situation which Nehemiah faced. The people of Jerusalem had several basic needs.

Which of the categories in this hierarchy do you feel were present and dominant at that time? Reflect on the Jerusalem Nehemiah faced when he returned from exile and began thinking about motivating people to rebuild the walls and the city. Write your answer in the box below:

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3. Review **the concept of hierarchy of needs and then attempt to apply it to the situation which Nehemiah faced**.

✎   The people of Jerusalem had several basic needs. Which of the categories in this hierarchy do you feel were present and dominant at that time?

Terry Sparks:

The people of Jerusalem had several basic needs. Which of the categories in this hierarchy do you feel were present? Certainly the need for safety was very strong. Without a wall, the people of Jerusalem were not safe. Another need could have been esteem. Because the walls were down, the people felt disgraced and were embarrassed. However, according to Maslow, the people would have not been as strongly motivated by esteem until their safety needs were satisfied.

A natural question is how do you understand what needs a person is functioning at? What level needs? One thing you can do is to conduct some testing, or you can do research as Nehemiah did in the case of surveying the ruins. You can determine needs by observation. Or you can always ask questions.

If you're a non-observant person like me, you may require help identifying needs. One idea that has been helpful to me is to ask the people reporting to me to include personal goals in their job description. In this way, I know the felt needs that they're trying to meet, because the those personal goals reflect the needs that they're trying to satisfy.

Needs are not always easy to identify because there are felt needs and there are real needs. How are we able to distinguish between the two? Well, we know that people are always motivated by felt needs. The challenge is that many times, real needs are not felt needs. For example, we as Christians are challenged all the time by the reality of the need of others to know Christ as Savior is many times not their felt need. However, it is always a real need. In this case, we constantly struggle with how to surface a real need so it becomes a felt need.

How do you surface real needs and make them felt needs? Did Nehemiah do this? Well, this leads us to step four of the motivational process, and you may want to briefly refer back to page 201 to the steps of the motivational process. Step four is **developing ways to meet these needs**.

I want you to reflect further on Nehemiah's example. In the next box, see if you can answer this question: What means can you identify which Nehemiah used to meet the felt and real needs of those who lived in Jerusalem? When you have finished, turn the tape player back on and we'll continue.

---

4. Nehemiah:

✎ **What means can you identify which Nehemiah used to meet the felt and real needs** of those who lived in Jerusalem?

Terry Sparks:

What means can you identify which Nehemiah used to meet the felt and real needs of those who lived in Jerusalem? Well, we don't know for sure. However, I can imagine Nehemiah taking some of the people from Jerusalem on a walk around the ruins. Exposure to reality is the best way to surface a real need and have it become a felt need.

People are not usually motivated simply by our telling them about a need. They need to discover it for themselves. This is why short term projects are so effective getting people involved in missions. People go and minister. As a result they are exposed to a new reality. We've already said that exposure to

reality is the best way to surface a real need and have it become a felt need. For many of these short termers, they discover real needs of others – and their own need to be connected and impactful with regard to that need.

Nehemiah 3 describes the way Nehemiah divided the wall into 42 units, starting with the sheep gate. To understand the magnitude of the task, the wall was about four miles in circumference. In chapter 3:10, we see a major clue of how Nehemiah motivated the remnant in Jerusalem to rebuild the wall.

We're told that Jedaiah, son of Harumaph, made repairs opposite his house. I understand "opposite his house" to mean on the other side of his house. Who was most motivated to make sure the wall on the other side of their house is strong? Obviously it's the people living in that house. They have to look at it every day, but even more important than that, if an army attacks, the people who live in the house on the other side of the wall want to have assurance that the section of the wall is strong enough so that the invading army can't break through.

So Nehemiah divided the task so the people most motivated were building that section of the wall they cared most about. When we read chapter 3:10 and following, you'll see several instances of people rebuilding the portion of the wall opposite their house. This brings us to a very important principle. That is, each task should provide an opportunity for the real needs of the individual to be met by the work itself. This is a real challenge and takes creativity.

Historically tasks have been assigned without concern for the real needs being met at the workplace. A man by the name of Frederick Taylor, who is considered the father of industrial engineering and time and motion study, had the following philosophy. He thought that the best way to get a job done was to divide the task into the simplest parts. The leader decides the best way to do a task, then hires and trains people to do the task, provide supervisors to oversee the work and encourage production, and then develop incentives.

When Henry Ford learned of this philosophy, he used it to set up the assembly line process for automobile production. This has had tragic results for the workforce, as people have been forced to perform in ways that they were not naturally designed. In fact, I understand that in research that has been done with people from the automotive industry, that if they have needs for—like, belonging, the social need— and that's not met at work, you'll find them at bowling alleys or you'll find them outside work doing things to meet those needs. So that, historically, we have not had a concern for providing people with the opportunity to meet needs.

This brings us to step five. The leader needs **to motivate by providing support**. Here are a variety of ways a leader can support others:

Ways in Which Leaders Motivate Through Providing Support

- Demonstrate belief that God can make each of us into a significant person
- Intensify personal relationships
- Create a need through exposure to reality
- Feed and develop responsibility
- Show the person how to be effective
- Share why the job is important and how it contributes to the whole
- Remove barriers and provide the resources needed
- Convey enthusiasm and your belief in the person
- Demonstrate unconditional love
- Look for opportunities to "blossom" the person

There are ten ways in which leaders can motivate through providing support that I'm going to go through.

In chapter 4:5,8, we see Nehemiah providing personal support after the tasks were assigned, when people encountered opposition. This brings up another principle, that people will encounter hurdles and barriers, and leaders must be available to provide support as needed. It's up for the leaders to decide the support that's needed.

Well, when *we believe that God can make an individual a significant person*, we're looking for potential. We're expecting the best. How we see someone will probably determine how he or she functions. So this would be the law of expectation, that if we expect great things, we'll probably receive great things. If we expect mediocrity, we'll probably see mediocrity. So we should always look for the potential and expect the best.

Second, *intensify personal relations*. The closer the relationship, the greater the motivation. Obviously a detached leader has difficulty intensifying personal relations. If you remember the big-boss kind of theory, they believed that they couldn't get too close to a person. So obviously they were not intensifying personal relations. We now know that we increase motivation by

involving others, taking them with us, and involving them in what we're doing.

Third, *create a need through exposure to reality*. I don't want to say a lot more here because I already illustrated that through Nehemiah, but a personal need and its value must become real before anyone will say, "Teach me." The reason most of us think we are competent is that we've never been sufficiently confused. We need to be exposed to reality.

Fourth, *feed and develop responsibility*. The greater the investment on the part of the trainee, the greater the interest. I learned this in my days with Campus Crusade when, right after a person became a Christian, they had them up in front of a group, at a meeting where Christians brought their non-Christian friends, sharing their testimonies. They had them out witnessing to others about what God had done in their lives. The greater the investment on the part of the trainee, the greater the interest. Feed and develop responsibility.

Any time that you do something for someone else that he is capable of doing himself, you make him an emotional cripple. This is a principle, or a way, that we've tried to implement with our own children. We try never to do something for them that they should be doing on their own. *Show the person how to be effective.* Establish practical training.

One of the things that I've learned from my time with Walk Through the Bible is the first thing that I need to do is I need to instruct you; I need to tell you what to do. Then secondly, I need to illustrate. You watch me. Then thirdly, I need to involve: we do it together. And then fourthly, improve: I watch you. And then fifth, inspire: keep it up.

So, let's say that my daughters and I were making a cake, or at least I wanted to teach them how to make a cake. So the first thing I would do is I would tell them what to do. Get out the recipe, read through the recipe. Then I would bake the cake and they would watch me. Then I might say, "Okay, next week, you make the cake", and we do it together. And then, I watch them do it by themselves. And then I say "You're doing a great job; you just bake the cake by yourself in the future." Don't ask people to do things that you're not willing to do yourself, also is important in showing the person how.

Number six, *share why the job is important and how it contributes to the whole*. I understand that one of the ways that people are motivated in the automotive industry is that they take them throughout the assembly line process and show them each step, from the beginning all the way to the end when the car rolls off the assembly line. By being able to see the finished product and how each of the parts fit into the whole, they feel that their job is more important. So always share why the job is important and how it contributes to the whole.

Seven, *remove barriers, and make sure the worker has the material and equipment needed to do the job*. This is the task of a facilitator. Someone that makes sure that the employees have everything they need, when they need it. Nothing is more frustrating than to be trying to do a job and find out that you don't have everything you need to be able to do it. A good leader knows what his or her employees need and makes sure that they're available. Whether it's training, whether it's equipment—whatever's needed, they provide it.

Convey personal enthusiasm and your belief in the person. This is closely related to number one, but enough different that I made it a separate item. Develop a passion to communicate. Develop a passion about what it is that you're trying to do. Excitement increases learning. And as I already said, create a climate of acceptance. Allow for mistakes. Don't be the kind of person that, whenever a mistake is made, you basically criticize the performance and never give the person an opportunity to do it again. But point out what they did right and encourage them, and help them do it better next time.

Demonstrate unconditional love. Jesus' love motivated the disciples. We know that loyalty is produced by showing love, and that Jesus only rebuked the disciples for their lack of faith. Otherwise He always encouraged them.

Last, *look for opportunities to blossom those you work with*. This is another way that I've learned since I've been with Walk Through the Bible. The first thing that you do is you examine the person you want to blossom. You see someone that you want to encourage. You find them doing something right. Then you tell them what they did right. You expose what the person did. Then you tell the person what you expect of him in the future. You say, "Wow, you did a great job and that's just what I expected. I know that you'll be able to do that in the future." Then endear yourself to the person through appropriate touch, whether it be a hand on the shoulder, or a touch on the back, or whatever. That's how we can blossom a person.

The second part of motivation—we've talked mostly about the internal part of motivation—but the second part of motivation, the act or process of providing an incentive to action, is what we refer to as the external motivation. Was Nehemiah internally or externally motivated? Did it make any difference? What about the people working on the wall with him?

I want to introduce you to another theory. Frederick Herzberg developed it (see also the comments in this unit on pp. 191-192). It's called Motivation-Hygiene Factors or the Two-Factor theory. He claimed that internal motivators are the job itself as well as things such as achievement, growth, promotion, responsibility). These factors are what produce satisfaction and fulfillment in work. They motivate people positively.

This contrasted with what he called hygiene factors (environmental factors). These were such things as such as pay and benefits, company policy and administration, relationships with co-workers, physical environment, supervision, status, job security. In this case these were things that did not create satisfaction. They could create dissatisfaction. The underlying dynamic of hygiene is the avoidance of pain from the environment. When hygiene factors deteriorate to a level below that which the employee considers acceptable, then job dissatisfaction ensues. So hygiene factors can affect job attitudes. They are motivated by them, but they are extrinsic motivators. When these factors have been satisfied or provided to a level which the employee considers acceptable, there will be no dissatisfaction, but neither will there be significant positive attitude.

Herzberg conducted research that helps us better understand internal and external motivation. He found that the real motivators were found in the job itself. They're such things as achievement or other aspects of the job itself.

Thinking about what you've learned about behavioral style, to which behavioral style would achievement be most important? What about recognition for accomplishment? To which behavioral style would this be most important ? What about challenging work? We learned that challenge is important for one of the behavioral styles. Increased responsibility: is there a behavioral style that would be more concerned about this than the others? Growth and development: do you think there's a behavioral style that would be most concerned about this? I think all of these factors that are internal—that are part of the job itself—are related to behavioral style.

Now the "hygiene factors." These are not an intrinsic part of the job, but they are related to the conditions under which the job is performed. Hygiene factors produce no growth in worker output capacity and they only prevent losses in worker performance due to work restriction. He said that hygiene factors were not motivators at all, but de-motivators. In other words, poor policies and administration would de-motivate more than good policies and administration motivate. Not being paid enough is a greater de-motivator than additional money is a motivator.

What do you think about this? Do you agree in the case of interpersonal relations for the team player? Remember the needs of the team player. Even though external incentives are only short term motivators, they are still appropriate and needed.

What are some incentives that you could use in a Christian organization or a church? Well, some that I thought of are to celebrate success. Catch others doing something right. It's easy for us to catch them doing something wrong, but make a point of catching people doing something right and pat them on the back. We might implement something like employee of the month, which would just be a special honor that we recognize the performance of an employee for the past month. Or we might give plaques for special achievement. All of those are examples of incentives.

But be careful with hygiene factors. Notice the problem with James in our scenario. Take a look again at the opening story of Victor and his experience with James [p. 189]. In the next box, having reread that story, I want you to reflect on two questions: What mistakes did Victor make in motivating James? What counsel would you have for him based on what you have learned here?

5. Reread the opening story of Victor and his experience with James.

✎   **What mistakes did Victor make in motivating James**?

✎   What counsel would you have for him based on what you have learned here?

Terry Sparks:
        What mistakes did Victor make in motivating James? Well, he used things like—air conditioner. He tried to motivate James through hygiene factors rather than things that were internal to the job itself. What counsel would you have for him, based on what you've learned here? Well, that he might structure the job so that the job itself is motivating. Since we know that James is a designer/developer type person, the job needs to have a lot of challenge, needs to have opportunity for immediate results. Those will motivate James more than incentives.
        Another way to motivate others is through delegation. As I said, I remember my experience with Campus Crusade for Christ. Right away after students became Christians, they were witnessing to other students and giving their testimony. Why did Campus Crusade for Christ staff do that? They realized that delegating is a way to build and develop others. Some of the benefits to sub-ordinance and delegation are that they receive challenge. As a result of the challenge, they have increased motivation. They have increased opportunity, which also provides challenge.
        Basically when we delegate we're trying to do four basic things: we're planning the work, and then we're transferring the work to the person who we think is most appropriate to do it. Then we need to have that person accept the assignment. Finally, we need to have control and accountability. We need to have standards, measure performance according to those standards, make mid-course corrections if necessary. But delegation carries with it these basic ideas. It's important when you delegate not to abdicate. Abdicate means that you give the person responsibility and then never think about it again, or never follow up.
        What are the kinds of things that should be delegated? Things like: jobs that have well-defined policies and procedures; tasks that we are not good at doing, if we have access to people who do those same things well. In other words, in other units we've talked about the fact that we want people functioning in areas where they're using their strengths. So we're always trying to think how we can get people using their strengths.
        As much as possible, delegate whole jobs rather than just pieces, because whole jobs are much more motivating. Even routine and details that need to be done need to be delegated, but don't just delegate routine and details. View delegation as a means to build and develop your subordinates. They're not built and developed by doing just details and routine. Try to delegate increasingly challenging jobs as prior jobs are handled satisfactorily.
        Well, to whom should we delegate? Obviously, the one that's most qualified for the job. Always try to spot potential. We also try to find those who might have opportunity for needs to be met through the job delegated to them – and those that we're trying to build and develop. Those would be the people that we want to be delegating to. Jesus delegated. We remember that He sent the disciples out two by two, not long after they were selected. We see throughout Scripture Jesus understanding people's needs and meeting those needs.

At last we are ready for the final assignment.

Reflect back on your career and try to identify certain people who have motivated you, both positively and negatively. Based on your exposure to this unit, what lessons can be learned from those people? Identify someone in your organization or church who seems to be an effective motivator. To what extent do they seem to follow the principles discussed here? What other factors can you point out which are contributing to that effective motivator's success? If you were asked to identify the one single factor learned in this unit which will help you to be more effective in motivating others, what would it be?

Thank you for the opportunity to share this material with you. I trust that it will be helpful to you as you take on the challenge of trying to provide a motivational climate, and motivate those that you are working with.

Unit 7 Final Assignment

✓ Reflect back on your career and try to identify certain people who have motivated you, both positively and negatively. Based on your exposure in this unit, what lessons can be learned from this?

✓ Identify someone in your organization or church who seems to be an effective motivator. To what extent do they seem to follow the principles discussed here? What other factors can you point out which also contribute to this person's success?

✓ If you were asked to identify the one single factor learned in this unit which will help you be more effective in motivating others, what would it be?

List of Story Names _(Leadership)_

Alex Campagna – fiery young writer and editor, hired as head of KSM's writing and design department; quickly fired by Stephen Ogulu
Ayub Campagna – applicant for the job of Director of Accounting for KSM
Bong Kim – Director of Production at KSM; leadership style: implementor
Carlos Campagna – brother of Alex Campagna, on Bong Kim's staff at KSM
Charles Ogulu – Stephen Ogulu's oldest brother, Chairman of KSM Board of Directors
Dr. Bulus Bulima – Vice Chairman of KSM Board of Directors; first son of the president of Kabuli
Evangelical Committee – umbrella organization of evangelical denominations and organizations for the nation of Kabuli
First Church – unofficial name for the First Church of the Elect and Redeemed; First Church commission: "*Proclaim the Good News to all Generations."*
Fred Mengistu – Director of Church Relations at KSM; leadership style: motivator/influential
Honorable General Ezekial Araphat Bulima – president of Kabuli
James Stephanos – hired by KSM as Director of Accounting; leadership style: designer/developer; long time friend, fellow clansman & classmate of Victor's
John – Stella's nephew; mentored by Victor
KSM – Kingdom Signposts Ministries, publishing arm of First Church; KSM mission statement is *"Fulfilling the Great Commission through the printed word."*
Kabuli Christian Council – representatives from 46 denominations in Kabuli; prepared a report about the spiritual & physical condition of the people in Kabuli
Maria – Victor Osco's wife
Moses Ashadu – on Bong Kim's staff at KSM; mentored by Victor
Peter Rubella – long-time WAG missionary in Kabuli prior to revolutionary times; founded KSM and was the original Managing Director
Rajendran Habib – Victor's friend who volunteered to help KSM with consulting service
Rev. Hezekiah Ogulu – Stephen Ogulu's father, who ruled his home with an iron hand
Rev. Stephen Ogulu – Victor's uncle; former pastor of First Church & former Managing Director of KSM; a Head Overseer of the Fellowship & Chairman of the KSM Board; Chairman of the Board of the Elect & Redeemed Church; leadership style: designer/developer
Sampson Kirunge – member of KSM Board businessman, Stephen Ogulu's Bible School classmate
Sharon Weganou – new member of KSM Board of Directors; businesswoman
Stella Senge – Director of Accounting at KSM; leadership style: motivator/influential; Stephen Ogulu's sister-in-law
The Fellowship – unofficial name for The Fellowship of the Elect and Redeemed, the 1st church in Kabuli
Victor – Rev. Victor Osco, Managing Director of KSM; former pastor for 12 years; member of First Church; leadership style: team player
WAG – World Ambassadors of God

Leadership: Making Human Strength Productive
UNIT 8
Developing Others

Unit 8

Development Associates International
in association with
The Center for Organizational Excellence at Eastern College

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Unit 8
Developing Others

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Unit 8 Learning Objectives

In this unit you will:
- Reflect on the strategies Jesus used to build the leaders for His church and learn from His model the importance of enabling others and investing our lives in younger leaders in order to empower them for ministry.
- Understand how to be a servant leader in the area of enabling others. This includes the practical skills of identifying the leadership potential in others, walking with them, teaching them, loving them and providing them with opportunities to minister.
- Be challenged to undertake the task of helping others to develop their giftings, skills, and spiritual lives in order to become better leaders.

Introduction

You are about to begin studying a segment of a course called **Leadership: Making Human Strength Productive**. This unit is titled **Developing Others.** It is about developing your own abilities as a leader by understanding yourself and the gifts God has given you, and then enabling others, using the example of Jesus. We believe that as you study this course, God will use it to empower you to become a more effective leader. That is our hope and prayer.

The Method
The methodology for this course may be new to you. It is long-distance learning. Most of us are used to studying by going to a classroom, listening to a lecture, taking lots of notes, then taking a test and promptly forgetting most of it! You don't need to go to a classroom to study this course; rather, you study right where you live and work. You don't listen to a lecture and take notes; instead you read the lecture (in *italics*) in the workbook as you listen to a few minutes of the audiotape, then turn off the tape and respond to questions in your workbook. Rarely will you listen to more than ten minutes of the tape before you must turn it off and apply what you just heard. This method is unique because it is done at a distance yet is extremely interactive. We hope you will learn more because you are constantly applying what you are learning to your life and work.

The Lecturers:
The lecture portion of this course originated from audiotape lessons by Dr. James F. Engel, Terry Sparks, and Jane Overstreet. This unit features the teaching of Jane Overstreet. Her lecture sections are featured in the workbook section.

Jane Overstreet is the President/CEO for Development Associates International (DAI), an organization committed to enhancing the effectiveness and integrity of Christian leaders worldwide through non-formal training, formal education, on-site consultation, and programme support.
     Mrs. Overstreet is also an attorney and served as legal counsel for Youth With A Mission North America for corporate and tax related issues. From 1987 through 1995 she was the Director of Legal Services for YWAM International, coordinating legal services for that mission's 400 operating locations in 100 countries. She has also provided legal consulting for numerous other Christian organizations and has published manuals on various legal topics including taxation, child abuse prevention, and immigration. She and her husband lived and worked in the Middle East and in Europe as missionaries for twelve years, and she served as an adjunct professor of missions at Eastern College for two years.
     Mrs. Overstreet received her Bachelors Degree in Social Work from Oral Roberts University in 1977, and her Juris Doctorate degree in 1980 from the University of Tulsa, College of Law. She has done additional graduate studies in international law at European campus of the University of the Pacific, McGeorge School of Law, and in Global Economic Development at Eastern College.

Getting Started:
     The first thing you need to do is do the reading of the material that starts just after this page.

To the Reader:
     Welcome again to what we might refer to as "The Saga of Kingdom Signposts Ministries." We will be developing this story as we proceed from one unit to the next because it touches issues which are common throughout the world. It is not intended to represent an example of either "good" or "bad." Its purpose is to provide a realistic context in which we explore "Making Human Strength Productive." It does not represent any real individual but is a composite of organizations and leaders we have known in many places and times. In this part of the story, the concern continues one of the themes from the last unit: how to help others realize their potential to be all God wants them to be. How do we most effectively develop others so that they are able to function at high levels in doing the tasks they are responsible for? We will watch Victor as he seeks to mentor some of his staff. But first another story about John the Baptist.

Letting Go *by Denny Gunderson*[*]
(Matthew 3; John 3)

Azor could not deny the hint of expectancy that hung in the air—a restless waiting filled with nervous energy. He had felt it for many months, ever since he had joined with the Baptist. But now, more and more people clustered around the Baptist every day, listening intently, yet with the pervading sense that something lingered just beyond their grasp.

As Azor stooped to pick a stone out of his sandal, his eyes met those of a small boy whose mother supported him as he hopped along on one leg. The other leg was a swollen, lifeless mass. Azor smiled at them. Two sets of hopeful eyes radiated back at him. Azor understood their plight. Surely the Baptist would pray for the young one.

Azor stood and surveyed the crowd. About 500 people squeezed together on the river's muddy banks. For days now, people had been flocking here to see the Baptist. Azor thought back to the first time he had seen him. Something about the Baptist had awakened musty memories of patriarchal figures from a mythical past. It wasn't just his unconventional visage, stern and eccentric as it was. The people were used to such images, having for years observed the studied religiosity of Pharisees, Sadducees, and sundry other holy men.

Perhaps it had been John's eyes, at times flashing with excited ecstasy, but more often smoldering with the naked intensity of a person compelled by a long-awaited message. The message itself was so compellingly simple: the long awaited one, the Messiah, would be here soon, and John the Baptist was to herald His arrival.

Azor wondered often about this. Would he be one of Abraham's most blessed descendants who would truly see the awaited one? What would the Messiah be like? Surely He would be like the Baptist. And if the Baptist could gather such crowds on his own, how much bigger would they be with the Messiah beside him? What a glorious moment! And according to the Baptist, the hour was nearly upon them.

"He's coming, trilled the high-pitched voice of a mud-splattered street urchin. The clusters of people wheeled as one, becoming mob-like as they hurriedly vied for vantage points along the river bank. The cacophonous din of voices, tumbling words, yapping dogs, and running feet echoed across the valley.

The determined stride of the Baptist propelled him down the bank and into the stream. For a moment, he surveyed the rabble facing him. Then he exclaimed, "Repent, for the kingdom of God is near."

Some in the crowd were transfixed while others nudged their neighbors in the ribs, sharing knowing smiles of delight at the audacity of what they were hearing. Something in the air portended change, a possible shifting of the established order.

"...But he will burn up the chaff with unquenchable fire." The words reverberated with detached bluntness. The throng shifted self-consciously, the preacher's gaze holding their attention though his lips were now silent. Azor never tired of hearing the Baptist. Each time he stood before the ever burgeoning crowd, it was as if he were unfolding history, not merely imparting words.

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[*] *Through the Dust: Breaking Leadership Stereotypes*, YWAM Publishing, Copyright 1992.

Momentarily, Azor became aware of a minor distraction taking place. Quickly he shouldered his way through the crowd. The hair on the back of his neck raised in warning. What would it be this time? Always at the back of his mind were fears of retaliation by the Pharisees. Surely they would not tolerate the scathing remarks unendingly. Maybe it would just be the madman bound with ropes who was dragged here daily by his family. Often the Baptist said something which disturbed him, and the man became uncontrollable, throwing the weight of his body at those around him.

As Azor approached the center of the distraction, he noticed several of John's other disciples making their way there, too. He made a mental note of their positions, relieved that there were enough of them to deal with any situation.

Surprisingly, the distraction seemed to revolve around a Man winding His way through the jostling crowd. It wasn't the Man Himself who was making the commotion. There was nothing unique about His appearance and from a distance, He looked no different from dozens of similarly-aged men sprinkled among the bystanders. He was of average build and wore clothing befitting the common man. He walked purposefully, oblivious to the reactions of those around Him. Azor moved into step behind Him, puzzled as the crowd parted for the Man to pass.

When at last the Stranger came into the Baptist's view, a look of recognition flashed between them. "My cousin," breathed the Baptist.

The Stranger nodded. "It has been a long time. It is fitting for you to baptize Me now, John."

A look of confusion passed across the Baptist's face. In a split second of cosmic insight the face of his cousin was transformed from one of physical familiarity into a countenance that seemed sketched by some timeless artist with strokes from eternity.

"Jesus! You are the One." It was a statement made more for his own endorsement than anyone else's. The Baptist spoke in a tone which Azor had never heard him use; a tone of wonder tinged with a trace of shock.

The Stranger's eyes locked with the Baptist's. Azor felt uneasy. This was not the way others had approached baptism. The Sadducees tended to rip off their tunics and offer long, loud prayers, while many of the women wept and clung to the Baptist. As Azor watched, it struck him that this Stranger and the Baptist were playing out some preordained act, each honoring the other as they did so.

It wasn't until later that evening that the Baptist finally spoke to his disciples about the day's bewildering events. Everything had happened so quickly; the voice from the sky, the dove hovering over the Stranger's head, the uncharacteristic quiet that came over the normally boisterous crowd. It had been eerie, and as quickly as the Stranger had appeared, He disappeared again into the dusty landscape. Things seemed normal again, but in his heart Azor knew the events had somehow changed the Baptist forever.

Now for the first time, John was going to speak to them about it. But before he could, one of the group blurted out, "Was that Him, the One you have been telling us about?" No one had to articulate who the "Him" was, which reminded Azor that this Stranger had made an unparalleled impression.

"What was His name? People say you are related to Him? Is that true?"

The Baptist positioned himself on a rock. "Yes. His name is Jesus and He is my relative. My mother and His mother are cousins. But I have not seen Him for many years, not since we were young boys."

"Does He know who you are?" asked Azor anxiously. "I mean, about your miraculous birth and the promise to your parents? Azor, like many from the region, had heard the story of Elizabeth's conception late in life, and of his father's muteness, given as a reminder of his unbelief. Many times John's followers had bolstered each other's faith with a reminder of the Baptist's unique place in God's sight.

The Baptist nodded. "But I also know who He is."

"When is He going to begin His reign?" another anxious disciple asked.

"Do I have time to return to my village for my sword?"

"Do you think He wants to wipe out the Romans or merely make Jewish slaves of them?"

"Baptist, He will make you His first in command, won't He? Isn't that what He talked to you about?"

"Will we get extra privileges? After all, we have been in this from the beginning."

The questions flew rapidly at John. The disciples were in awe. History and destiny were now flowing as one, and they were in the center of it all.

The state of excitement escalated over the next few days. Jesus came back several times to speak with the Baptist, and each time the disciples waited for the inevitable summons. Some became anxious at the deliberate evasiveness of the Baptist. Either he did not know what was about to happen, or he was unwilling to share his knowledge with the group. Either option was very disconcerting.

Almost imperceptibly, a change began taking place. This shifting of focus culminated for Azor when he noticed Jesus preaching, not with John, but further down the river, in apparent opposition. Panicked, he ran back to the Baptist.

"That Man who was with you on the other side of the Jordan—Jesus. Well, He's preaching further down the river, and everyone is going to see and hear Him." The statement came tumbling out, a sign of Azor's growing frustration. The silent implication of his statement was both a challenge and a question: 'What are you going to do about it?'

A bemused but patient look settled upon the Baptist's face. "A man can receive only what is given him from heaven." The tone of his voice held no rebuke, just simple instruction. "You yourselves can testify that I said, 'I am not the Christ, but am sent ahead of Him.' The bride belongs to the bridegroom."

The people within range of his voice strained closer, captivated by his words and the look of adoration shining on the Baptist's face.

"The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete!" His voice rang with triumph. Some in the small audience were transfixed, their mouths parted like baby birds waiting to be fed. Others lingered, not really understanding, but sensing they were in the presence of someone who knew.

Then John the Baptist averted his gaze and looked beyond the mortal realm. With a quiet but sure voice, he spoke to all mankind and said, "He must increase, but I must decrease."

The human obsession for control and the sincere desire of a true leader to serve are mutually exclusive.

Our story of John the Baptist began at a pivotal moment in human history. John was a man widely listened to and respected by the populace; he spoke with authority and certainty. Many even wondered if he was the awaited one.

Jews traveled great distances to hear John the Baptist, and many were being transformed by his teaching. Thus it was only natural that they should look to him to validate their observations of Jesus.

When John met Jesus, he had a choice to make: he either had to direct people to Jesus, with the eventual result of smothering his own ministry, or he could retain control of the situation by discrediting Jesus. In choosing to acknowledge Jesus as the One for whom he had been waiting, and in encouraging people to follow Jesus, John initiated the demise of his own ministry.

Nothing is more disheartening to the soul than to be at the pinnacle of seeming greatness, the expectancy of grandeur dancing delightedly in one's mind, only to be dashed unexpectedly by the realization that you are no longer needed. I believe it is safe to speculate that this is what John the Baptist experienced. The thrill of knowing that at last the Messiah had arrived, and with Him the fulfillment of long-awaited prophecies, was rudely interrupted for John by the reality of dwindling crowds.

While we are not able to herald Christ to the world in the same way John was, we are each called to make the same choice as he. As leaders, we are called to decrease on two levels.

The first level is choosing Jesus' way of doing things over "our" ministry and the way we like to do things. The second is choosing to let someone else take a task or position we presently hold, and not being threatened when they do a better job.

The question is, will we make the right choice? Are we willing to decrease in order that the other person might increase, or does our ego stand in the way? God often requires a diminishing of our role just as we feel we are at last about to achieve our destiny. But He requires it always with our highest good in mind and in spite of our bitter protestations.

This fact was brought home to me with startling clarity several years ago. A ministry which I had started began to lose momentum. I recall the distinct agony of literally watching the disintegration of the ministry I felt I had given birth to. Funds began to dry up. The enrollment at our training schools began to drop. Staff morale began to decline.

At first, I responded normally by endeavoring to rally the troops and assure everyone that we were just under the Enemy's attack. Eventually, however, the realization began to dawn upon me that regardless of other mitigating factors, God was attempting to wean me from the obsessive need to be in charge. He wanted to realign my thoughts and actions. He wanted me to see that any success I may have been enjoying was because He was in control, and not because I had achieved it through my own efforts. Despite this, a voice in the back of my mind kept bombarding me with the unwelcome idea that if the ministry failed, my reputation and standing as a leader would be irreparably damaged.

But God was more interested in developing my character and my reliance upon Him than in giving me a ministry or position that enhanced feelings of prestige. Consequently, a few of the remaining leaders and I decided it was time to allow the ministry to die—totally! We actually closed things down and suggested that our staff seek guidance from the Lord as to where they should go. This was not a case of abdicating our responsibility or of seeking to cover up our failure. Rather, it was an honest attempt to face the uncomfortable reality that decay had come into a once-thriving ministry. As the primary leader, I had to embrace failure and come to grips with a side of myself that I did not want to see.

M. Scott Peck points out that, "The need for control—to ensure the desired outcome—is at least partially rooted in the fear of failure."[1] Now, with the understanding only retrospect can bring, I clearly see that God was attempting to deal with the fear of failure in my life.

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[1] M. Scott Peck, *The Different Drum* (New York: Simon and Schuster, 1987), p.99.

I had been a leader for years. Yet in spite of growing competence and ability, I was too insecure to face this fear. Deep within my soul was a desperate desire to prove that I deserved to be a leader, and the idea of failing as a leader was absolutely abhorrent. The result was bondage to performance-oriented ministry, and it had become a cruel and exacting taskmaster.

Over the years I have had to participate as a troubleshooter in a number of scenarios similar to my own. In those rare instances when a leader could not face his failure or weakness, the damage always had a long-term affect.

"John" started a church in the name of an evangelical movement. Soon, though, John began to stray from the organization's basic values and stated on numerous occasions that he, a relative newcomer, wanted to change the way the denomination did things.

There is no problem in wanting to implement positive change in methodology and technique. But for a newcomer to desire to reinvent the very foundation stones of a ministry is an entirely different matter.

As an objective outsider from another organization, I was asked to help bring mediation. I watched as John's leaders lovingly confronted him about the situation. They received many promises, but nothing changed. John seemed to have too much of his ego and personal agenda tied up in the situation to willingly relinquish any of his "rights."

Very painfully, things went from bad to worse, until a final "showdown" was inevitable. At the showdown, John handed in his resignation.

It would have been wonderful to imagine the problem was solved with John's resignation, but it had only just begun. John did anything he could to sabotage the ministry. He had many wonderful qualities which could have been a real asset to his ministry, but he could not step out and trust God in the area of relinquishing control. And if he wasn't going to be in control of the ministry, then he was determined that no one else would be, either. In other words, he was only willing to see the ministry prosper if it would be run his way.

As I reflected upon this dilemma, I realized that Solomon had faced a similar problem (see I Kings 3:16-28). Two women and a baby were brought before Solomon, each woman claiming to be the baby's mother. To end the dispute "fairly," Solomon ordered a sword with which to cut the baby in half. One of the women objected, asking that the baby's life be spared and that the child be given to the other woman. Solomon knew that the one who had spoken must be the real mother. Why? Because she loved the child enough to choose his welfare over her own.

This biblical account contains real parallels to the situation we faced with John. When confronted with the thought that the ministry would go on without his leadership, John did everything within his power to see it "killed." It was an extreme situation, but fortunately the ministry survived as new leadership took on the challenge of resuscitation.

It is easy for us to judge John for his actions, but if we are honest and look closely at ourselves, we may find similar seeds within each of our hearts. How will we react when faced with the choice of losing our importance, status, position, or prominence in order to preserve a ministry or allow someone else's input into it? Would we make that choice or would we cling on to the bitter end, milking the prestige of our position for every last drop of prideful self-fulfillment until we are finally forced out?

There are times when God calls us to decrease in order to elevate others. Making this choice requires an implicit trust in God's faithfulness. We must acknowledge that He is the One who ultimately controls our destinies. If we truly believe that God is at the helm of our destiny, then we can easily lay aside our ego struggles and the organizational politics that can so insidiously creep into the Christian leader's life.

One of the deepest fears in the human psyche, particularly for leaders, is the fear of not being in control. Such a fear stands in stark contrast to one of the basic principles of servant leadership: The servant leader is one who chooses to decrease by willingly laying aside his own ego in order to champion the ministry of others.

I am not suggesting that to be a servant leader we should arbitrarily and repeatedly abdicate our God-given role of leadership. I am suggesting, however, that there should be a constant willingness to step aside should God indicate the wisdom in doing so. This may require the relinquishment of a prized position, leaving the security of a solid financial "power base," or voluntarily minimizing our own importance so that someone else can have opportunity to rise to a place of prominence.

The true servant, with nothing to prove and no vested interest, takes joy in seeing others grow beyond himself. In the words of Henri Nouwen, "The beginning and the end of all Christian leadership is to give your life for others."[2]

The sovereignty of God makes no allowance for accidents. It surely is not incidental that the onset of Jesus' public ministry was heralded by one whose own ministry began to quietly recede into the gray background of relative unimportance. That is where theory and reality kiss. The syrupy appeals to "die to self" spoken across the land on Sunday mornings move into harsh reality on Monday morning with that unexpected loss of self-importance.

Could it be that God is actually looking for leaders who are willing to lead by knowing when to take a back seat? Is it possible that a living demonstration of selflessness could make a greater contribution to promoting New Testament leadership values than our eloquent verbiage and natural gift for decisive action?

A commitment to planned obsolescence may produce inferior automobiles, but it makes for great servant leaders. Of course, true servants by their very nature can never be truly obsolete. In reality, the growth of godly influence spreads exponentially in proportion to our willingness to not be recognized and rewarded. Are we willing to walk this narrow path, knowing that it could mean the relinquishment of our dreams of fame, glory, and fulfillment?

God, in sovereign wisdom, allows spiritual leaders to be tested repeatedly on the point of leadership identity. Simply stated, the test is this: Are we willing to embrace God's will, even when His will appears to hold a deterioration of our personal place of importance as a leader? Is our identity so wrapped up in our leadership position that the loss of that position causes deep emotional trauma?

John the Baptist must have gone through this test. He watched most of his disciples and followers "defect" to Jesus, and then within a short time he went on to his own imprisonment and death. Yet John stayed true to the statement he had made, "He must increase, I must decrease." It's rather like being on a seesaw: only one person can be up in the air at a time. If we promote ourselves, even unwittingly, we automatically demote Jesus. There are times when we must make the same choice John made.

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[2] Henri J.M. Nouwen, *The Wounded Healer* (Image Books, 1979), p.71.

KSM: Developing Others

Victor sat quietly lost in a sense of emptiness and loneliness. The afternoon sun was even hotter than usual, making the drive back to the capital seem long. Maybe it was his dark suit, or the fact that his car air conditioner had decided that it was not going to work again today. All Victor knew was that somehow the oppression of the heat mirrored the oppression of his spirits, somehow making both seem unbearable.

He was returning from his village 30 kilometers from the city, from the funeral of his youngest brother. He had never seen his mother so overwhelmed with emotion. Even his father, the one who never seemed touched by anything, was disoriented by the suddenness of Manual's death. It was so unexpected, so unplanned.

He pondered his own future for a moment. What would happen to those he loved if he died tomorrow? Had he planned well enough for them? What would happen to KSM if he died tomorrow? Even as the thought struck him, the weight of it seemed to fall on him like a huge boulder. Who would there be to take on the managing directorship if he was suddenly gone? Of course he knew he was not indispensable, but who was there really?

One by one, he reviewed the staff. Who was really ready? Some were certainly intelligent enough and a few had technical training, but no one seemed capable of leadership. What would they do? Bring someone in from the outside? Who knew? Why wasn't there any one with any leadership experience?

As he arrived home, Victor could not get away from these thoughts. The house was quiet since his wife and children had decided to stay with his family for the week. Who was there to develop the potential leaders within KSM? God, why wasn't someone doing something about this?

Victor wandered rather aimlessly through the house, knowing that there was much he could be doing but somehow feeling unable to sit down and concentrate on anything. His eyes ran over the book shelf at the end of the hallway. One title jumped out at him, and he couldn't resist pulling it down from the shelf. It was a little book on Jesus' style of leadership. He had never read it before. After all, he didn't have time to read anything beyond the absolute necessities.

He sat down in the comfortable chair near the window and loosened his tie. He began to read and, before he fell asleep nearly an hour later, many new thoughts had been planted in his mind. One thing he felt certain of—if leaders were going to be developed within KSM, it was his responsibility as the leader to see it happen.

Victor began his Monday morning much like most others, with a time of devotions in his office before other staff members arrived. His prayer time centered on asking God to show him who God saw within KSM as potential leaders. As the day progressed, Victor found himself finishing every conversation with a silent prayer, "Lord is this the one?" "How about this one, Lord?" He was actually getting a bit frustrated with this whole process when John, Stella's nephew, tapped hesitantly on his door.

"Excuse me, Mr. Osco, Aunt Stella asked me to drop these memos off for you."

Before he could back away, Victor waved him into a chair. "Sit down for a few minutes, John. Tell me a little bit about yourself." Somewhat surprised, John sat down and began to talk with Victor. They discussed several things and John even shared some of his hopes and ambitions with Victor. Before he left the office half an hour later, John found himself saying, "Yes, I would like the chance to meet regularly with you, and really be mentored."

Victor smiled to himself after John left. This was going to be fun. He could tell almost exactly where John was in his walk with the Lord and professionally. John reminded him so much of himself at that age. Victor could almost read his thoughts.

Suddenly the door burst open and Moses, a young member of the production department, came charging in, his face red, and the veins in his neck nearly bursting. He stopped almost as abruptly as he had entered, seemed to calm himself, and began apologetically, "I am sorry for barging in like this. I wanted a chance to talk with you, but if this is not a convenient time I could come back later..." he trailed off, not knowing exactly how to continue.

"It's fine, Moses, come on in and close the door behind you." Victor almost audibly sighed as he moved over to sit in a chair near Moses. Just as he suspected, Moses was frustrated again with Bong's refusal to listen. Moses had so many ideas and so much drive to get them done. Funny, Victor mused, Bong and Moses were so much alike, he thought they should be able to understand each other but, instead, the production department did not seem to be big enough for the two of them.

As he was finishing the time with Moses, Victor had the strangest thought—maybe God would want him to mentor Moses as well! Immediately he rejected the idea. Moses was so different than he. How comfortable would he be with that process? He rarely understood why Moses reacted the way he did. But even as those thoughts entered his mind, he knew down inside that God had spoken. Here was a young man with tremendous potential. Victor needed to play a part in seeing him enabled to be all he could be.

Victor met with the two young men regularly over the next several months. He suggested readings for each, helped them understand their own giftings and temperaments more. He took one of them along when possible to conferences he attended on behalf of KSM. He began challenging them about the projects they were involved with and helped them to grow in some of their skills. He also found his respect for each of them growing and, as time passed, began asking them for input on decisions he was making. Often their ideas were as good or better than his own.

One day in March he was looking through his mail when he noticed an invitation from the "Evangelical Committee," the umbrella organization of evangelical denominations and organizations for the nation of Kabuli. The invitation was for KSM to provide the leadership for a workshop at the upcoming national conference. The topic was "innovations in publishing."

What a nice compliment, Victor thought. Just a couple of years ago they would never have considered KSM for such a role. Maybe some of the changes they were attempting were working. Victor thought for a moment about speaking at such an event. Not since his uncle Stephen resigned had KSM received such an invitation. He knew that it would give him an opportunity to meet and be heard by most of the influential evangelical leaders of the country. In many respects that was not his favorite role; however, it certainly appealed to a part of him—for the sake of KSM's ministry of course!

As Victor was contemplating this very attractive possibility, he heard a small quiet voice whisper in his mind, "This would certainly be a good opportunity for Moses to share some of his creative ideas with others." Immediately he began arguing with himself. It was culturally appropriate for only the top level leaders to speak at a conference of this type. It was the very first invitation of this magnitude he had received since taking on the Managing Directorship of KSM. Of course, he had spoken at the conference in past years when he was a pastor, but this was different. This was real recognition of his role in the evangelical community!

Thinking back on it later, he realized that this internal struggle lasted much longer than it should have. Only then did he repent of his pride and desire for recognition. He had to admit that it was the perfect chance to promote Moses and give him the opportunity to excel.

As the conference approached, Moses prepared diligently. He was both excited and apprehensive. He worried that he would let Victor down. Was he really able to share with these elders things that would be useful information for them? What if he failed? Wouldn't that reflect poorly on Victor and KSM?

Privately, Victor worried about similar concerns but, deep down, he knew that Moses would do well. That was confirmed on the day of the conference as leaders sat intently taking notes during the workshop, and hurried up to Moses afterwards to talk with him and congratulate him on such a good presentation. Victor felt just a twinge of regret as he observed the involved conversations and attentive faces turned towards Moses.

As he turned quietly to go, he near bumped into Reverend Ogulu. "Uncle Stephen," Victor began, "I didn't realize you were here, too."

"Victor," Stephen Ogulu began, "I thought this was a foolish thing you were doing when I heard that you had asked young Moses to speak for this group. I certainly would have never passed up an opportunity like this to speak when I was in your position, but now I understand what a good idea it was." Victor's face registered his shock, then he quickly tried to recover himself.

"You are surprised, aren't you Victor," Stephen continued, "But I realize that only a very wise and mature leader would have made this choice." Stephen looked down at the ground for a few minutes. "You know, I have been doing a lot of thinking about my years of ministry and, looking back, there are things that I wish I had done differently. Yes, I think I missed some opportunities that I deeply regret." Stephen shook his head, sadly, then looked up. "Well, enough of that. Let's go congratulate Moses, shall we?"

Unit 8 Workbook

Jane Overstreet:

Our topic for this unit is developing others. Other words we could use for that would be mentoring, enabling, empowering. We're going to talk about what all of that means. But I want to start by asking whether you believe that *developing others* is one of the main responsibilities of top leadership? We've got so much to do as leaders, don't we? There are so many jobs to be done, so many tasks to be completed. Many of you lead organizations that have impacts on large groups of people. Or maybe it's a very small organization, but the people that you impact *are ones you care and love deeply*. Whatever the task is that you have, it's very important to you. As a leader, there's alw*ays more to be done than there are* hours in the day.

So what, really, are our responsibilities as a leader? I think the best model we can look at is Jesus. What task did He come to earth for? He came for a huge task. He came to usher in the Kingdom of God and to establish the entire Church worldwide. He only had a very short time to do it.

I never fail to be amazed at what His strategy was for that. If I had been Him, I'm sure I would have done it differently—and wrong, by the way. I would have been trying to influence the most people, spend the most time doing mass rallies, trying to be everywhere at once. That so often times is our tendency as leaders. But you know what His strategy was: He invested Himself in just a handful of people.

If you look at Him and His life by the time of the crucifixion, He had less and less people following Him. He was escaping the crowds on a regular basis. He was performing less miracles, less power encounters, than He had at any time in His ministry, especially His early ministry. You could say that His public teaching ministry was almost non-existent by the end of His life. He intentionally avoided public audiences in order to invest Himself in just a handful of others, because He believed that was the way to establish the leadership for a worldwide movement, the Church.

Now what this unit is all about is how He did this. How did He develop others? How did He invest Himself in the lives of others? In the next box are five groups of scriptures. I'd like you to take the time to read each scripture and, as you do that, write down just the main point from each. From what Jesus was doing what do you understand about His strategy of leadership development? What was He doing?

✎   1. Below are five groups of scriptures. Take the time to read each scripture, and then from each group of scriptures write down **what you understand to be a strategy of Jesus in leadership development**.

Matthew 4:19

John 13:15, Acts 10:39-42

Matthew 13:10,11, Matthew 16:1,10,11, John 21:15-18

John 13:34

Matthew 10:1-42, John 20:21, John 15:27

Jane Overstreet:

Those scriptures are full of good things, aren't they? I'm sure there's a lot we could pull out of them, but let's just try to take the very essence out of each scripture, or each group of scriptures there.

The *first one* in Matthew 4: what did Jesus do first? He called the disciples, didn't He? He said, "I want you to come and follow Me." I like to put it this way: He identified them and He invited them. I think that's the first thing that Jesus did with that small group of people He wanted to influence. We'll talk about that more in a minute.

The *second* thing that He did in developing them was that He said, "Walk with Me and do what I do." He was with them constantly, wasn't He? They ate together, slept together, walked together, did everything together. It was very much "walk with Me and do what I do."

The *third* way He invested in these people was that He taught them; He didn't just let His actions speak, but He also invested by intentionally teaching them. All the parables, specific teachings—He constantly used every example to do that.

The *fourth* thing I would say He did was that He loved them. Love is a word that's been abused in our world. Its meaning is almost gone. We'll talk some more about what it really means to love. But Jesus loved these people.

The *fifth* is that He sent them forth to minister; He didn't hesitate to do that. But He gave them an opportunity to apply everything that He had taught them, everything that they had learned by walking with Him. You know, His strategy for leading a worldwide movement was to invest Himself in just a handful of people. If that was His strategy, don't you think we need to consider it also being our strategy?

Jesus' strategy for leadership development five steps

1. He identified them and He invited them
2. He had them walk with Him then do what He did.
3. He taught them.
4. He loved them
5. He sent them forth to minister to others.

Let's think about how we can do these same sort of things. How is it possible? It's one thing to know what they are, but it's another one to be able to implement them in your life. If you want to identify the potential leaders around you, the people that you should be pouring your life into, and invite them to participate with you in this, how do you do that? How do you pick those people?

Again, the best thing we can do is look exactly at the model of Jesus. I love it when we look at what He does, because the first thing He did before He chose the disciples, He spent a whole night in prayer on the mountain. Mark 3:13-14 says, "He went up onto the mountainside, and He called to Him those He wanted." If you look at the same story in Luke, it says that, "He went off to the mountain to pray, and He spent the whole night in prayer to God, and when day came He called His disciples to Him and chose twelve of them."

Jesus had to spend a whole night in prayer even though He knew the Father so intimately. Don't ever take prayer for granted. We've got to start with prayer to know who to invest ourselves into. But it's not just a spiritual matter. You also have to know the people around you, know the people under you, in order to make a logical choice as to whom to invest yourself. Jesus prayed – and then chose from among those He knew.

In the next box I've recited a paragraph from our Kingdom Signposts Ministries story for this unit. I want you to re-read that paragraph because it talks about when Victor chose John. Then there are two Scriptures, John 10:14 and John 10:3, for your reflection. Look at them and see exactly what it took for Jesus to pick those He wanted to have be His disciples. Also, look at the way that Victor did it. Take just a minute, read those through, and write down your thoughts.

2. "Before he could back away, Victor waved him into a chair. "Sit down for a few minutes, John. Tell me a little bit about yourself." Somewhat surprised, John sat down and began to talk with Victor. They discussed several things and John even shared some of his hopes and ambitions with Victor. Before he left the office half an hour later, John found himself saying, "Yes, I would like the chance to meet regularly with you, and really be mentored." (p. 219)

Look at the following two scriptures and see **what it took for Jesus to pick those He wanted** to be His disciples. Then look at the way Victor did it. Write down your thoughts.

✍   John 10:14

✍   John 10:3

✍   What Victor did:

After you have filled out your own answers to these questions, you might wonder what Mrs. Overstreet thinks about these questions concerning what it took for Jesus to pick his disciples – and Victor's approach. You can find her reflections on p. 235 and can compare her perceptions with your own. Read her comments before continuing.

Jane Overstreet:

    Okay, so we have to identify and invite them.
    Now, what was the second thing we talked about? The second area of developing others around you is to walk with them. "Mentoring" is a great word for this. It's a bit complicated in a way because we think it means all sorts of big and important and intentional—and things like that. But in so many ways I like to say it just means "withness." You know that's not even an English word. I'll admit that right now. Still, it captures the concept so well. It just means that you're **with** somebody constantly. Jesus was constantly with His disciples.
    Now this is easier for some people than it is for other. That will depend a lot on your personality type. But you do have to let people up close to you in order to really mentor them. We call it relational mentoring.

Relational Mentoring = developing the giftings of those around you through your relationship with them.

It's pretty simple. It's developing the giftings of those around you through relationship with them. It's really very natural. It's just helping people develop by the kind of relationship you have with them.

In the next box I've got a few simple questions for you about people who have influenced your life. I'm not thinking just of those that you've heard speak at a large conference and you liked what their teaching was about. I mean people who have led you or have discipled you. People who have really influenced your life. Think through—seriously—who they were, what they did, how they did it. Was it positive? Was it negative? Write down specifically how these people influenced you.

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3. Stop and think about leaders who have influenced your life, not just those that you have heard speak, but those you have worked with, or been discipled by. Who were they? How did that happen? What did they do? How did it work? Was it positive or negative?

✍   Write down your thoughts.

Jane Overstreet:

Sometimes it helps to think of examples where people have significantly influenced us, helping us to grow and develop. Some of us have had rich experiences in this and it's easy to identify with. Unfortunately, others of us have had very little experience with this and we wish we had a lot more. Either way, we can always learn better how to invest our lives in others from such examples. If you already know and have good examples, then you're that far ahead. You know how to imitate that. When you walk alongside someone, when you let them walk with you, it's always a process. It's not a job. It's not a task. Jesus was just constantly with those disciples—so what happened flowed naturally out of their life-experiences together.

In a book called "Mentoring for Mission," Gunter Krahlman points out that the key principle of Jesus' approach is intimated in Mark's statement that, "Jesus selected the twelve, that they might be with Him." Over the next twenty months, Jesus constantly and consistently provided His newly appointed disciples with opportunities to share His life and ministry. They've got to be with you. That's the heart of it all.

The best example I have of this in my life where I've been able to invest in others is with my children. I'm a mother. I have three children. The oldest one is 14. Just recently he was facing a big decision. He came to me one night and he said, "Mom, I'm going to fast tomorrow." Of course, as a mother I thought, "Fast? You can't fast. You have to play baseball. You have to go to school. That's not healthy"—you know—all those things that a mother would think. But I cautiously, quietly didn't say all that. I just said, "Why do you want to do that?" He said "Well, I want to really hear from God about what to do this summer, and I know that that's the way that you do it. You fast and I think that's what I should do."

I immediately thought about this material that we were working with, and I thought: "This is it. I've never talked to him about fasting. I've never intentionally tried to explain to him what I do, but he's watched my life." The people that are around us, that we invest ourselves in, are going to do that. And that's the way we will influence them the most.

This is really different from what we're taught sometimes (I think) in the Christian community, that the big TV evangelist or someone we see up front is going to influence us the most. But it's really those people that we walk with, day in–day out, that we have the chance to invest our lives in. It really requires time.

In the next box I've added a little bit to the story that you read earlier from Kingdom Signposts Ministries. I want you to read these paragraphs. See what happened the first time John went in to spend time with Victor. Reflect on how you think John felt by the time he finished this short meeting and what Victor should do next time in order to make his time with John more successful.

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4. **The first meeting to spend time together**

John knocked on Victor's closed door with a sense of anticipation. He still could not quite believe that Victor wanted to invest time in him in such a personal way. John knocked again after a minute had passed with no response.

"What is it!" came the sharp reply as John hesitantly pushed the door open. Victor was seated at his desk piled high with papers, looking stressed and somewhat distracted. "Well, what is it!" he repeated, in a somewhat louder voice. John felt his face begin to get hot as he said, "I, uh, I well, uh, uh. I thought you wanted to see me this afternoon to begin our mentoring sessions," he finally blurted out. "Look, I can come back at another time if this is inconvenient," John continued as he began to back out of the door.

Victor shook his head as if to clear his thoughts. "No, don't leave John, it will be good for me to take a break," he said, "I don't seem to be making a lot of progress anyway." They sat down together, with John still feeling a bit uneasy and Victor began to ask him a question, but before the question was even out of him mouth, the phone rang. Apologetically, Victor answered the phone and finished the international call as quickly as possible, then turned back to John saying, "Now, where were we..."

✎   How do you think John felt about the beginning of his first session with Victor?

✎   What could Victor do next time in order to make his time with John more successful?

Jane Overstreet:

Have you ever been in a situation like this? You go in to see someone that you were a little bit intimidated by anyway and they were so busy and so obviously overwhelmed with the more important things that you knew, without them saying a word, they really didn't have time for you? All of us, as leaders, are like that from time to time. We all will get totally overwhelmed with the urgent. But we have got to make time—intentional time—to invest in others.

When we take that time it is so important to listen, really listen. If they have to fight for your time, or know that you're distracted by the other important things that you do, there's no way that they'll be able to share with you. You have to turn off the telephone and close the door, and take that time out.

Okay, we've been talking about being with someone and the importance of that, after we've identified them and called them. There's a third thing we identified in Jesus' approach: Jesus constantly <u>was teaching them</u>. Jesus took every natural opportunity that came up. He emphasized what He was wanting to get across to them, by simply using the examples and occasions that were at hand. He was always using parables, wasn't He?

I think if we look back, we've got a lot of good information already in this course about how to help those that we're investing our lives in to understand themselves. Maybe like the personality testing that you did back in Unit 2. That's something that you could do with those that you're investing your time in. It's really important to help, and to understand where people are in their life in order to invest in them.

There's a teacher and a writer, Bobby Clinton, who does a fabulous amount of work in this area. He uses a set of phases as a way to think about the process by which a leader is matured and comes to full competence. He calls is a timeline, with different phases in it. I'm not going to try to explain completely each phase, but let me give you just a little bit of an idea of where each phase goes. As I do that, I want you to be thinking about your own life: what ministry phase are you in? (Remember your ministry may not be directly in the church but might be education, banking, law or some other important service to society.)

Let's start at the beginning, in *Phase 1*. Clinton calls this the "sovereign foundations." By that, he just really simply means the things that God initially and sovereignly does in our lives to build in basic components of who we are. These are the things in our youth that God does by His providence that there's almost nothing that we can do about. When we see them later, we can be so incredibly grateful for the grace of God.

In my own life I was moved from what I thought was going to be a wonderful career as a lawyer into the heavy responsibility of mopping floors on the island of Cyprus as a missionary! God sovereignly did that in my life—it certainly was not my choice, really. Yet looking back on it, I can realize how God used that, more than anything else He could possibly have used, to build foundations into me. These are usually things that happen while we're fairly young, at least young in the Lord.

Phase I: Sovereign Foundations	Phase II: Inner-Life Growth	Phase III: Ministry Maturing	Phase IV: Life Maturing	Phase V: Convergence	Phase VI: Afterglow

The Generalized Time-Line

Dr. J. Robert Clinton, *The Making of a Leader*, NavPress

Phase 2, Dr. Clinton calls "inner life growth." Here the leader is learning the importance of praying and hearing God. Our spiritual life is growing—it's a growth in discernment, understanding, obedience. He puts us to tests. This is when you can more clearly identify that a person has leadership potential. Often time persons are in early ministry or work, and they get tested over and over and over again in the areas where their failing—until they finally understand and are able to get it right. When they do, then God allows that ministry or business to expand a little bit. Aren't you grateful that God does this? He takes us around the same lesson again and again sometimes, until we finally get it.

The next phase (*Phase 3*) is called "ministry maturing." This is where you reach out to other people. It's often a time when you go back and you get some further training. Maybe a lot of you that are listening to this might identify that you're in this phase and that could be one reason why you're seeking some

more training, like this course. You've been working at your position for some time. In this phase you identify your gifts and your skills. As you do, you use them with increasing effectiveness. You really gain a much better understanding of the body of Christ and how all the relationships in it really affect you. You're just growing here and it's showing in your ministry or work. God is able to use you much more effectively – and you are able to concentrate on your strengths.

Now throughout these first three phases, we would like to be emphasizing and focusing on our ministry, but that's not really what God's doing with us during this time. Primarily He's working on us. Most of us in these phases don't realize it. We get fairly frustrated because we're so busy trying to do work for God. But—slowly but surely—God's helping us realize that the only way we're going to minister for Him is through what comes out of our lives, because of who we are.

Phase 4 is "life maturing." In Phase 4, the leader's pretty well identified and is using his or her spiritual gifts. It's becoming satisfying. You start understanding your priorities and are willing to let go of things that are not part of your central calling. In this phase real communion with God becomes incredibly important to you. It becomes a foundation. As you recognize that, deeper and deeper communion with God results.

We're getting close now. *Phase 5* is "convergence." Now in convergence, God moves the leader into a role that really matches his or her gift mix and experience, so that ministry and work is maximized. A lot of leaders never get to this phase. Sometimes that's because of their own fault. They're hindered by their own lack of personal development, spiritual development, or it can be the fault of the organization they're working with. They never really are given a chance to excel in their strengths and get into that role that will maximize their gifts. But whichever way, if you do get to this point, you have the opportunity to really, really be effective in ministry and your work.

And finally, *Phase 6* is called "afterglow." I think very few get there. Afterglow is like the very best fruit of a whole lifetime of obedience and ministry to God. I know I've seen a few older people who have ministered to me. They were in this phase of life—where they've given their entire lives to ministry and work God called them to do. They have so much wisdom to share that you go to them because you see that in them. They're able to exert influence on large groups of others, just by who they are, and just their very character seeping out, it seems.

Now that's a very, very brief summary. But I hope as I was doing that, you were able to identify possibly where you are personally on that timeline. Now is the chance for you to think about where you might be on Clinton's timeline. Mark it on your timeline and then write in just a few sentences below why you think you're in that ministry phase. When you're finished, why don't you come back.

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5. Identify **where you currently are on this time line**, and mark it on the line on 227.

✍   Write below in just a few sentences why you believe that you are in this particular phase.

Jane Overstreet:

This timeline doesn't just apply to you. When you're investing in the life of others you need to discern where they are in their life timeline. You will treat someone, and encourage someone, and invest in someone who is just beginning their inner life growth phase very differently than you would someone

who is in the convergence phase. Maybe you have around you some very mature leaders. You will invest in them very differently than you would someone who's very young and just starting out. So it's important to be able to recognize where the person is in their growth.

We're talking about teaching. Knowing where they are in their own life phase, in their own timeline, is very helpful. Much of what we can teach them happens in the day to day. Jesus constantly did this, didn't He? He took the experiences of what was going on and turned those into lessons. But it was adapted to the phase and need of the disciples.

It's also possible to intentionally teach by creating a curriculum for the person that you're investing in. Look at what they need, ask them what they need, and then guide them to sources that will help them. I've had this experience. It's a wonderful thing. Often times the leader knows all sorts of references and teaching materials, and possibilities for learning that you, as the one receiving the investment, don't know anything about. So think about assigning them books to read or courses to take.

This is a very holistic approach, I think. It includes everything from them being with you to intentionally teaching. But these three things—identifying, calling and bringing them to you, walking with them, and teaching—are terribly important. But then you have that fourth one, and that's <u>loving</u>.

In the next box you are directed to John 15:12-15 . I want you to read that Scripture. Based on that text, how would you describe Jesus' definition of friendship? Write down your thoughts.

✎ 6. Turn to John 15:12-15. Based on that scripture, how would you describe **Jesus' definition of friendship**?

Jane Overstreet:

  This is an amazing Scripture, isn't it?

   "My command is this: Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends. You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master's business. Instead, I called you friends, for everything that I learned from my father I have made known to you."

  Real friendship goes very deep, doesn't it? It's a bonding. It's an imparting of so much of yourself to another.

When you love, you end up taking risks. In fact, it's very dangerous business, especially if you care about those that are working with you. You know, it's funny—often in the seminaries when pastors are taught how to relate to their congregations, they're taught to try to keep a distance, to not get too close to them. But we see absolutely none of that from Jesus' example. He was vulnerable. He let people up very close. They could see His weaknesses. They could see when He was in pain or suffering. It requires that risk-taking to really love someone.

When you love deeply, you also have to accept who they are: all the bad and the good. The better you get to know people, the more reason you have not to accept them, usually, because you see the things they would normally like to try to cover up from us. But when you really love them, you accept them just exactly the way they are. At the same time you love them enough to want to develop them, to encourage all the good things. That's what enabling is all about.

I think so much of the time of family relationships. So often we have experienced parents who did not accept us. Because of that, it's very hard for us to accept others. We were never quite good enough. Deep down we don't accept ourselves. We were never what others expected us to be, so therefore it's hard for us to accept the other person. We mirror the attitude of our parents about ourselves—and repeat their non-acceptance toward others.

I have to say that I'm very unusual in this. I had incredibly loving Christian parents who really lived out their faith and loved me just the way I was, even though they knew all the bad stuff. So I find accepting others easier, I think, maybe than some of the rest of us do. But it's incredibly important, if you're really going to love someone.

Another thing about this loving business is that it involves feeling. It involves caring. Leaders who are trying to be very important and somewhat distant and be seen by others as invulnerable and invincible and all powerful don't find this easy. It really isn't compatible with this. There is fear in this distance. When we allow people up close, when we really care about them, we set ourselves up to be taken advantage of.

Yet isn't that exactly what Jesus did? Who betrayed Him in the Garden? Was it some stranger?Wasn't it one of those that He'd invested His life in? He cared. It hurt. And that's part of really loving.

Another aspect of really loving is holding people accountable. You have to do that with those that you invest your life in. You can't let them get away with being less than they can be. We wouldn't let our children do that, would we? When they do something wrong, we have to discipline them. In the same sense, when you see those that you're investing your life in making mistakes, or intentionally doing things wrong, you need to hold them accountable. You need to tell them that you expect more of them than this sort of behavior. They need to be told that it's important that they grow in this area. True love holds people accountable.

One last aspect of loving someone is giving clear affirmation: really telling them when they do a good job. You know, I need to hear that constantly. I'm not a very insecure person, but I need to hear from those who are over me, who are leading me, when they think I'm doing a good job. I need to know. Studies have been done that say that for every time you tell somebody that they're not doing well, you need to tell them 10, to 50, to 100 times when they are doing well, to make up for it. Positive reinforcement. You do that only when they really deserve it, but you take every opportunity when they do deserve it.

Now, the last aspect of really investing in people is to imitate Jesus and to send them forth to minister. Jesus did this continually with His disciples. And in fact, I've often questioned the way that He left this world, giving them charge of The Great Commission. Talk about risky business! We've got to be able to do this, though, with those that we invest in, just like He did.

The question is, how do we do it? In the next box I'm giving you a few more paragraphs about Victor and John. You're going to see how Victor released John into a good leadership opportunity and sent him forth to minister, and then what happened. Read it and then in the following box, answer the questions about this incident:

Things had gone so well with Moses that Victor felt he should also give John an opportunity to practice his leadership skills, and he began to look for just the right door to open. As he glanced at his calendar for the upcoming month, Victor realized that he would have to miss a weekly staff meeting again due to some travel obligations. Was this an opportunity? Why not let John lead that staff meeting rather than cancel it?

As soon as Victor returned from his trip, staff members began dropping by to register their complaints. Slowly the story came out of what a disaster the staff meeting had been. John had taken the responsibility so seriously that he changed the format of the meeting to try and improve it. This disgruntled some of the older staff who openly told him, "I don't see why you want to do things different, John. We've always done it this way, and there is no good reason to change now just for the sake of change." The meeting seemed to degenerate from there on issue after issue. John even became angry and threatened at one point, and shouted back at a staff member who questioned his opinion. One person walked out before it was over, saying to his neighbor in a rather loud whisper as he went, "This was certainly a waste of my time!

What do you think about what happened? What might John have done wrong? Was there something Victor might have done to help? Reflect on this situation and write your ideas in the following box:

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7. **Opportunity to practice leadership skills**:

?   What can you gather from this glimpse of the meeting that John may have done wrong?

?   How could Victor have helped?

?   Is this going to cause Victor some problems or embarrassment?

Jane Overstreet:
       What happened to John in this case? Did he do a good job? No. He made some pretty big mistakes, didn't he? What's even worse is those mistakes really reflected on Victor, didn't they? It's risky business sending people out to minister. I've often wondered why Jesus picked Peter as the rock to build His Church on, after Peter denied Him. People will make mistakes. There's no doubt about it. If you look back in your own life, you'll realize that it's the mistakes you made that you learned the very most from. I know that's true of me. Major mistakes are the ones I remember by far the best. Partly because of that they are the places where I know that I learned the most. Sometimes they hurt a lot, but you've got to allow people to make those mistakes. You can't do it for them.
       You need to be able to ask the opinion of those that you're investing your life in and take their opinions very seriously. You may not think they know as much as you do. But there are so many times when you can ask for their advice. Then if you take it seriously and do it, you end up benefiting from it as well. At the same time you impart to them the message that "I trust you, I believe in you and I think you're capable."
       You also need to send them out with the task to do. You need to give them the responsibility and the authority. I often think about the Scripture when Jesus sent out the disciples into the world. He not only sent them out but He empowered them, giving them all authority. In Luke 10:19 it tells us that He sent out the seventy and that He gave them authority over the powers of the enemy. Don't hesitate to release and empower, to give authority to those that you're sending out. That's exactly what Jesus did. Without doing that, we're going to expect them to fail (and they know we're expecting them not to do it right and do not trust them). There's no other way possible.
       You know, if you've got a backup plan, if you send them out to do something but in the back of your mind you know how you're going to solve it in case they fail, that's not really releasing them. You have to release them in faith, believing that they're going to do a good job. Then when they do a good job, you need to give them respect and praise publicly. Give them a chance. Build them up. Celebrate them! When someone is sent out and they do well, tell all those people that matter to them how well they did. We all need that—we need the chance to be praised. That will open other doors for them. That's what you become for them: a door opener. As a leader, you have opportunities and relationships and chances to open doors for those under you that they can't

possibly have for themselves. I think I've experienced this time and time again, where someone believed in me enough to give me the chance to open the door for me to do something, and to prove that I could do it. You have the high profile. You have the ability to open those doors. Because you do, the people that you invest in are going to be able to succeed. They may actually even do better than you do.

Now I want you to think just a few minutes about all these points that we've talked about, about how to really invest in others. It sounds easy in so many ways. At the same time, most of us are talking a lot more about leadership development than we're doing it. Why is that? In the next box I want you to ask yourself this question: If you're not mentoring others, why not? What specifically do you think is stopping you? Give yourself some time to prayerfully consider this question. If that doesn't really apply to you, move about halfway down the page and it says if you are mentoring others, but not devoting a significant amount of your time and energy to that task, why not? Turn the tape back on when you've finished.

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8. Mentoring

✎   If you are not mentoring others, why not? What specifically do you think is stopping you? Give yourself some time to prayerfully consider this question.

✎   If you are mentoring others, but not devoting a significant amount of your time and energy to that task, why not?

After you have filled out your own answers to these questions, you might wonder what Mrs. Overstreet thinks about these questions concerning why we mentor (or not) and devote little time to it. You can find her reflections on p. 235 and can compare her perceptions with your own. Read her comments before continuing.

Jane Overstreet:

     We've come a long distance as we've thought about the model of Jesus in developing leaders. We discovered his strategy. This chart reminds you of what we've been exploring:

     We can now summarize. Investing your lives in others, discipling others, is really what mentoring is all about. It's so important that Jesus invested most of His adult ministry in it. Look around you. See who those young leaders are that you can invest in. I truly believe as leaders that what we're called to is to cooperate with God in the lives of those He's given us.

     On next page of your workbook you'll see your final assignment. Prayerfully choose two or three people that God might want you to work more closely with through relational mentoring. These should be people that are somehow under your leadership. Take the time and sit down

> **Jesus' strategy for leadership development five steps**
>
> 1. He identified them and He invited them
> 2. He had them walk with Him then do what He did.
> 3. He taught them.
> 4. He loved them
> 5. He sent them forth to minister to others.

with them, and just ask a couple of fairly simple questions:

(1) Ask them to identify a couple areas of their life, life goals, that they would like to grow in. These could be in any area. It could be professionally, or spiritually, or maybe in their personal life.

(2) The second question to ask them is: what can I do to help you grow in these areas? After you've done that, follow through with them. Clearly think out how you can be a part of their lives. Enable them. Thank you.

Unit 8 Final Assignment

Your project is to develop a plan to mentor someone. Go through the five steps of mentoring that we have discussed,

1.   Identifying and inviting
2.   Walk with me and do what I do
3.   Teaching
4.   Loving
5.   Imitate Jesus and send them forth to minister

✎   Go through each step and write out how you would go about mentoring someone specific that you know, that you have identified by following step one. After you have completed the process, prayerfully consider carrying out your plan.

Jane Overstreet's Reflections

2. <u>Mrs. Overstreet's reflections on **Jesus' way of picking his disciples and Victor's approach.**</u>

Okay, what did you find there? Victor had to sit down with John and really get to know him a little bit, didn't he? It's the same thing that you find in Scripture there. You have to know them. Scripture talks about knowing them by name, which means a lot more than just knowing that they're there. It's really easy to work closely with people, day in–day out, and really not know them. You have to do that. You've got to know their traits, their personalities, and it takes time.

The third thing you have to be able to do to select these people who are going to be with you is to realize you need to pick people that aren't—well, people that are different than you. You may be able to pick some that are just like you, and that's our natural tendency. We can see the leadership potential in those that are so much like us. But we also have to be able to see people who are very different than ourselves.

You look at the disciples and you realize, if you read through looking for this, that they had very different personalities. Jesus didn't pick one personality type. We know that Peter was extremely zealous. Peter's brother, Andrew, was a servant; that was his type of personality. We know that John and James were called "Sons of Thunder"; all sorts of pictures come to mind with that, don't they? The disciples had many different personalities, not just one leadership type.

Fourth, you have to be able to provide opportunities for people to show how they can take responsibility. You have to let them have a chance to fail or succeed. If you're the only one doing any leading, you'll never have any idea what others are capable of.

Now, if we really look at who Jesus chose, we also realize that He didn't necessarily choose the brightest and the best, not by the world's standards. They were all young, they were Galilean, which was certainly not the best by the world's standards at that time. He picked them on the basis of how—what He saw they could become, not necessarily who they were now. It's easy to spot the people who are already very together and great, and going to be leaders. But you need to ask God to show you what people are going to become, not just what they are.

I have a great example of this that I've seen as a staff person with another mission. I was working under a leader who was just tremendous at this. He had a great ability to spot good potential young leaders that none of the rest of us could see at all. I can remember one young man that he picked and just got behind, and spent time with, released into leadership responsibility. Several of us went to my leader and said, "You know, you've missed it. This guy is not worth it. He really doesn't have a whole lot of potential. He's wasting time, he's wasting your energy; what are you doing?" But you know, my leader saw a lot more in this young man than the rest of us did, and eventually he ended up leading a fabulous ministry to youth in the city of Amsterdam. He was more effective than most of the other—what we thought were—good leaders around us. It's not always necessarily the ones that you think with your logical mind are going to be the leaders.

8. <u>Mrs. Overstreet's reflections on **why we are or are not mentoring younger leaders**</u>.

There can be a lot of reasons why we're not investing ourselves in others. I'm guessing that you have all sorts of different reasons, but here's just a few that might be common to several of us.

The very first one is obvious. Why aren't we? We're too busy. We have so much to do, we have so many people to see—so many really important people, you know. So many meetings that we just don't have the time to invest in these younger people.

We looked at the model of Jesus, who had the entire Church to build and establish, and we've looked at His example of where He invested His time. Probably enough said, isn't it? He had less time than most of us. Unfortunately though, many of us are investing our time and energy in attracting the crowds—in trying to get to a position where the big numbers will listen to us. That's exactly the opposite of what Jesus did. This is a serious question of humility. Investment in others is very costly in this sense.

Secondly, maybe we just don't realize how important it is. Maybe we just didn't realize how Jesus saw it. He had the entire world to save and His Church to establish, but He made leadership development His priority. That's enough for us to consider it.

Maybe you just don't know how. Maybe you've never known how. You've never experienced it. That's so true of many of us. But I hope that as we've walked through some of these steps, we've seen it's very natural, really. It's not a hard thing to do. You don't need to be some kind of a super leader in order just to share with those that God's just put around you.

Often times we're just too insecure. We don't really believe that we've got anything to offer anybody. I know that's been my experience in a couple of situations. I'll never forget being absolutely shocked when I had one of my college students walk up to me one day and say, "I don't know how to ask this but, would you please spend time with me? Would you please mentor me?" And I almost said back to her, "Who, me?" But instead, I said, with much fear and trembling, "I guess so." It launched me on a year of a wonderful relationship where we both grew a lot. Too often we're just too insecure to be vulnerable enough to get up close and let people up close. But all you're really trying to lead them to is more of the Lord, and He'll help you do that.

The last common reason may be why you're not mentoring others is that old one of the fear that they might actually get better than me. I think too often this is the case. We're so wrapped up in making ourselves the most important person that we just don't even dare thinking about raising someone else up that could take our place. The only solution to that is to repent; ask God to forgive you. Ask Him to allow you to see the situation in the way He does, to feel His heart for the world—and He'll do that for you.

List of Story Names (Leadership)

Alex Campagna – fiery young writer and editor, hired as head of KSM's writing and design department; quickly fired by Stephen Ogulu
Ayub Campagna – applicant for the job of Director of Accounting for KSM
Bong Kim – Director of Production at KSM; leadership style: implementor
Carlos Campagna – brother of Alex Campagna, on Bong Kim's staff at KSM
Charles Ogulu – Stephen Ogulu's oldest brother, Chairman of KSM Board of Directors
Dr. Bulus Bulima – Vice Chairman of KSM Board of Directors; first son of the president of Kabuli
Evangelical Committee – umbrella organization of evangelical denominations and organizations for the nation of Kabuli
First Church – unofficial name for the First Church of the Elect and Redeemed; First Church commission: "*Proclaim the Good News to all Generations.*"
Fred Mengistu – Director of Church Relations at KSM; leadership style: motivator/influential
Honorable General Ezekial Araphat Bulima – president of Kabuli
James Stephanos – hired by KSM as Director of Accounting; leadership style: designer/developer; long time friend, fellow clansman & classmate of Victor's
John – Stella's nephew; mentored by Victor
KSM – Kingdom Signposts Ministries, publishing arm of First Church; KSM mission statement is *"Fulfilling the Great Commission through the printed word."*
Kabuli Christian Council – representatives from 46 denominations in Kabuli; prepared a report about the spiritual & physical condition of the people in Kabuli
Maria – Victor Osco's wife
Moses Ashadu – on Bong Kim's staff at KSM; mentored by Victor
Peter Rubella – long-time WAG missionary in Kabuli prior to revolutionary times; founded KSM and was the original Managing Director
Rajendran Habib – Victor's friend who volunteered to help KSM with consulting service
Rev. Hezekiah Ogulu – Stephen Ogulu's father, who ruled his home with an iron hand
Rev. Stephen Ogulu – Victor's uncle; former pastor of First Church & former Managing Director of KSM; a Head Overseer of the Fellowship & Chairman of the KSM Board; Chairman of the Board of the Elect & Redeemed Church; leadership style: designer/developer
Sampson Kirunge – member of KSM Board businessman, Stephen Ogulu's Bible School classmate
Sharon Weganou – new member of KSM Board of Directors; businesswoman
Stella Senge – Director of Accounting at KSM; leadership style: motivator/influential; Stephen Ogulu's sister-in-law
The Fellowship – unofficial name for The Fellowship of the Elect and Redeemed, the 1st church in Kabuli
Victor – Rev. Victor Osco, Managing Director of KSM; former pastor for 12 years; member of First Church; leadership style: team player
WAG – World Ambassadors of God

Leadership: Making Human Strength Productive
Unit 9
Team Building

Development Associates International
in association with
The Center for Organizational Excellence at Eastern College

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Unit 9
Team Building

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Unit 9 Learning Objectives

In this unit you will:

- Develop an understanding of the concept of working in a team and the three step process of developing a team.
- Understand the characteristics of an effective team.
- Learn about three leadership styles and understand the most appropriate situations for each style. You will also learn about modifying your leadership style in order to fit the situation in which you find yourself leading.

Introduction

You are about to begin studying a segment of a course called **Leadership: Making Human Strength Productive**. This unit is titled **Team Building.** It is about developing your own abilities as a leader by understanding yourself and the gifts God has given you, and then enabling others, using the example of Jesus. We believe that as you study this course, God will use it to empower you to become a more effective leader. That is our hope and prayer.

The Method
The methodology for this course may be new to you. It is long-distance learning. Most of us are used to studying by going to a classroom, listening to a lecture, taking lots of notes, then taking a test and promptly forgetting most of it! You don't need to go to a classroom to study this course; rather, you study right where you live and work. You don't listen to a lecture and take notes; instead you read the lecture (in *italics*) in the workbook as you listen to a few minutes of the audiotape, then turn off the tape and respond to questions in your workbook. Rarely will you listen to more than ten minutes of the tape before you must turn it off and apply what you just heard. This method is unique because it is done at a distance yet is extremely interactive. We hope you will learn more because you are constantly applying what you are learning to your life and work.

The Lecturers:
The lecture portion of this course originated from audiotape lessons by Dr. James F. Engel, Terry Sparks, and Jane Overstreet. This unit features the teachings of Terry Sparks. His lecture sections are featured in the workbook section.

Getting Started:
        The first thing you need to do is do the reading of the material that starts just after this page.

To the Reader:
        Welcome again to what we might refer to as "The Saga of Kingdom Signposts Ministries." We will be developing this story as we proceed from one unit to the next because it touches issues which are common throughout the world. It is not intended to represent an example of either "good" or "bad." Its purpose is to provide a realistic context in which we explore "Making Human Strength Productive." It does not represent any real individual but is a composite of organizations and leaders we have known in many places and times. In this part of the story the concern focuses on blending the various individuals, with their temperaments, gifting, experience and leadership competence into a well-functioning team. We have stressed throughout the course that God puts us into a "body" whose various members bring distinctive and important contributions to the functioning of the whole. In the contemporary world, we are discovering how important it is for leaders to be part of teams that work together to accomplish the mission and vision of their church, agency or organization.

KSM: *Can We Really Work Together?*

Victor, the managing director of KSM, glanced at the clock for the first time all afternoon and realized with a shock that it was well after 18:00.

"Oh no!" The half-moan, half-cry escaped his lips as he leaped from his desk, papers scattering in all directions. Even as he raced for his car, he knew inside that it was too late. Once again he had let down his son. This time it was only a scrimmage football match, but last week it had been the tournament finals he had missed. He looked around for his driver, but realized that he must have wandered off, assuming that he would not be needed until later. Victor's habit lately was to not leave the office until well after 20:00.

Victor leaned exhausted against the concrete walls that lined the yard of the office complex. Why was he so tired lately? Just when things seemed to be going well, the paper started stacking up in his office again. Why was this happening? So many things seemed like they were getting better, yet his own load just continued.

As Victor reflected, James stepped out of his office and headed for the bus stop. He hesitated when he saw Victor. "Is everything okay, Victor?" he said, "I made sure that accounting finished those reports you needed last Wednesday, but Bong stopped by just now to say that they still hadn't made it to his desk. Was there anything that needed to be changed?"

"No, James. To be honest, I haven't even looked at those reports yet," Victor wearily responded. "I thought that with you in charge of accounting and finance, I would be able to catch up on everything—and it is better. You've done a great job, but somehow its not enough. I just can't seem to get everything done, no matter how hard I try or how many hours I put in."

"Maybe there are more changes you need to think about, Victor. It seems like nearly everything that happens at KSM still has to have your approval. We've grown too much for that. I've got some ideas from what I saw at the company where I worked before. Let me do some thinking about this over the weekend and, if you have time, we could talk about it first thing Monday morning. What do you think?"

Victor nodded in agreement as James walked away. He pondered James' comments. He had grown to respect James' thinking, in spite of the recent tension. Of course James was on the right track. Why hadn't he thought of this before? How much did he really need to see of the paperwork that collected on his desk? Why did he need to hear the reports of every department head weekly before they could finalize their decisions. How much of this approval system was really necessary?

With all of the increase in ideas, the growing vision, and new strategies that had been developing over the last few weeks, no wonder he was feeling overwhelmed. He was like the plug in a simmering volcano! Either he had to get out of the way, or it would erupt right under him!

When he really thought about it, Victor realized so much of what came by his desk for approval could easily be decided by those in leadership in each department. All they needed was a simple system of accountability. What if they provided that for each other? Why not? Why hadn't he thought of this before? If the leaders from each department worked together as a team, they would provide that accountability that was needed for each other!

Yes, the concept of delegating some of this to a team of leaders made sense, but could these people really work together effectively? They already had the executive committee; how would this be any different, he thought? He had nearly disbanded that group because the atmosphere in their meetings was so

tense he could hardly stand it. Victor knew he preferred to work within a team, but it had to be one where there was very little conflict. He always felt that he could get along with everyone, but they certainly seemed to have trouble with each other!

He thought about those who might make up the leadership team and how it might work. First there would be James. He could pose some problems. Victor was still really anxious about trying to help keep James motivated and there were so many things about him that Victor just couldn't understand. For instance, James had totally alienated a couple of the employees when he had taken over accounting and finance. He was always so sure he was right—and often he was. He was so good at taking charge of a situation, in fact, he took charge of everything he became a part of. What impact would that have on a team trying to make decisions?

And what about Stella? Victor knew Stella was really committed to KSM. She was always cheering everyone on. She knew everything about everybody and was great at providing encouragement. Of course that was probably why she never seemed to have time to put into generating accurate reports when she worked in accounting. She just didn't seem to grasp the importance of detail. She certainly provided a lot of creative ideas though, for where KSM should be going and how to reach people. She would be great on the management team providing that kind of input. Did she really have the time for another responsibility though, considering all of the time she spent with different people on the staff?

Now, Bong...Bong might be really good on the management team, thought Victor. He certainly made sure every detail was covered in his own productions department. No, you couldn't say that Bong was ever late with a report or that he didn't have his job done. But then, there wasn't a whole lot to do in productions anymore. He had almost ceased producing any new projects because he just couldn't do the quality work that he felt was necessary. Anytime he asked Bong about it, Bong would always give him a really detailed explanation relating to the equipment, so detailed in fact that sometimes Victor didn't really listen to it all. Would Bong really be able to work in a team environment? He certainly wasn't terribly good at motivating his own team of staff.

The more Victor contemplated working with this team as an answer to some of his problems, the more concerned he became. How would he enable them to really make decisions together? How could they appreciate each others' strengths and weaknesses? They certainly each had some wonderful strengths, but would he ever be able to lead them into working well together? That was something he would have to pray seriously about.

Unit 9 Workbook

Terry Sparks:

As we begin this subject, as I've had the opportunity to do many team building sessions. Literally around the world, I have seen the material that you're about to receive have revolutionary results. I've gone into situations where people were hardly talking to each other and, by the time I left, they appreciated each other even. Not only were they talking, but they were appreciating each other. So it's a great privilege to be able to share this with you.

There's a big difference between an organization and a team. However, many people do not know the difference. The organizational process begins with defining the task. A good example of this is found in Exodus 3:7-9, if you'll permit me to read it:

> "The Lord said, 'I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians, and to bring them up out of the land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites (mosquito bites, and all the other bites). And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them.'"

Here we have God providing the vision and specifying the task. In this case, the task is to lead the children of Israel out of Egypt and into the promised land. Notice that God gave the vision and defined the task. In this case, defining the task was quite clear cut. But for today's leader of a non-profit organization, it can be some of the most difficult work to which we are called. It can be difficult at times even for for-profit organizations.

Our normal practice when we do team building workshops is to spend three days together. The whole first day focuses on just trying to define the task and develop a purpose statement. It's no easy task to write a statement that defines the Kingdom purpose of why the organization exists. It needs to be clear enough that it can be well understood and implemented throughout the organization. Yet this is a critical step, because all activities in an organization should cascade from the purpose statement. If there's fuzziness in the purpose statement, there's going to be fuzziness throughout the organization. (For more information on how to do this, refer to Unit 5, or the strategic planning course, for guidance in how to write a purpose statement.) So, the organizational process begins with defining the task.

Next we designate the leader. Again we're going to turn to Exodus 3 to see that, and again permit me, Exodus 3:10: "So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt." To whom was God speaking? He was speaking to Moses. Moses is told by God to go and bring His people out of Egypt. There are many other examples of God choosing leaders such as Joshua, Samuel, David, Peter, and Paul.

But then, after the task is defined and the leader is selected, the next step is to divide the responsibility. In Exodus 18 (and I'm not going to read that for sake of time, but I would encourage you to read it on your own) we find an excellent example when Jethro, Moses' father-in-law, counsels him to divide his responsibility. You can just imagine Moses' wife sharing her frustrations with her father about how Moses is not spending enough time with her and he's working all the time. Jethro really is the first organizational consultant in the Bible, as he comes to Moses and he shares how Moses can delegate much of the responsibility that he's trying to carry out by himself.

So the organizational process is defining the task, selecting the leader, and dividing the responsibility. But after you've completed this process, do you have a team? I say no, emphatic no! Even though Moses had an organization, he still felt all the weight on his shoulders.

Well then, that leads us to **what is a team and how do I develop one**? A team is two or more people working together to accomplish a common task. It is more than a group of assembled people. It is a collection of individuals *guided by a common purpose, striving for the same results*. Those are the key ideas of a team. Because each member makes a unique contribution, a team represents a powerhouse of potential.

While the definition of a team is flexible, how you form a team is crucial. What I'd like you to do now is to look at the next box. Think of a team you have either been a part of or one you know about. Unfortunately, many of us don't have lots of experience being part of effective teams. It may be that you'll have to think of an athletic experience of a team that you were part of. But make a list of everything you can think of that was true about that team.

> ✍   1. Think of a team you have either been a part of or one you know about. Make a **list of everything you can think of that is true about that team**.

Terry Sparks: When you have finished work on the next box by looking up the passages listed there. Write one or two sentences about what you learn from them that might be considered a characteristic of an effective team.

> ✍   2. Look up the following passages and write one or two sentences about what you learned that might be considered a characteristic of an effective team.
>
> Numbers 11:11,16,17
>
> Numbers 12:1-2
>
> Exodus 17:9-13
>
> Deuteronomy 31

Terry Sparks:
  What makes an effective team? Well, first let's look at Numbers 11:11 and 16,17. You already looked those verses up, but I'm going to reread them.

> "He asked the Lord, 'Why have you brought this trouble on your servant? What have I done to displease you that you have put the burden of all these people on me? Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant, to the land you promised on oath to your forefathers? Where can I get meat for all these people? They keep wailing to me, "Give us meat to eat!" I cannot carry all these people by myself; the burden is too heavy for me.'"

How many of you have felt like that, where the burden of all the people that you're trying to lead just gets overwhelming? We see here that the complaints of the Israelites were wearing down Moses so much that he felt the burden for all the people. In verses 16 and 17, God put the Spirit that was on Moses on 70 of the leaders, so they could share Moses' burden. From this passage we see an important characteristic of an effective team: <u>a shared burden</u>. Today we talk about it as goal ownership, that we need to own the goals that we're striving to achieve.

Second, let's look at Numbers 12:1-2. "Miriam and Aaron began to talk against Moses because of his Cushite wife, for he had married a Cushite. 'Has the Lord spoken only through Moses?' they asked. 'Hasn't he also spoken through us?' And the Lord heard this.'" What we see as we read on in this passage is that Aaron and Miriam became leprous, because God judged their lack of loyalty. God deals harshly with some sins. He dealt harshly with this one. From this we see from this negative example that <u>loyalty</u> is very important for a team.

Then in Exodus 17:9-13 is an interesting passage we need to look up. It reads:

> "Moses said to Joshua, 'Choose some of our men, and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands.' So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur went to the top of the hill. As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up—one on one side, one on the other—so that his hands remained steady till sunset. So Joshua overcame the Amalekite army with the sword."

You can see the picture. Joshua is down in the valley, fighting the Amalekites, and Moses is up on the mountain praying. Joshua is keeping one eye out for Moses. He's looking up there to see if Moses has his hands up. Because whenever Moses has his hands up, Joshua is winning. Moses' hands drop because he gets tired and the arms get heavy. And Joshua goes, "Oh no, Moses, lift your hands up!" Fortunately Aaron and Hur are there, and they can prop Moses' arms up.

In this example we see something called a multiplication effect, or synergy. Because they accomplished, working together, what all of them working individually could not. In this case, one plus one is no longer two, but perhaps four or five. With an effective team we'll see <u>a multiplication effect</u>, or synergy.

The last one is Deuteronomy 31. Here we see that Moses and Joshua have been working together for 40 years, and Joshua has been faithful to Moses. They obviously were very compatible since they were together for that period of time. So there's a very smooth transition of leadership. God tells Moses that he's not going to enter the promised land, that he's to turn the leadership over to Joshua. You see nothing in the Bible about any problem with the transition of leadership. And so the fourth characteristic that we see is <u>compatibility</u>. Compatibility is the ability to work well together over the long haul. In an effective team you will see that.

I should say that I am not trying to list all the characteristics of an effective team. The list I'm giving you is not meant to be exhaustive, but these are some of the most important ones. I think with every effective team you would find these four characteristics that I'm sharing with you today.

So we've talked about the characteristics of an effective team, but *how do you develop a team*? I have read many examples of team building exercises, where the team building is centered on the group. I think that the group is an important dimension, but if you don't do more than that, team building will really not occur the way that you want it to.

I think team building involves three steps. *First*, <u>you focus on the individual</u>. We've talked much in this course about individuals' need to be in situations that build on their strengths. The result of each individual working in his or her strengths will be a multiplication effect. Hopefully by now, I think you understand how to help a person understand their strengths and put them in situations that build on their strengths, but we'll talk about that some more by way of review.

> **Step 1: Focus on the Individual**
>
> Each person is most effective when placed in situations that build on strengths. Each person working in situations that build on his/her strengths will produce the multiplication effect.

Second, you work with the group. In this step we help each individual to understand those people who are different than he or she is and begin to appreciate those differences. When this happens we will see compatibility begin to develop. So by focusing on the individual, we will see the multiplication effect take place and getting each person in a situation that builds on his or her strength. By focusing on the group, we're going to see compatibility begin to develop.

Then *third*, the leader needs to provide supportive leadership. The leader must learn to provide supportive leadership. As a result of supportive leadership, a shared burden begins to develop. In addition, we begin to see a loyalty to the leader, to the task, and to each other. So all three are necessary: individual, group and leader.

Now what I want to do is teach you how to conduct a team building session.

Step one is actually review of what we've done before. First you ask how many in your group know their strengths? You'll find some hands, but probably most people don't. For any who don't already, ask, "Would you like to know your strengths?" Virtually everybody would. Help each person realize that he or she is fearfully and wonderfully made by God. Remember Psalm 139:13-14? God created each one with strengths. And then, carefully administer your style in working with others from Unit 2, to help each person determine whether he or she is a designer/developer, motivator/influential, team player, or implementor.

Temperament	Strengths	Weaknesses
Designer/Developer	Decisive Independent Efficient Practical Determined	Harsh Pushy Dominating Severe Tough
Motivator/Influential	Stimulating Enthusiastic Dramatic Outgoing Personable	Excitable Egotistical Reacting Manipulative Talkative
Team Player	Supportive Willing Dependable Reliable Agreeable	Conforming Awkward Dependent Slow Retiring
Implementor	Thorough Persistent Orderly Serious Industrious	Critical Stuffy Indecisive Moralistic Picky

This graph used by permission of "Walk Thru The Bible" Ministries

On the chart to the left you will find a summary of the various temperaments with their strengths and weaknesses. Knowing your own tendency and those of your team members will be extraordinarily helpful as you try to understand and work with each other. Take a look at that chart and then I will remind you of each of the types of temperament types.

(1) The primary strengths of the designer/developer are that they're very decisive, they're very independent, efficient, practical, determined. Also, I think you can see that the weaknesses are the strengths carried to extreme. So, we might see the independence carried to extreme can seem harsh, or pushy, or dominating, or severe, or tough. The efficiency carried to extreme and you'll see lack of interest in people since getting the job done is most important. Determined means turns into a weakness where they're going to do it, no matter what, even when it is clearly no longer a good idea or they have to run rough shod over people to get the task done.

(2) The strengths of the motivator/influential are that they're very stimulating, enthusiastic, dramatic, outgoing, personable. They use their enthusiasm to motivate others.

(3) The team player brings such strengths as being supportive, willing, dependable, reliable, agreeable.

(4) The implementor is a thorough, persistent, orderly, serious, industrious person.

For each of these behavioral styles we have different strengths. In my case, I'm a combination of the team player and the implementor. I would see myself as supportive and willing and dependable and reliable and agreeable, but also thorough, persistent, orderly, serious and industrious. But the flip side of being serious and industrious is my tendency to think there is only one right way to do things. That's something that I've had to battle with a lot of my life. I had to learn that there's more than one good way.

There's a main principle that you're trying to bring out in this first step. Each person is

most effective when placed in situations that build on strengths. So it's key that each person understand his or her strengths. Each person will succeed when they are working in situations that build on their strengths. It is this that will produce the multiplication effect. Your strengths will make up to some degree for my weaknesses and vice-versa.

Before we move on to step two I want to give you a scenario to think about. In the next box below, read the scenario and answer the questions. How do you feel this team's working relationship is beginning? What are the problems that you see? How would you go about resolving them? Write down your thoughts.

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3. Stella was enthusiastic about the team concept. She absolutely bubbled over in the first meeting, talking with great excitement about the potential for this group to serve KSM and its mission. She continued talking about the team and its possibilities, when Bong suddenly interrupted her.

"Stella, I think this is exciting too, but can we talk about exactly what it is the team will do and be responsible for?" Bong said.

"Well, Bong, I'm sure that basically we will be working more closely together, to do much of what we have been doing before, isn't that right Victor? The important thing is that we really understand each other and can talk about the importance of this new relationship." She began once more to talk about the value this would have for all of them, when Bong interrupted.

"Could we get down to the details of how we will do some of this work, what it will mean for each of us? You know, things like how often we will need to meet together."

Stella turned to face Bong directly and said, "Bong, I'm sure that we will have plenty of time to talk about those kinds of details. You can be a little particular about details at times, you know." Stella continued, "Victor, don't you think it's important that we lay the ground work of our relationship first before we get to the details?"

How do you feel that this team's working relationship is beginning? What are the problems you see? How would you go about resolving them?

✍   Write down your thoughts.

Terry Sparks:

Well, we see Stella's strengths of enthusiasm, of excitement, being stimulating, dramatic and outgoing coming through, but to the extreme, so that Bong is frustrated with Stella. Her strengths are clearly evident, but they don't necessarily led to good team-building by themselves. We need to move on to **Step 2**.

Step 2: Focus on the Group

- We tend to view others in terms of our own strengths and values. 1 Corinthians 12:21
- Misunderstandings are a natural result of people with different behavioral styles trying to work together.
- Conflicts do not need to occur, but arise when misunderstandings are not dealt with properly, as in the case of Paul and Barnabas in Acts 15:37-40.

Learning to work together as a team involves:

- Knowing and appreciating the strengths of each team member and taking versatility steps to relate to those who are different.
- Practicing open communication.

Step two is something that we really haven't talked that much about previously. To help us with this, I'm going to start with 1 Corinthians 12:21.

This is a very interesting passage: "The eye cannot say to the hand, 'I don't need you!' And the head cannot say to the feet, 'I don't need you!' On the contrary, those parts of the body that seem to be weaker are indispensable...the parts that we think are less honorable we treat with special honor."

My question is, why would the eye say to the hand, "I don't need you!"? Why would the head say to the feet, "I don't need you!"? I think the obvious answer is the eye says to the hand, "I don't need you," because the hand's not an eye. *We tend to view others with our own strengths*. If they don't have our strengths, we think we don't need them, but the opposite really is true. So we tend to view others in terms of their weaknesses, not their strengths.

That is an important concept—we tend to view others in terms of their weaknesses. So if you turn back to page 244 in your workbook and look at the chart, you'll see that, if you're not a designer/developer, the way you see a designer/developers is as a person who is harsh, pushy, dominating, severe and tough. If you're not a motivator/influential, the way you see them is as people who are excitable, egotistical, reacting, manipulative and talkative, and so on. I think you see what I'm saying. We look at other temperament types in terms of their weaknesses.

Now the exception to what I'm saying is with the opposite sex. What you will find is that, in the case of the same sex, the people who are designer/developers and the team players will naturally repel each other. The designer/developer wants to get things done now. They don't want to take time for small talk. The team players are concerned about harmony. They have time for everybody. So they naturally conflict. But guess what? What person does a designer/developer need most in his life, or her life, to be effective? It's a team player.

The same thing is true with the motivator/influential person and the implementor. The motivator/influential will be frustrated by the implementor's need for facts. The implementor will be uncomfortable by the motivator/influential's display of emotion. You'll see the implemeters kind of shying away when they see a lot of display of emotion. They're very uncomfortable around emotion. The motivator/influential are just emotional people. They're very expressive. So these two types of people tend to frustrate each other. They don't understand each other. But guess what? The person that a motivator/influential needs more than any other person is the implementor and the person that the implementor needs more is the motivator/influential.

In the case of the same sex, it will be like the same poles of a magnet: they'll repel each other. But in the case of opposite sex, they attract. It's a very interesting thing that happens. You'll commonly see designer/developers married to team players. You'll commonly see motivator/influentials married to implementors. They make great marriages—the adjustment is difficult, because they approach things so differently. Once they get through the initial adjustment in marriage, they will have a strong marriage because they will realize how much they need each other.

So I think you can understand that misunderstandings are a natural result of people with different behavioral styles trying to work together. It's just natural. They approach the idea or the problem from a totally different perspective. So, really, we shouldn't be surprised about misunderstandings. But we should be concerned when it results in a conflict. Conflicts do not need to occur, but arise when misunderstandings are not dealt with properly.

We even see a case of this happening with Paul and Barnabas. Paul, being a designer/developer type temperament, was frustrated when John-Mark left early the first missionary journey. Barnabas, being more the motivator/influential or the team player, at least being much more people-oriented, wanted to restore John-Mark back to fellowship. We're surprised by the strength of the language that's used in this case, where it says in Acts 15:37-40:

"Barnabas wanted to take John, also called Mark, with them, but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. They had such a sharp disagreement," (and in the original language "sharp disagreement" means knock down, drag out. They really went after the point of disagreement and after each other) "that they parted company." We see from that point on Barnabas took Mark and sailed from Cyprus, and Paul chose Silas. So we don't see Paul and Barnabas together anymore (though Paul later on admitted he was mistaken about Mark).

Learning to work together as a team involves knowing and appreciating the strengths of each team member, and taking versatility steps to relate to those who are different. The versatility steps start with identifying behavioral styles of each team member. We've learned how to do this using the instrument that's been provided. It's very practical, so that if I'm relating with a designer/developer type person, I try to stick to business. I try to have everything ready to go so that I can make my point and move on. If I'm trying to work with a motivator/influential type person, I want to be more expressive, more emotional than I might otherwise be comfortable, because that's what they relate to. With the team player, I want to do it together with that person. With the implementor, I want to make sure I've got all my facts together, that I'm right, because that's what they value. So we relate to people based on what their needs are and what their perspective of what is important is.

So we start out by identifying the behavioral styles of each team member. Then we need to understand the relational needs of each of these types.

The chart on the left summarizes these. It is about how to relate to each of the four temperaments, how to persuade them, how to lead them, and how to disagree with them. For the sake of time I'm not going to go through everything, but I want you to study it on your own. It will take some time and so you should review it carefully—but before you do that, I'm going to share with you an example.

Understand Relational Needs

	Designer/ Developer	Motivator/ Influential	Team Player	Implementor
How to relate to a:	•Start with results/benefits first and then provide details only as needed •Be quick and to the point •Challenge them	•Be positive, friendly •Provide praise •Validate their self-worth •Give them a feeling of "I need you"	•Use friendship •Be easy-going •Be low-key on objectives •Don't push •Let them respond at their own pace	•Give clear facts •Present ideas objectively •Don't rush •Be specific and thorough
How to persuade a:	•Focus on results/bottom line first •Answer their question, "What are the benefits?"	•Provide emotion/ be enthusiastic •Share testimonies of significant people •Answer their question, "Who else has done this?"	•Be friendly with them •Take time with them •Answer their question, "Why do you want to change things?"	•To them it is important to do it right •Show them step-by-step how to do it •Answer their question, "How do you want me to do this?"
How to lead a:	•Give them the what—let them determine the how •Let them have control, be in charge of something	•Consult/counsel with them about ideas, projects, people •Recognize their efforts in front of others •Let them have fun	•Doing things together is important •Always maintain the relationship •Let them have peace—minimize conflict	•How to do it the best way is important •Be available, work closely with them •Let them have time to do things right
How to disagree with a:	Agree with their thought then ask, "Why do you think this is the best way? Have you considered other alternatives to reach your goal?"	Agree with their thought. Allow time to pass. They get excited about so many things, they'll move on to something else.	Take time to convince them that the disagreement will not disturb the relationship.	Gather your facts. They will not be swayed by emotional appeals or verbal persuasion.

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I am a mixture of the team player and the implementor. So, if you want <u>to relate to me</u>, you're going to use friendship. You're going to be easygoing. You're going to be low key. Don't push me; let me respond at my own pace. From my implementor side, you're going to give clear facts, you're going to present ideas objectively. Again, don't rush, and be specific and thorough. That's how you will be most effective in working with me, given my behavioral style.

If you want <u>to persuade me</u>, I respond to friendliness, people taking time with me, and answering the question why—why is this important, why do I need to disturb my peace to do this? I also need to know that it's important that it is right. I need to see step by step kind of how to go about it. I need to know how do you want me to do this.

If you want <u>to lead me</u>, then doing things together is important. Keeping the relationship good is important and, by all means, keeping the peace.

<u>To disagree with me</u> is not difficult: just do it together and have your facts.

But I want to point out that it is not that easy with some others. How do you disagree with a designer/developer? That takes some real skill. Because when you disagree with a designer/developer, they immediately question your loyalty. The most important thing to them is the goal and the accomplishment of the goal. If you disagree with them at the goal level, then they consider you disloyal. So how do you disagree? Well, you don't. You basically say, "Well, I agree on the big picture, but have you thought of this, or what about this?" That way what you've done is you've confirmed your loyalty, that you're committed with them to the big picture What you're just trying to do is to get them to think through the best way to go about accomplishing the big picture. But it's very important to do it that way.

Also, I'm married to a motivator/influential, and I've had to learn this one the hard way—how do you disagree with a motivator/influential? Well, you don't. You don't disagree with a motivator/influential because that temperament style believes that their ideas are an extension of who they are. If you disagree with their ideas, you're disagreeing with them as a person. The motivator/influential people are very excitable and very expressive and also are somewhat impulsive, quick to move on. So what I try to do is not to make a big deal about it, but let time pass, and she'll forget about it. That way I can disagree but not cause a conflict in disagreeing.

Take the time to study the chart on p. 247. Find yourself—about how you relate, about how someone would relate to you, how they would persuade you, how to lead you, and how to disagree. See how applicable the description is of your own preferences and tendencies. You might think of someone in your life who is very different from you – and look at their profile on the chart. Does it help you understand them better and give you some strategies for relating to them or leading them? Take some time on this. It really is basic to the team building process.

The second part of taking versatility steps is understand the relational needs.

Third, <u>develop positive attitudes about those that are different</u>. I've already alluded to the fact that we tend to view others in terms of their weaknesses and not their strengths. So really, developing a positive attitude is just doing it. It's making the commitment to see the positive; it's a discipline to see the positive rather than to see the negative. I happen to be the kind of person I can always see the negative. It's not hard for me to see the negative. I can give you ten reasons why it won't work. But I've learned in my life that people like to be around positive people a whole lot more than they like to be around negative people. Therefore, I have made an effort to see the positive.

The interesting thing is, if you look at the chart on page 247 of your workbook, you might think that two designer/developers, would understand each other and get along well. But when you look at the chart, you'll see that even they have difficulty working together because one's going to be trying to out control the other one. Or maybe those who are motivator/influential would approach things similarly. But one of them is going to be trying to be more visible than the other one.

What about two team players? They're agreeable. Couldn't they get along? Well, one's going to be waiting on the other one to take initiative. What about the implementors? Trouble even here: one's going to be trying to be more right than the other. So even people who are of the same behavioral style have difficulty working together. We need to develop positive attitudes about those that are different than we are.

Fourth, <u>we need to identify tension areas</u>.

Identify Tension Areas

We can cause tension in other people's lives by what we do and what we don't do.

If another person is:	Designer/ Developer	Motivator/ Influential	Team Player	Implementor
And you are a:	Your behavior which may cause them tension is:			
Designer/ Developer	Your tendency to over-control a situation which may reduce their freedom and ability to control their situation.	Your concern for results accompanied by a lack of concern for a motivational environment	.Your not taking enough time to listen. Your priority of time over relationships.	Your being so quick but not thorough enough. Your high risk orientation.
Motivator/ Influential	Your lack of results orientation. Your being too emotional and talkative.	Your desire for visibility, especially if it reduces their visibility.	The lack of depth in some of your relationships. Your quickness.	Your lack of attention to detail. Your impulsive tendencies.
Team Player	Your reluctance to change and your tendency to be indecisive.	Your slower pace and lack of enthusiasm.	Your lack of initiative, especially if it means they have to initiate.	Your people orientation rather than analytical approach to tasks.
Implementor	Your slower and more methodical pace. Your low risk orientation.	Your attention to detail and lack of spontaneity.	Your tendency not to let them know how you "feel."	Your desire to be more right/correct than they are.

When tension occurs, we want others to change, but we don't want to change ourselves.

The chart to the left summarizes some common tension areas. They give you some guidance and expectation about the areas where tensions might develop. Part of developing and keeping a positive attitude is acquiring the knowledge of your tendencies in relating to others who have the same or different behavioral style. Knowing this will help you understand some of the dynamics occurring in your relationship with such persons.

Take some time to read through this, especially the row that summarizes tendencies for you in relationship to others.

So what can we do about these tendencies? On the following page is a chart that is titled "Versatility steps." It provides some concrete detail for what you can do to be a more effective and harmonious team member.

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Take Versatility Steps

Ways you can demonstrate versatility with others

If you are a Designer/Developer

Listen more
Focus on people
Be more flexible
Be more supportive
Be warmer; more open
Be patient
Explain "why"
Be less controlling

If you are a Motivator/Influential

Slow down
Control emotions
Evaluate activities
Follow-through
Listen more
Focus on details/facts
Focus on results
Be less impulsive

If you are an Implementor

Be more open/flexible
Trust your intuition
Respond quicker
Be more optimistic
Be less fact oriented
Take more risks
Develop relationships
Look ahead

If you are a Team Player

Face confrontation
Be more decisive
Learn to say "no"
Initiate more
Increase pace
Be more direct
Be less sensitive
Focus more on the task

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Versatility steps are those things we can learn to do that are outside our normal tendencies and comfort zones. In doing them we build trust by showing that we can adjust our behavior so that it fits more smoothly into the styles of the others on our team.

If you are a high designer/developer, these will be things that you will identify with. If you will pay attention to these things, generally you'll find that you'll be able to relate more effectively. Things like listen more, focus on people, be more flexible, be more supportive, be warmer, be patient, explain why, be less controlling.

It's hard for us to focus on many things at the same time, so I want you to think about taking one step at a time. I find that if you will take one thing that you think will make the most difference in the way that you relate with others and pray about it and really make an effort to see improvement in that area, you're going to be relating more effectively. In my case, one of the big areas of tension for me is facing confrontation. I hate confrontation, but I've learned that relationships are improved through confrontation. You've got to talk things out.

There have been various things that I've dealt with throughout my life that are usually related to the team player or the implementor side of this chart. There'll be some that you will identify with. What I'd like for you to do is think about this, and really focus. Make it a priority, make it a matter of prayer that you're going to see improvement in this one area that's going to improve the way that you relate with others.

In reading through the versatility steps for your behavioral style, I want you to identify some key ones. List the versatility steps you need to take that will make the greatest difference in your relationships with those who are important to you:

1. _____

2. _____

3. _____

4. _____

5. _____

I think that you see now, if you take these versatility steps, you're going to relate more effectively to other people. People are going to appreciate you more than they appreciated you before. So that we said that learning to work together as a team involves—as we focus on the group now—knowing and appreciating the strengths of each team member and taking versatility steps to relate to those who are different.

Basically what we've done to this point is we've created the climate for an exercise that is

powerful. When you do a team building exercise, don't shortchange the time that you need for this exercise that I'm about to explain. Take the time you need. I've seen it go on for six or eight hours. Take the time you need, because this is the heart of the team building exercise.

This works best with groups of about six or less. What you want to do is have every person make a list of their strengths. Then what you want to do is you want to go around the group and you want to give feedback to every person. So, what we would do is we would have person A, and we decide in our group that we were going to give feedback to Person A. So in our chart we would have B to A, C to A, D to A, E to A, F to A, and G to A, so that we would completely finish person A before we'd move on to person B. We would continue in that pattern as we move around the group.

But the feedback would be what I appreciate most about you. It might be something that they have on their list, or it might be something else, but this needs to be very practical. Don't strive hard to come up with something. There should be something that you appreciate about the other person that you can honestly tell them.

You can say, "You know, I really appreciate this about you. I appreciate that when you're given a job, I know that I can count on you to do it. But you know the way that I can help you is I know that my strengths are different than yours. I could help you be more sensitive to people in the way that you relate with them. Now I know that, because we're different. I frustrate you by being too concerned about the harmony in the group or being too concerned about how we're relating together and not enough concerned about accomplishing the goal. As a result, I'm going to make an effort in relating to you to be more concerned about the goal. But you know, you frustrate me too, and I would like you to be less goal-oriented and more concerned about people and the needs of people."

When people start this exercise, many are very threatened. They think "Wow, I don't know if I want to do this." But I can tell you from having done this in many organizations, literally around the world, that it's always a very affirming time. People come away thinking, "Wow, I never knew that they saw me that way! I am so encouraged." You would be amazed how powerful this exercise is. It's just—revolutionary is really not too strong a word.

So you start out by emphasizing the strengths; "I appreciate this strength about you," and then, "I can complement you by such and such. I know I cause you tension when I … but you cause me tension when you ... This is the versatility step I'll take. I'd like you to take this versatility step." That worksheet is found on the next page of your workbook. Feel free to make copies of that and use as many as you want. If you try to do this in a group larger than six, it's going to take hours and hours and hours. So I would say that if you're trying to implement this in an organization, start with the leadership group first, and then have each of the leaders do it with their own people. Break it down that way so that the group is not too large.

Developing Your Versatility Group Exercise

Person A:_____

High Point:_____

Pattern:_____

Strengths:_____

Weaknesses:_____

	B	C	D	E
Feedback from the person				
The strengths I appreciate most:				
Ways I can help complement you:				
Tension areas between us:				
Versatility steps I can take:				
Versatility steps you can take:				

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Terry Sparks:

So we've now talked about focusing on group two, which is knowing and appreciating the strengths of each team member and taking versatility steps to relate to those who are different. But we're not done yet because there's a *third* step, and that's <u>to provide supportive leadership</u>. Here we see that the leader must learn to provide supportive leadership. What we're going to do is we're going to talk about leadership styles in the team context.

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Step Three: Focus on the Leader

The leader must learn to provide supportive leadership.

How to Provide Supportive Leadership

1. Know your natural leadership style and tendencies.
2. Develop a long-term match between your natural style and the needs of your team and situation.
3. Learn to adjust your style on a day-to-day basis to meet the requirements of changing situations.

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</table>

The first style is *the consultative style*. The consultative has a purpose in mind but brings the group together in such a way that there is commitment. In other words, the person doesn't come in and say, "This is what we are going to do." He comes in and says "What do you think we should do?" They come to a commitment as a group of what should be done, so that **the group is the focus**. If you remember the example of Nehemiah used in the motivation unit, Nehemiah (in 2:17-18) really used the consultative leadership style as he enlisted commitment from the residents of Jerusalem to rebuild the wall.

Another leadership style is *free rein*, where **the individual is the focus**. The leader recognizes that individuals know more about what to do than he or she does. The leader is working with highly competent people. A good example would be a hospital administrator that's working with doctors. The hospital administrator has the task of encouraging and helping the doctors. But the hospital administrator doesn't have the medical training that the doctors do. So the hospital administrator says, "You know, we've got this problem. What do you think we should do about it?" He doesn't know what to do. He's trying to get the doctors to take the initiative to solve the problem. That's the style that Nehemiah used in chapter 3, when he had the task of dividing up the wall. He had each of the families that lived on the opposite side of the wall build that portion of the wall because they were most committed to that. They took the initiative to do that. Free rein leadership produces initiative.

There is appropriate place to use consultative. There is an appropriate place to use free rein.

Then the last leadership style that we want to talk about is *directive*. This one is **a focus on the leader**, and the leader tells what to do. He comes in (or she) and says, "This is what we need to do," and it's very directive. It produces obedience. In Nehemiah 4, when Sanballat and Tobiah were making fun of the progress of the wall and were basically trying to tear down the wall, Nehemiah didn't call a committee meeting or anything. He decided that what we need to do from now on is work with an instrument in one hand and a weapon in the other. It's very directive leadership.

Now I want you to read the scenario below and write the responses to the questions in the box following it:

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4. James was so enthusiastic about the team concept that he decided he should implement one for the administrative area. He invited Stella from accounting, Bong from production, and a main member of the office staff to meet together and discuss the possibilities of such a team.

He opened the meeting by saying simply, "I think you all know that we need to work more effectively together to make sure the administrative area really functions smoothly, and I have some ideas about how we can do this." He continued to lay out the tasks that needed to be done by each of them. Bong tried to interrupt once to ask a question about some details, but James cut him off quickly, saying, "Bong, I know you have a question, but please wait until I'm finished."

Stella started to insert a thought, but even before she got it out, James showed a bit of irritation, saying," If we're going to work together, you need to let me really explain this completely first. I am the leader of this team, you know."

</td></tr>
</table>

4. **Supportive Team Leadership**:

? Think through the leadership styles that we have just talked about. Which style did James seem to be adapting? What could he have done to use it more effectively? Was it really the right style for the situation? Why or why not?
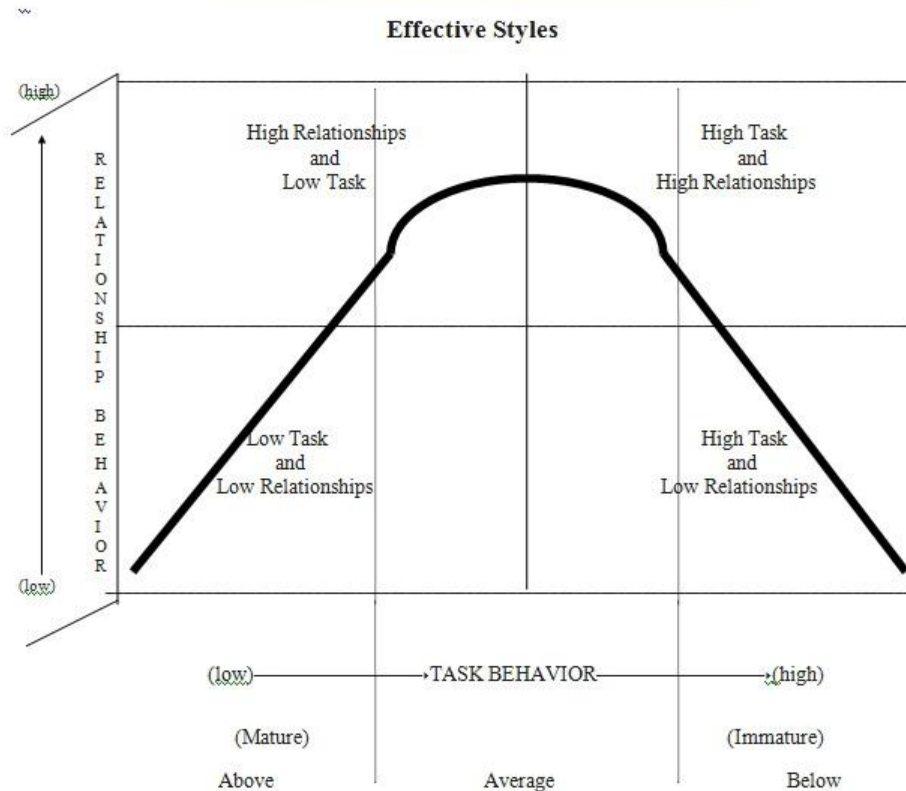

Terry Sparks: Okay, we want you to think through the leadership styles that we have just talked about. What style did James seem to be adapting? What could he have done to use it more effectively? Was it really the right style for the situation? Why or why not? Well, James, being a designer/developer, was very directive in the meeting. That was not necessarily the most appropriate style. How do you provide supportive leadership? Well, we need to know our natural leadership style and tendencies. Hopefully from what I shared, I shared enough that you know that your own tendency to be more consultative, or more free rein, or more directive.

Then once we know our natural leadership style and tendencies, we need to develop a long term match between our natural style and the needs of the team and the situation. Then we want to learn to adjust the style on a day to day basis to meet the requirements of a changing situation. *The important principle here is that the most effective leaders are able to adjust their style to fit the needs of the situation.*

Well, how do you adjust your leadership style? Well, first pause. Take a "time out," even if very short. When you come into a situation, don't respond naturally and quickly. Pause: think it through. Do I want to produce obedience? Do I need to produce cooperation and commitment? Do I need to produce initiative? If you need to produce obedience, which style is the most effective? The directive style. If you need to produce initiative, which style is most effective? That's free rein. If you need to produce cooperation and commitment, then the consultative is the most effective style.

During my time in graduate school I went to study for an MBA with an emphasis in human behavior. I learned about something called the life cycle style of leadership. It was the most helpful concept or tool that I got out of my Master's degree. What I want to do is share with you the life cycle theory of leadership. On the next page you will find a chart of that theory. It is basically a bell shaped curve. I'm going to go through and explain it.

Life Cycle Theory of Leadership

Effective Styles

(high)

R
E
L
A
T
I
O
N
S
H
I
P

B
E
H
A
V
I
O
R

(low)

High Relationships
and
Low Task

High Task
and
High Relationships

Low Task
and
Low Relationships

High Task
and
Low Relationships

(low) ——→TASK BEHAVIOR———→**(high)**

(Mature)   (Immature)

Above   Average   Below

from Management of Organizational Behavior, 2nd ed., by Hershey and Blanchard, 1972

Terry Sparks: This perspective has been very helpful to me. How do you know when you come into a situation, which is the most appropriate style? This chart helps.

If you look, you see that on the Y-axis you have relationships. On the X-axis, you have task. Below that you have another dimension which is the Arguris Maturity/Immaturity grid. So that on the right side you have immaturity; on the left side you have maturity. The concept here is that when you're working with really immature people, you have to be very directive in your leadership style. Since they're immature, they don't know what to do and you've got to tell them what to do.

As they grow in their maturity, then you grow in your relationship with them, depending less on task and more on relationship, to the point where you move up toward the top of the bell curve, and you are consultative in your leadership style. Then, as they continue to grow, you become free rein, because you have basically shared with them everything that you know and it's time for them to go and do the same with someone else.

I like to think of this as a discipleship model. I like to think of this as a child raising model. Think of having a new baby come into your home. The baby doesn't know anything. It's dependent upon you to feed it, to change its diapers. It'll die if you don't take the appropriate action. You're very directive with that baby and there's very little relationship.

As the baby grows and even throughout the elementary years, you're still very directive because there's so much to learn. But once the child reaches the middle school/high school years, you become more consultative because you're moving away from total dependence on you and total focus on obedience, to cooperation and commitment. At the junior high/high school years, you're looking for cooperation and commitment.

Then, once they go into college, you have very little involvement with them after that. They're gone for long periods of time, they come home for holidays, and basically it's free rein. Where they take the initiative, they're on their own, and hopefully by that point you've discipled them, you've poured yourself into them.

Well, basically that's what we do in an organization. As we use this life cycle theory of leadership, we determine where a person is on the curve and the appropriate leadership to use. Also, there are instruments that you can take that help you to determine are you a more directive leader, are you a more consultative leader, are you more free rein. So that if you are a more directive leader, you'll find yourself working with more immature people. If you're more consultative, then you're going to be working with people who are more peer level much of your career. If you tend to be free rein, you're going to be working with highly qualified kind of people, people who, many times, will know more than you do about what needs to be done.

Well, that's how you provide supportive leadership, is you change your style to fit the situation. It adjusts to the realities of the people with whom you work and lead. This model comes originally from Paul Hershey, one of the authors of the book from which the full chart on the last page comes. His simplified chart is shown to the left where he has simply labeled the four "situations."[1] This is how he explains this cycle and the situational elements that shape the way in which you work with people on a team:

S1. High task/low relationship leader behavior (SI) is referred to as "telling" because this style is characterized by one-way communication in which the leader defines the roles of followers and tells them what, how, when, and where to do various tasks.
S2. High task/high relationship leader behavior (S2) is referred to as "selling" because with this style most of the direction is still provided by the leader. The leader also attempts through two-way communication and socio-emotional support to get the followers psychologically to "buy into" decisions that have to be made.
S3. High relationship/low task leader behavior (S3) is called "participating" because with the style the leader and followers now share in decision making through two-way communication and much facilitating behavior from the leader, since followers have the ability and knowledge to do the task.
S4. Low relationship/low-task leader behavior (S4) is labeled "delegating" because the style involves letting followers "run their own show." The leader delegates since the followers are high in readiness, have the ability, and are both willing and able to take responsibility for directing their own behavior.

One important element in all of this is that, if you're putting together a board or a team in your organization, you want to make sure that you have representatives of each of the behavioral styles in your group. You do this because they come at tasks and reality from different perspectives. When you've got everyone represented, it enables you to view the situation from a more wholistic viewpoint. You've got every perspective kind of represented. So you want to make sure that there's a designer/developer or two—you don't want to have a lot, because they'll tend to take over, but one or two might be fine. You want to have a motivator/influential, a team player, and an implementor. You want to have all four represented.

What we found in our consulting is that some organizations seem to take on a personality. I can think of one organization that had no motivator/influentials. Well that might be an exaggeration. Perhaps they had one or two in its entire organization. It just didn't attract those kind of people. That caused a real gaping hole in that organization, and they realized that they needed to go out and recruit those people, that those people were important for them to be able to succeed in the future.

Now I want to say a few words about new concept that is spreading throughout the business world and through the non-profit organizations. That is the idea of *self-directed work teams*. This is the ultimate empowerment. If you were trying to set up a self-directed work team, you want to make sure that the involvement is voluntary but the compliance is mandatory.

In order to have a self-directed work team there's got to be a commitment to the overall mission and goal, to the vision of what needs to be done. There's got to be a commitment to the purpose. If there's that commitment, then the involvement can be voluntary but the compliance will be mandatory.

Then you create discussion. There's a lot of discussion in your team, in your group. There's a recognition and an appreciation for the strengths of everyone in the team. Then you need to prepare the team. Go through this team building exercise. It's not group therapy, but it's team building. Then expect cooperation as each person understands and appreciates the strengths of each other person. Then allow the opportunity for discovery. Let each person rise to take on that part of the task that they feel comfortable with, where they know they're functioning in their area of strengths.

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[1] From "Situational Leadership: Conversations with Paul Hershey" by John R. Schermerhorn (The Center for Leadership Studies, 2001)

Then depend on the team for answers. But let individuals go away and do the work and bring it back to the team. Don't expect that everything will be done while the team is gathered together. And then follow up.

Remember that when you do this, that team members want to be listened to, they want to be challenged by someone who has a valid point. They want to listen to rational, informed and intelligent viewpoints. They want to get interesting assignments. They want to have adequate time and resources to do their work. They want to be individually acknowledged for contributing to the team's efforts. And finally, they want to be rewarded.

Well, I trust that this is going to be something that's going to be helpful to you as you try to build your organization, that you're going to know now how to develop a team.

Now here's the final assignment for this Unit: Conduct a team building exercise within a small group that you lead. If you lead a whole organization, begin with the group working most closely with you. Walk through all of the steps and exercises outlined in this unit as you conduct the total team building exercise.

I want to thank you for the privilege of being able to share this with you.

Unit 9 Final Assignment

Conduct a team building exercise within a small group that you lead. If you lead a whole organization, begin with the group working most closely with you. Walk through all of the steps and exercises outlined in this unit as you conduct the exercise.

List of Story Names (Leadership)

Alex Campagna – fiery young writer and editor, hired as head of KSM's writing and design department; quickly fired by Stephen Ogulu
Ayub Campagna – applicant for the job of Director of Accounting for KSM
Bong Kim – Director of Production at KSM; leadership style: implementor
Carlos Campagna – brother of Alex Campagna, on Bong Kim's staff at KSM
Charles Ogulu – Stephen Ogulu's oldest brother, Chairman of KSM Board of Directors
Dr. Bulus Bulima – Vice Chairman of KSM Board of Directors; first son of the president of Kabuli
Evangelical Committee – umbrella organization of evangelical denominations and organizations for the nation of Kabuli
First Church – unofficial name for the First Church of the Elect and Redeemed; First Church commission: "*Proclaim the Good News to all Generations.*"
Fred Mengistu – Director of Church Relations at KSM; leadership style: motivator/influential
Honorable General Ezekial Araphat Bulima – president of Kabuli
James Stephanos – hired by KSM as Director of Accounting; leadership style: designer/developer; long time friend, fellow clansman & classmate of Victor's
John – Stella's nephew; mentored by Victor
KSM – Kingdom Signposts Ministries, publishing arm of First Church; KSM mission statement is *"Fulfilling the Great Commission through the printed word."*
Kabuli Christian Council – representatives from 46 denominations in Kabuli; prepared a report about the spiritual & physical condition of the people in Kabuli
Maria – Victor Osco's wife
Moses Ashadu – on Bong Kim's staff at KSM; mentored by Victor
Peter Rubella – long-time WAG missionary in Kabuli prior to revolutionary times; founded KSM and was the original Managing Director
Rajendran Habib – Victor's friend who volunteered to help KSM with consulting service
Rev. Hezekiah Ogulu – Stephen Ogulu's father, who ruled his home with an iron hand
Rev. Stephen Ogulu – Victor's uncle; former pastor of First Church & former Managing Director of KSM; a Head Overseer of the Fellowship & Chairman of the KSM Board; Chairman of the Board of the Elect & Redeemed Church; leadership style: designer/developer
Sampson Kirunge – member of KSM Board businessman, Stephen Ogulu's Bible School classmate
Sharon Weganou – new member of KSM Board of Directors; businesswoman
Stella Senge – Director of Accounting at KSM; leadership style: motivator/influential; Stephen Ogulu's sister-in-law
The Fellowship – unofficial name for The Fellowship of the Elect and Redeemed, the 1st church in Kabuli
Victor – Rev. Victor Osco, Managing Director of KSM; former pastor for 12 years; member of First Church; leadership style: team player
WAG – World Ambassadors of God

Leadership: Making Human Strength Productive
Unit 10
Organizational Accountability

Development Associates International
in association with
The Center for Organizational Excellence at Eastern College

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Unit 10
Organizational Accountability

Table of Contents

Unit 10 Learning Objectives

In this unit you will:
- Understand the role of the Board, which provides accountability support to the organization in its purpose, finances, and leadership.
- Study the practical functions of the Board of Directors, how those functions serve to strengthen the whole organization, and how the Board can grow further in its effectiveness.
- Evaluate the Board of the organization or church that you work with to discover any areas of growth and improvement it needs to undertake.

Introduction

You are about to begin studying a segment of a course called ***Leadership: Making Human Strength Productive***. This unit is titled ***Organizational Accountability.*** It is about developing your own abilities as a leader by understanding yourself and the gifts God has given you, and then enabling others, using the example of Jesus. We believe that as you study this course, God will use it to empower you to become a more effective leader. That is our hope and prayer.

The Method
The methodology for this course may be new to you. It is long-distance learning. Most of us are used to studying by going to a classroom, listening to a lecture, taking lots of notes, then taking a test and promptly forgetting most of it! You don't need to go to a classroom to study this course; rather, you study right where you live and work. You don't listen to a lecture and take notes; instead you read the lecture (in *italics*) in the workbook as you listen to a few minutes of the audiotape, then turn off the tape and respond to questions in your workbook. Rarely will you listen to more than ten minutes of the tape before you must turn it off and apply what you just heard. This method is unique because it is done at a distance yet is extremely interactive. We hope you will learn more because you are constantly applying what you are learning to your life and work.

The Lecturers:
The lecture portion of this course originated from audiotape lessons by Dr. James F. Engel, Terry Sparks, and Jane Overstreet. This unit features the teaching of Jane Overstreet. Her lecture sections are featured in the workbook section.

Getting Started:
        The first thing you need to do is do the reading of the material that starts just after this page.

To the Reader:
        Welcome again to what we might refer to as "The Saga of Kingdom Signposts Ministries." We will be developing this story as we proceed from one unit to the next because it touches issues which are common throughout the world. It is not intended to represent an example of either "good" or "bad." Its purpose is to provide a realistic context in which we explore "Making Human Strength Productive." It does not represent any real individual but is a composite of organizations and leaders we have known in many places and times. In this part of the story the concern focuses on governance: boards. Why do we have them? What sort of accountability to they require? What sorts of tasks are they to perform so that our organizations and their activities glorify God and accomplish the mission and vision God has given us? KSM has a board and we will learn some things about its functioning.

Effective Boardsmanship[*] by *Dr. Edward L. Hayes, Ph.D.*
Mount Hermon Association, Inc.

Christian non-profit corporations share one thing in common with the other side of the corporate world—they all must have a governing board.

Boards of trustees or directors are the legal owners and the final authority for organizations whose assets and operations they hold in trust.

The survival and vitality of a Christian organization depends in large measure upon how effectively board responsibilities are carried out. Those persons called upon to formulate policy, guard the assets, and insure stable management, must possess integrity above all else if they are to fulfill the legal and moral responsibilities of a trustee.

While the composition of board membership and style of leadership may vary according to type of organization, certain functions and responsibilities are common to all boards.

1. To Appoint and Evaluate the CEO

The chief executive officer is the central and most influential person guiding the destinies of a non-profit corporation. While many different groups or individuals may have a voice in the search and selection of a president or other top manager, the board holds full responsibility for the task of appointment. John W. Nason, author of **The Future of Trusteeship** (Washington, D.C.: Association of Governing Boards of Universities and Colleges, 1975), says that this is the primary duty of a board.

Regular evaluation of the top executive is vital. Assuring stability and continuity of top leadership is fundamental. All else is secondary.

2. To Insure Financial Solvency

Since trustees govern the assets and hold them in trust, it is essential that all funds are well managed. This is particularly true in organizations where charitable income comprises the predominant source of income. How these funds are prudently spent and invested and how the budget is prepared, adopted, and reviewed is vital to building and maintaining constituency confidence. Boards should require regular reporting, constant assessment of performance against budget, and take the necessary steps to assure solvency.

The development of an adequate funding base is a responsibility of trustees. Nonprofit corporations often count on sizable support from board members. This is particularly true of colleges and universities. Since boards approve all programs of institutional advancement, it is essential that board members support these ventures directly by their own stewardship or become active in helping management secure adequate funding. Credibility counts and the integrity of a board often hangs in balance over whether or not a decision-maker's "money matches his mouth." A good rule of thumb for most organizations that depend upon the charitable dollar is to insist that board members give within the limits of their capabilities and that they include the organization in their will.

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[*] From *Christian Ministries Board Survey*, by Christian Ministries Management Association

3. To Clarify and Guard the Mission of the Organization

The clarification of spiritual purposes and the careful preservation of charter statements of mission are essential duties of trustees. Since a board exists primarily to make policy and administrators must work those policies, boards walk a fine line. It is easy to blur these duties. Care is needed to concentrate on the larger tasks of organizational survivability and health. Boards perform their task well when they insist on thorough program reporting and that wise planning be in place for new ventures.

4. To Approve Strategic Plans for the Future

The dimensions of ministry, program, personnel, physical properties and fiscal resources all mesh into both short term and long term planning. How will the organization cope with the future? What alternative strategies are possible to fulfill goals? What factors may influence financial stability? What steps are planned to assure, humanly speaking, a future? Boards, while not responsible for drawing up the actual long range plans, will, however, insist on management producing plans with adequate documentation.

5. To Be Informed and to Inform Others

Trustees need to know as much as possible about the organization they help govern and be able to interpret its mission and operation to others. Wisdom in policy formulation depends heavily upon having adequate information about the history, mission, goals, major problems, personnel, publications, particular ministry or operational functions, by-laws and other official documents. Above all, a trustee must know and have confidence in management. This is built not only by reading reports, asking tough questions, and maintaining faithful attendance at meetings, but also by taking the time to get to know top management on personal terms.

It has been said that no one has to be a trustee. "It is a voluntary job and should be deliberately, not lightly, undertaken," says John Nason. The future of credible, trustworthy evangelical governance depends upon the serious attention to duty and quality of board members. Effective boardsmanship does not just happen. It must be developed, continually evaluated, and improved.

Kingdom Signpost Ministries Board Meeting

Victor woke up with the feeling that something was terribly wrong. He sat up quickly, peering around the still darkened room. He automatically reached over to feel for his sleeping wife. Yes, she was there and fine; that wasn't it. Then, like a sickening thud in the pit of his stomach, he remembered—last night's board meeting.

Closing his eyes, he laid back on his pillow. The scenes from the night before played uncontrollably through his mind like a bad video that refused to respond to the pause button. First he had opened the meeting with great excitement, anxious to begin by presenting the plans from the new team created to study innovations in production. He had rushed through the presentation, so confident that the board would immediately grasp the significance of this new ministry initiative.

Contemporary Christian music tapes—it was a natural decision. The team had done its homework; the cost of production was low and sales potential was almost unlimited. Not only that, but it fit within the new mission statement's ethos introducing the younger generation to KSM and its product line. This was not a big decision to be made, because tapes would only be a minor part of all the new products that would be created. This was just symbolic of the changes the ministry was making based on its new understanding of the changing market and its renewed vision.

Victor winced, remembering how his father-in-law, Stephen Ogulu, had been the first to respond, saying with characteristic firmness that he knew no one who would buy such a product and that they would need to go back to the drawing board on this. He went on to say that he had feared an outcome like this from the team management concept, something irrelevant and unconventional. He reprimanded Victor for letting things get "out of control," but reassured him that the board would be behind him getting them back "on course."

Predictably, Sampson Kirunge, Stephen's friend from bible school, and Charles, Stephen's oldest brother, immediately agreed with him. Two of the other older members of the board nodded in agreement too, as they always did when Stephen said anything.

Stella, Victor knew, was in total agreement with the team's proposal, but she was Stephen's sister-in-law and could not possibly disagree with him publicly on something like this once he had taken such a firm stand. Fred Mengistu was probably behind the team's recommendations too, but he never responded quickly to any new information. He needed to process what was happening internally for a while before he would be able to make a comment. The only member of the board who could challenge Stephen was not at the meeting. That was Dr. Bulus Bulima, son of the Honorable President of Kabuli. He hadn't been to a board meeting in months, maybe even years. He was such a busy man and had so many interests to represent. Of course it was impossible to remove him from the board for his lack of participation, as that might have political repercussions for KSM that would be devastating.

The agenda of the board meeting moved on without further discussion, and it only got worse. They discussed purchase requests from the production department and again refused those, even though Victor had shown how the new tape ministry could finance the basic printer and computer they needed. They began to review the new book publishing projects that the editorial committee had already approved and, one by one, rejected four out of five. They even vetoed the installation of the new water cooler the staff had purchased last month, deciding that it just wasn't necessary! How dare they meddle in a detail that minor. That wasn't even on the agenda!

Victor's head ached with the frustration even as it still lay on his pillow. He was angry and hurt. Most of the frustration and anger were with himself, he admitted. How could he have been so stupid? Why hadn't he seen this coming and prepared for it better? After all, it was his job to interact with the board and he had totally failed. How was he going to tell the team that their hours of hard work had been wasted and that his encouragement was meaningless? Worst of all, Victor had no idea why the board had reacted this way.

———————————————————————————

Victor sat quietly at his desk that afternoon, his back turned towards the door, gazing intently out the window. He had spent most of the day in that position, seeking God for answers. There was nothing else he could think about. He was sincerely asking whether he should even continue in his role at KSM when Sharon Weganou knocked. Victor swung around in his chair and quickly stood to welcome her.

Sharon was a member of the KSM board. She was quite new, and Victor really did not know her well. Since joining the board at the suggestion of Dr. Bulima about six months ago, she had been very quiet, rarely voicing an opinion on any issue, but obviously paying close attention. Victor knew she was a highly qualified business woman, which was why Dr. Bulima had recommended her to Stephen Ogulu. She was CEO of a new and growing manufacturing company. It was still small, but its beginning was certainly encouraging.

"Victor, can I be very blunt with you?" Sharon began, "I think KSM's board is in a lot of trouble, but I think we can salvage it." Her tone of voice and the use of the word "we" made Victor sit up and listen. She told him, from her perspective as a new board member, that it had been nearly impossible for her to understand KSM and its board because she had had so little information and no orientation. She had been so quiet these last few months because she was trying to play catch up and get a grasp of the situation.

"To be honest, I came last night with the intention of resigning. I had decided to give up on trying to become a part of the group and donate my time elsewhere. I had decided that I must have been mistaken when I thought I heard God saying to make a commitment to KSM. During your presentation and the time that followed, however, I finally got an idea of why God had me there. Let's see if you agree."

Sharon continued and laid out her thoughts to Victor. She had served on the board of another Christian ministry for several years before joining KSM. It had gone through a similar situation and, although the facts were very different, her experiences there gave her clear insights that Victor found helpful.   Sharon felt that the board had been left behind when the changes were happening throughout KSM. They had not been included in the process and, therefore, had no ownership of all the innovations and ideas. She outlined for Victor several ways that the situation could be redeemed, including the possibility of a board retreat, some ongoing education for the board, and maybe even some modifications in its membership.

Victor was greatly encouraged by the time Sharon left. God had once again provided the hope he needed to keep going.

Unit 10 Workbook

Jane Overstreet:

Let's start with a little exercise in imagination. I want you to close your eyes and do a little dreaming. Dream that you're the head of a wonderful Christian organization or a church. You, as the leader, have absolute and ultimate control over everything. Everyone that this organization ministers to absolutely worships you. They think you can do no wrong. Not only that, but you have a huge endowment – a huge lump sum of money that's put away in the bank or some investment fund. You get to spend that just at your leisure and it will never run out. On top of all that, you have a board that's just full of your close friends and all of your relatives. There's absolutely nothing you can say that they don't agree with. In fact, you don't even really need to consult God on anything, because things are going so well.

Oh—wait a minute, wait a minute—maybe this isn't the ideal organization, after all! Hardly, is it? In fact, it would really be a nightmare. Each one of those things that I mentioned are the things that require accountability in an organization. Christian leadership is absolutely full of dangers and temptations. This is compounded by a lack of accountability structures. We so desperately, as leaders, need accountability. We need to welcome the opportunities to be accountable. Let's take a minute and just look at all the possible sources of accountability for a Christian organization.

The first one, and the most important one, is God. He ultimately will provide accountability for you and for your organization. Secondly, there are your donors. It's very logical that they want to know where their money's being spent. So they hold you accountable. They want to know how it's being spent. It's a good source of accountability.

The next is what I called your ministry constituency. That just means anybody that you minister to, anybody you're trying to reach. Those people are wonderful at keeping you accountable. Because if you're not getting anywhere at all with them, you need to stop and rethink what you're doing. It's a good source of accountability. In business these are your customers. They hold you accountable by showing up and buying your product just as the ministry constituency shows up for your events and is changed by your materials (or not!).

The next group is your staff. They should be growing in their skills. They should be growing in fulfillment. You should be enabling them, serving them. If those things aren't happening, that's a good source of realizing that you need to stop and do something a little different.

Then the last one I have listed is the topic of this unit: that's your board. Your board provides final accountability both to your donors and to the ministry recipients. It needs to provide it to you in all sorts of areas, like your finances and the purpose of your organization. The board is key in these things.

On the next page I pose a simple question.

**Possible Sources of Accountability
for a Christian Organization**

- **God,** ultimately provides accountability.
- **Donors**, who want to know where their money is being used.
- **Ministry Constituency**, those you minister to are either being reached or not.
- **Staff**, who should be growing in their skills and fulfillment as you enable and serve them.
- **Board**, provides accountability to the donors and the ministry recipients about the leadership, the finances, and the purpose of the organization.

Without looking any further on, take a minute and think about this question: What is the purpose of a board for an organization and what does it do that fulfills this purpose? Stop a minute and write down your thoughts.

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1. What is the **purpose of a board for an organization** and what does it do that fulfills this purpose?

✍   Stop and write down your thoughts on this question.

Jane Overstreet:

I'm sure you had a lot of ideas about this. I have a few for you. In the box on the left below I've summarized the major areas of responsibility, the reason a board exists.

> ***The Board exists to ensure that the***
> ***organization fulfills its mission.***
>
> It does this through bringing
> accountability and support in four areas:
>
> **1. organizational purpose**
> **2. finance**
> **3. the director**
> **4. external representation**

We want to take the time to look at each of these areas in more detail. We will do it by taking up each of these four areas and exploring them.

First of all, your organizational purpose. It's the board's job to ensure that the organization is doing what it was set up to do. It needs to be looking into the future and see what needs to be accomplished. Because it's capable of doing that, it allows the board to really serve a role of a doing a lot of things for the organization. How does it do that?

First of all, it can set policies. Now, policies don't sound exciting, but they're extremely important. They're like the outer boundaries that help the organization function smoothly. There's a bit of a fine line, I would say, between policies and then getting right in and managing the organization. But the board's job is not to do micromanaging, it's to set the outer borders, the outer perimeters.

Organizational Purpose

1. Set policies
2. Determine long-range goals
3. Approve strategic plan
4. Evaluate, review and update the mission statement

Let's talk a little bit more about what that means. Think back a minute to the example that was in your story about the KSM board meeting, about the water cooler. Do you remember that water cooler? In the next box below look at the questions. Was it the board's job to veto something like the installation of a new water cooler? If not, but the board was genuinely concerned about spending on office maintenance, what should they have done?

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2. Remember back to our story about the KSM board meeting in your readings. **Was it the board's job** to veto something like the installation of a new water cooler? If not, but the board was concerned about the amount of spending on office maintenance, what should they have done?

✍   Stop and write down your thoughts.

Jane Overstreet:

That was pretty silly to think about the board making a decision like a water cooler, wasn't it? But it happens. What did you think of? What should have been done instead? There's probably a lot of possibilities, but my first choice would be that the board would set some kind of a policy about the percentage of the budget that's spent on maintaining the offices—and that's all it should do. It should turn the decision making about what's actually done within that percentage over to people who are doing the maintenance. That's what their job is. That's what I mean by setting policies. Not getting into micromanaging. But these policies should be created around things such as finances, activities, structure— all sorts of things.

Next, the board should be able to *determine long range goals*. Now this depends on the size of your organization and the age, but at least it should be reviewing them and approving them, and seeing where the organization's going. The board really should know, better than anyone, whether or not it's fulfilling its purpose. It should also approve the strategic plan. Now hopefully your organization has some kind of a strategic plan. We've talked about that in other sections of this course as well. It's really up to the board to review it and to adjust any elements that aren't really right with where the organization should be going.

Once part of an organization that I worked with was doing urban ministry. It was going so fast that we lost perspective on what was happening. Several ministries sprang up all at once, doing really good things. It was exciting. But we also started having lots of stress. Suddenly there weren't enough offices or good places for us to meet together. The accounting department was going crazy because it couldn't keep up with what was happening. We had to stop and ask ourselves some questions. Were we really still functioning within the parameters of what we were supposed to be doing? Did we have a plan? Did we know what we were doing? Those are the kinds of areas that the board should be able to help you with. They should see those things coming, and keep you within your strategic plans.

They should also be able *to evaluate*. It's the board that needs to ask the hard questions. Within a Christian organization we don't really have products like a factory has, so we can't tell whether we're producing enough sometimes—even whether we're doing the right things. The board needs to find ways to help you evaluate, to see if you're really accomplishing your purpose.

I once met a man who had a real burden for a remote village. He came up with an idea that I know he felt was from God. He would fly an airplane to that remote village, loaded with Christian literature. Then what he did (and this is a true story) was that he flew the plane low enough that he dumped the Christian literature out over the village and then flew home. He got home and reported back that he had evangelized that village. This is where your board needs to be responsible to step in and ask the hard questions. What really happened? Did anybody ask if those villagers could read? What were the costs of renting the airplane? You know—those kinds of questions. That's where your board needs to be evaluating with you.

It also needs *to review and update the mission statement* on a regular basis, at least every two or three years. The mission statement we've talked about before in this course, and it's something that is not a document that lives forever. It needs to be changed and modified, and the board plays a role in doing that.

The board brings accountability and support to a <u>second major area: finances</u>. Finances of an organization are a very serious area, and the board has a legal responsibility to make sure the money is being spent wisely. Again, the board needs to ask hard questions. Is there really enough money to do what we're doing?

One way it can do this is by *setting standards*—policies to ensure that performance is consistent with outcome. Policies for things like designated giving. On the next page there is a small story that I've shared. It's about designated giving. A donor wants to give 10,000 francs for an outreach that the organization is going to do to reach the Induras, an unreached people group in the North of the country. When it comes time for the team to leave for the outreach, they find that all

Finance
1. Set standards
2. Review budgets
3. Create spending controls
4. Develop an adequate funding base

10,000 francs have been spent on other needs, and there's no money for the team to go. What should have been done here with the finances? Stop and think a minute and write down your thoughts.

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3. **Designated gifts:** A donor gives 10,000 francs for an outreach that the organization is doing to reach the Induras, an unreached people group in the North of the country. When it comes time for the team to leave for the outreach, they find that all of the 10,000 francs are gone. They were spent on other needs, and now there is no money for the team to go. What should have been done to prevent this?

? Stop and write down your thoughts.

Jane Overstreet:

Does that seem ridiculous, that money like that that was designated could have been spent for something else? I know you're probably thinking that no, it doesn't seem ridiculous. I've seen this happen several times. Not through bad intentions, but just because there weren't policies in place to ensure that it didn't happen. Simple policies could be created and practices to go with them—dealing with things such as bookkeeping and bank accounts. Exactly what's done doesn't matter as much right now in our thinking as it does to realize this is the board's job, to set these kinds of policies.

Another area in the finances is *budgets*. The board should be involved in financial planning and reviewing the budgets of the organization. The board should make sure that there are budgets. Is there enough money to meet the expenses? It needs to make sure that there are systems in place to make all that happen.

The board should be involved in some kind of *spending controls*. By that I mean policies about who signs the checks. Who has the authority to sign a check? If lots of money is being spent within a short time, who needs to make those approvals? How is the budget managed? What sorts of expenses are legitimate? What is expected when people travel? What can they charge to the organization and what is a personal expense? When a new person is hired, is there a policy about moving expenses? Who has to approve major capital expenditures? What are the policies to be sure spending stays within the budgeted amounts – and is spent on legitimate items?

The board also needs to be involved in the financial area of *developing the funding base*. They need to make sure there's enough money. This is not just the job of the director. It needs to be shared by the board. How can they help with that? Well, first of all, every board member should be giving to the organization. It doesn't have to be a lot. Maybe someone is not a wealthy person. Still every board member should be giving at least a little. And they need to help, somehow, in the raising of finances.
Now maybe they won't help directly by soliciting for funds, but they can help. They can help you develop the donor list. They can do some of the letter writing possibly, help with proposal writing, plan some kind of a fundraising event. Maybe it's just to communicate with some of their friends. But those are all things that board members could contribute.

The Director
1. Hires and/or fires the Director
2. Initiates staff evaluations of the Director
3. Provides the Director with regular performance reviews based on clear criteria
4. Yokes with the Director to support him or her

The third major area is the Director. Good and wise leadership is fundamental to the health of any organization. It's really up to the board to ensure that the leadership is good and wise. They should be the ones that have the power *to hire and to fire the director*. This certainly is one way of keeping him or her accountable!

They need to initiate *some form of evaluation* of the director by the staff. By that I mean, they need to give the staff the opportunity to give input on whether or not the director is doing a good job. This could be done informally by conversations, or in some kind of a written format, in a way that's not threatening to the staff, but there needs to be a method provided.

The board needs to provide the *director with regular performance reviews* based on clear criteria. You heard a lot about this when Terry Sparks discussed selecting the right people for the right job. The director of an organization needs to know what is expected of him or her, just like anyone else who works in the organization. The board should provide clear standards and then hold the director accountable for those. These are developed in the job description with its list of responsibilities and the standards of performance (SOP). The SOP serve as the points of accountability.

And last, the board should provide *real support for the director.* The way I like to think of that is in a way like yoking together with the director to move forward the organization. You know what I mean by a yoke. You've seen a yoke of oxen, or maybe horses, that pull a load. They share equally that load and the pull of it.

This idea came to me when a friend and I were on our way to a board meeting not too long ago. It was a new organization. We had a three hour drive to get to the board meeting. As we drove we visited. Then we began to pray for the meetings that we were going to and for the director. About halfway through that prayer time, we just sensed the presence of the Lord. The friend who was with me felt like he sort of saw a picture of how our role as the board should be to this particular director. He saw it as being yoked together with him. He saw the director with his head inside the yoke pulling, but no one on the other side. He felt God was trying to say that, as the board, we should fill that other place. We should pull along with him to help the organization fulfill its purpose and be everything it should be.

Stop now and read back through the story of KSM's board meeting again [p. 264]. Think for a bit about how Victor must feel about his board. In the next box below answer the questions listed there:

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4. **Board support for a Director**: Stop and read back through the story about KSM's board in your readings, thinking about how Victor must feel about his board. Does Victor feel supported by his board? Why or why not? What causes this particular board to lack supportive? Was any of this Victor's fault?

? Stop and write down your thoughts.

Jane Overstreet:

Well, I don't know about you, but if I was Victor, I wouldn't feel much support from this board (or what we know about it). There are several reasons why not. You might have thought of several. I think the first one probably has to do with the board's makeup: who's sitting on the board.

Also, there seemed to be a lot of lack of information, didn't there? I'm not sure Victor had really shared with the board what was happening in KSM. The board also did not seem to be involved in this whole process of change that the organization has been going through. There needed to be some practical steps taken to involve them in that change.

In order for the board to really be able to function, to provide support for the director, it has to be made up of the right people who are informed and involved. If that's not happening, then the board can't possibly serve that function.

The final way a board brings accountability and exercises its responsibilities is through **external representation**. Your board is in a unique position to be able to network and represent the organization, to keep it from being a well kept secret. The board can do *public speaking* on behalf of the organization, maybe in places that you, as the director, can't possibly do. Its members can *communicate* how they feel personally about the organization, about how important it is. They can *provide a lot of free publicity* and they can share, within the circles of influence they have, the importance of this organization. There are a lot of possibilities for board members to really represent the organization in a lot of different arenas.

External Representation
1. Public speaking on behalf of the organization
2. Communicate its importance informally to the community
3. Provide free publicity and advocacy within other circles of involvement

Well, now that we've talked about what the board does, let's move on to the topic of who should be on the board. The board's really only capable of being as good as the combined talents, and experiences, and expertise of its members. As they combine, hopefully they stimulate each other, and the combined whole is better than any individual could be. They supplement each other.

So who is it, really, that should serve on that board? In the next box I want you to write down your thoughts about who should serve on your board. What do you look for when you're choosing board members? What should be their qualifications?

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5. **Choosing Board Members**: What do you look for in choosing board members? What should be their qualifications?

? Stop and write down your thoughts.

Jane Overstreet:

There are a lot of factors to consider. I've listed a few for you in the table on this page.

The first one is **character and expertise**. There's an old saying that you want at least two of the four characteristics listed there. You want your board members to work, have wisdom, maybe even have wealth or influence. As important, or possibly even more important, is their integrity. Board membership is service. It's costly. Board members should know this when they're being recruited. It's their integrity that will make them capable of really serving the organization.

They need to be people with good judgment, good common sense, and the ability to work together as a team, because that's what a board really is. It's also very important that members have practical expertise. Maybe skills that you need such as legal help, or accounting, fundraising, management, pastoral care. These are all practical areas that your board members could serve in.

Factors To Consider When Choosing Board Members

Character and expertise
- work, wisdom, wealth, or influence
- integrity
- good judgment
- the ability to work as a team member
- practical expertise

Not a blood relative
- no accountability
- conflict of interest

Should not be an employee
- conflict of interest
- lack of accountability
- director is the exception
- tendency to concentrate on the operational

Limited term
- never perpetual
- ideally 5 to 10 years

Another factor to consider is that your board member **should not be a relative**. Now I know that's very hard for some people. I've known people whose entire boards were made up of their family members. I understand that this can bring a feeling that there's a lot of support, that you can trust these people. But what it does not bring is accountability. There's no possibility that these people can hold you accountable as your family members, because they're going to be involved with you forever. It's very difficult to disagree with a family member.

Also it automatically causes a conflict of interest. They're interested in you as a person and as a relative, and to be able to speak clearly into the situation is almost impossible. It causes so many problems. Actually we'll talk about a few more later.

The board members **should not be employees of the organization**. Now this is a general rule. They should not be internal people to the organization. They should be external. Can you think of any good reasons why? The first one that comes to mind is the conflict of interest. I've seen this over and over and over with boards, where the chairman of the board is the director of the organization and several of the board members are employees of his.

What happens, of course, is when there's conflict those employees have to go along with the president. They can't possibly disagree because it means their very position. Even if they weren't highly salaried employees and the job wasn't a loss, somehow there's a feeling of inferiority. They aren't an equal with that director. It creates a terrible confusion of roles. The director is, in fact, probably the only exception to this rule. Often times he or she will sit on the board.

There's a real tendency, as well, to concentrate too much on the day to day, on the operational side, if you're an employee of the organization. That's not the horizon of the board. The board needs to look at the broader strokes, the bigger picture. That's hard to do if you're dealing with the day to day situation of the organization.

The fourth factor to consider when choosing board members is **to limit the term**. It should never be an open ended or perpetual term board, because there's no accountability here, either. Ideally, five to ten years is a good maximum period for a board.

A few years ago I did some consulting with a Christian organization that had really outgrown its board, but didn't know how to come to grips with all those changes. The organization had grown into an international one, with lots of different nationalities working within it. But its board was still all North American. The organization was fundamentally a youth organization, but all its board members were now over 55 years of age.

The board was having trouble providing adequate support and accountability for the leaders of the organization. What was happening was that many of the younger, brighter leaders were leaving. When it was pointed out that maybe some of the board members should step down to make room for younger members, there was a general outcry. These men had served for the last 20 years and they wanted things to continue just the way they were.

Now you may be thinking that this reminds you a lot of a situation you're very familiar with. If that happens to be the case with your board, or one you know, one possibility to solve it is to begin now to put terms on the board. You can change your legal formation and do that.

But most importantly, what we need to do is take the board members we have and try to make them better. Maybe we have some ideas of who we would like to add to the board. At the same time, a big question that always comes up is trust. How are we going to trust these people with our ministry? How are we going to enable these people to really be good board members?

In the next box I have a story to share with you. I want you to read it and ponder the situation. I want you to think about what advice you would have given her? What can she do if getting rid of these new members is not a possibility? Stop and write down your thoughts:

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6. **Getting rid of board members**: A Story

A lady called me one day who was the head of a Christian organization in North America. They had a board made up entirely of internal people for years, but had recently added some local Christians—a pastor, and three businessmen—to the board. In the last board meeting these new members had vetoed one of the summer outreach options, saying that it did not make sense and was too costly.

The director was very upset, because this new outreach opportunity was the one that she considered to be the most exciting one of the summer. The staff had prayed and fasted, and knew that this outreach was from God.

She asked me what to do, and how to get rid of these new board members.

What advice would you give her? What can she do, if getting rid of these new members is not possible?

? Stop and write down your thoughts.

Jane Overstreet:

Now unfortunately this is a real story. I'm not sure I provided this lady with as much help as she seemed to need at the time. What ideas did you come up with? What could she have done? I think there are a lot of possibilities, and maybe we could put them all under the category of board development.

The first one should be at the very beginning, and that should be <u>some kind of an orientation for new board members</u>. Members coming on to the board need to understand the organization. They need help in figuring out what their responsibility is going to be. They need some special time with the director and other board members to learn.

Obviously the board members in our story at KSM had not been oriented very well about the changes that were happening. The board members in box #6 had not been oriented very well, either, had they? They did not understand the nature of the summer outreach programs and how that fit the mission of the organization. This can make a huge difference in helping your board members really begin from your side, to get your perspective, to understand what you feel their role should be.

Going hand-in-hand with that would be a <u>job description for your board members</u>. This may be a new thought for you, but think back to the unit on the right people for the right job. It's only fair to give the board members some kind of an expectation of what they're supposed to be doing. Maybe they've never served on a board before and they have no idea. It gives them some idea of what they're supposed to do to prepare for meetings, how they're supposed to work with others, what's going to be expected of them in the area of fundraising. All these things would be very important for them to understand before they take the position.

Board Development Tools

1. New member orientation
2. Job description for board members
3. Board enhancement
4. Board retreats
5. Board self-assessment

Another piece of this is what I called <u>board enhancement</u>. In a way, that really means board education. What can be so helpful to a board is to bring in opportunities for them to learn and grow in things that you need their knowledge and insight on. Maybe a seminar on fundraising; maybe one on financial accountability. There are all sorts of possibilities, and this is part of enabling your board to help them to keep up with the changes that are happening.

Along with that is the idea of <u>board retreats</u>. There just isn't enough time for meetings with a board for to develop relationships with each other or with you as the director. Time in a retreat is also a place to understand and hear from God for the organization. It takes time away together to get spiritually in tune and to work through real friendship. This can be a wonderful tool for your board.

Another thing is for the board to have some sort of <u>a self-assessment tool</u>. It means that at the end of every year, the board looks at itself and asks if it's done a good job. If you're not happy with the board, maybe they're not happy with themselves either. But they need some way to evaluate that, some way of asking the questions. That way they can share their own feelings, maybe anonymously, in a non-threatening way. Together you can review those and be able to make some changes in the board that will work better.

And finally, that last one that I would give you is <u>prayer</u>. Maybe that seems obvious, but if you have a board member that is causing you the most trouble, seriously consider concentrated prayer for that individual. There might be a chance that God's put them on your board for a reason. That either you need to change or they need to change, and concentrated prayer may be the only thing that's going to bring that to pass.

Let's look at this topic just from a bit different direction. Let's look at what it takes to be a really good board member. There's a checklist there for being a responsible board member.

First of all, you should *believe in the cause.* Now that seems obvious, doesn't it? But sometimes it's overlooked. But this is really required in order for the board member to stay responsible, to stick with it, to serve, to really help the organization.

You should also *have something significant to contribute.* You're not there because it's an obligation to your brother-in-law. You should not be there because it's going to be prestigious for you to say, "Oh, I'm on the board of something." Rather, you should be there to be able to contribute something specifically, like expertise or perspective. Maybe you should be there representing someone else's views.

How to be a Responsible Board Member:

- believe in the cause
- have something significant to contribute
- lead not micromanage
- concentrate on the overall
- provide clear policies
- give Director clear expectations
- be proactive not reactionary
- demand effectiveness
- evaluate and delegate
- give enough time and energy

You should also be responsible *by leading and not micromanaging*. You remember back to our water cooler example in this scenario: that's it—that's micromanaging. That's what you're not there to do. You need to be able to *concentrate on the overall*, to provide clear policies and perspective. Make sure that you're never creating policies to punish those that are doing the wrong thing, but rather to re-encourage and enable those parts of the staff that are doing well.

As a responsible board member, you should *give the director clear expectations*. You should also be what I would call *proactive, and not reactionary*. That means, again, you're looking ahead, you're seeing what's coming, you're helping the organization to adjust before something negative happens. You should also *demand effectiveness* from your organization. You should be able to *evaluate and delegate*. You're the one, as the board member, asking the hard questions, remember? Is this ministry really accomplishing anything in that flurry of activity of things it's doing?

Then, you should be able to *give enough time and energy*. So many times we're obligated to so many different causes that we're not really able to give our time and energy. I heard a story once of someone who served on more than 20 different boards. It'd be impossible to be completely committed to give your time and energy in that kind of a situation.

Now we've been talking a whole lot about the board's job of holding the director and the organization accountable. But a big question is: who holds the board accountable? Often times it's the structure of your organization that really determines that question, but there are several possibilities. In a secular company, it's the shareholders that hold the board accountable. They're the ones that elect the board. So there's a very natural accountability. But in Christian organizations it hardly ever works that way, so someone should be holding your board accountable.

In the next box I want you to think about in your church or organization, who or what holds your board accountable? Stop and write down your thoughts.

In your church, or organization, who, or what holds the board accountable?

? Stop and write down your thoughts.

Jane Overstreet:

This is a really critical question, because it's the issue of trust that's at stake again. If you can't trust your board members, then you can't possibly have the board functioning as it should be. We've talked about trust from several different perspectives, but how do you really entrust your ministry to others, to those people making up the board? We've talked about how you choose your board members, how you develop them, but is there anything else keeping them accountable?

I can think of at least five things that really do hold the board accountable. See if these are some of the ones you thought of.

Who and What Hold the Board Accountable?

1. God
2. Legal obligations
3. Volunteers
4. Term limits
5. Working as a group

First of all and foremost, it's God. This is where our faith level has got to come in. It is so hard to let go of this organization God has given you as it's leader and really turn over some of that responsibility to someone else. But you aren't trusting them as much as you're really putting your faith in God. You're believing that God is at work in this person's life, that He will intervene when it's absolutely necessary. That something higher is going on here.

Secondly, there are legal obligations. In almost every country there are some kinds of rules and regulations for a board member's responsibility to a Christian or a non-profit board organization. In some countries these are much stronger than in others, but in almost every one there's some sort of legal obligation. Think about those; look into them. Make sure that the board really is fulfilling their legal obligations.

Another aspect is that these people are volunteers. They're not getting paid to serve on your board. They're really not being reimbursed in any way. They're serving. The very fact that they're taking their time and their energy to serve gives them a level of accountability. They don't need to be there.

There's the idea of term limits that we talked about. This is where you realize the importance of this. When board members realize that their service is, in a sense, a privilege, that there's a time frame on it, it helps motivate them. If they only have these five years to give to this organization they will be motivated to serve actively, to give all that they can within that few years that they have. As a privilege and not a right, they know that they're not going to have it forever. This facilitates their accountability. It also serves the organization by allowing new people and ideas to come in and to get rid of any one that really should never have been put on the board in the first place. There is an end coming.

And finally, the board works as a group. There is no one individual that controls the board, just by the mere fact of voting. As a team and as a group, they have the opportunity to hold each other accountable. There are lots of different viewpoints, lots of different expertise. That's why it's so important that the board is made up of external people: no blood relatives of the director, no other conflicts of interest. Only then are they going to hold each other accountable to some extent.

Now if none of these things are in place within your situation, for whatever reason, your board has very little accountability to anyone. You need to do something about it. You may realize that your board's in a bit of trouble.

In a way, your final assignment gives you an opportunity to look seriously at your board. I want you to take this assessment of your board. You will find a number of questions on the next pages. Answer all the questions. Try to be as honest as possible. They're very simple questions. You'll be able to do that very easily.

And then at the end there's one more question. It asks you if you have more than one false in any section, more than one response where you have to check the false, you need to go back to the portion of the unit that applies to that area. Think through, again, what you could do. Create a plan of action. There are all sorts of possibilities of how to improve your board. Give your mind a chance, pray about it. Prayerfully create a plan of action that might address the changes that need to be put in place to strengthen your board.

I really believe that boards are a critical aspect of an organization, and I hope these tools have been helpful to you. We would like to be able to offer an advanced course to you at some point in the near future about boards. So if you're interested, stay in contact with us, and we'll make that available to you.

As the leader, it's really up to you to work within your board to help develop it, to see your board really become all it can be, because your board is there to help your whole organization fulfill its purpose. And we know that God intends for that to take place. Thank you.

In addition you will find a final "Afterword" on KSM. It gives an overview of a number of the realities we have explored using KSM as an example. You should be sure to read it as a capstone to all we have done together.

Unit 10 Final Assignment

Do the following assessment of your board, then based on your responses, answer the question on the next page, creating a plan to address changes that need to take place to strengthen your board.

How Healthy Is Your Board?
Questionnaire:

If you are a CEO, pastor, leader of an organization, or a board member of one or more boards of directors, take the next few minutes and evaluate how healthy that board is. Answer these questions:

Section I. Board Formation	true	false
1. Board members have definite terms of office.	_____	_____
2. No board members are blood relatives of the CEO or each other.	_____	_____
3. Each board member has special expertise to contribute, either because of skills or perspective.	_____	_____
4. Each board member has significant resources such as finances, influence, or years of experience to contribute.	_____	_____
5. Each board member is very devoted to the cause or ministry of this organization.	_____	_____
Total	_____	_____

Section II. Board Performance	true	false
1. Each board member attends almost every meeting.	_____	_____
2. Each board member contributes financially to the organization.	_____	_____
3. Each board member takes the time and energy to personally get to know at least some of the staff.	_____	_____
4. The board has created clear standards for the CEO to operate by.	_____	_____
5. The board has created clear standards of financial accountability in the areas of check signing and independent regular financial audits.	_____	_____
6. The board has reviewed and updated (if necessary) the mission statement of the organization once in the last four years.	_____	_____
Total	_____	_____

Section III. Board Development   true   false

1. There is a formal, thorough orientation process for new board   _____   _____
    members.
2. There is a clear written job description for board members that   _____   _____
    prospective members receive when considering board
    membership.
3. There has been at least one retreat for the board members during   _____   _____
    the last five years.
4. Board members have received outside input from a consultant or   _____   _____
    teacher in some sort of educational seminar (on fund raising,
    financial accountability, etc.) as a group at least once in the last
    five years.
5. Board members make use of some sort of self-assessment tool at   _____   _____
    the end of each year in order to learn from their mistakes and
    strengths.

                                                        Total   _____   _____

Conclusion:
If you have more than one "false" in any section, go back to the portion of the unit that applies to that area and create a plan of action to address the changes
that need to take place to strengthen your board.

Afterword: Kingdom Signposts Ministries On the Road to Health

The saga of Kingdom Signposts Ministries has been an interesting and challenging one. Yes, KSM is a Christian agency plagued with one problem after another, and it found itself in effectiveness crisis. Its experience, however, is being repeated time and time again throughout the world, and one root cause is leadership styles and practices which fall far short of the example provided by Jesus. In a nutshell, the KSM staff never was unleashed to develop the ministry vitality of which it is capable.

Fortunately our story has revealed some substantial signs of progress which, if sustained, will transform the ministry of KSM. It is the purpose of this concluding section to help you understand what has taken place.

Stephen Ogulu—A Villain or a Victim?

You have come to know Rev. Ogulu quite well in these pages. What do you think of him? Why did he fall away from such a promising beginning, to the point where those with insight saw him as more of an obstacle than an asset?

In one sense, Rev. Steve (as he once was known) is a victim. He was raised in an environment where he faced unending parental pressure to perform and achieve. He inevitably missed the mark and, tragically, the outcome was more likely to be chastisement rather than love and understanding. This, in turn, only served to intensify his motivation to achieve in the hope that he could earn parental acceptance. Once these patterns are in place, they tend to persevere throughout life unless there is genuine spiritual healing.

Rev. Steve also was created by God with a designer/developer temperament, and directive, take-charge leadership style is a predominant characteristic. It is more difficult for him to be empathetic and supportive of those around him, although he certainly can change if he desires to do so. These behavioral styles are not set in stone, however, and major change can occur if we are open to the transforming power of the Holy Spirit.

Furthermore, Rev. Steve has grown up in a culture which has made dominant, top-down leadership the norm. He saw this in his own father, in his teachers, in the pastors he has known, and in government and the business world. He soon learned that "this is the way we do it." In short, Stephen Ogulu, a genuine man of God at heart, found himself launched on the treacherous road of **Big Boss Leadership.** In so doing, he was following his own natural inclinations and the model he saw virtually everywhere else in the world.

At the beginning of his Managing Directorship in 1976, he was a creative visionary who was willing to work in a team and take genuine risks to ensure a vital communications ministry at KSM. He was among the first to encourage indigenous authors to produce relevant, contextualized materials. The spiritual impact was immediate.

What caused him to move away from such a good beginning? One likely reason is that the demands of a damaged sense of self-esteem became increasingly vocal in his mind. All of this was reinforced by cultural values which encourage directive, controlling leadership. No doubt it was important for him to orchestrate all that was happening and thereby enhance his public success.

The World Ambassadors of God (WAG) mission certainly did not help by their self-serving actions of inducing Rev. Steve to restore a dependence upon mission-produced materials. Furthermore, they virtually insured that this would take place by giving him worldwide visibility. One could argue that Rev. Steve was a victim here, and in a sense he was. But he also came to love this spotlight.

Would you have accepted the perks of office as Rev. Steve quickly chose to do? On the surface there is nothing wrong with a large office, car and driver, comfortable home, and country club membership. These have come to be a culturally-accepted benefit of leadership. But these very quickly become "ends" in and of themselves, and the outcome is an increased hunger for prestige and power rather than the life of sacrifice and holiness of followers of Jesus.

Yes, Rev. Steve soon found himself moving away from Christ's model of servanthood toward the lures of worldly power, and his ministry plummeted. Power unrestrained by total submission to Christ quickly degenerates to tyranny covered by a veneer of Christian values. People became tools that he could use to enhance himself.

Everyone within KSM knew that the Managing Director's mandates were to be obeyed. Few will forget the fate of Alex Campagna, who dared to question actions from on high. As a result, it became difficult to attract qualified staff. Furthermore, those who remained were forced into a pattern of unquestioning submission.

Perhaps this kind of domination and submission would be acceptable if the leader were capable of infallible vision and judgment. No one, however, attains this exalted status, especially when the dominating motivation of leadership is an unchallenged ego. As a result, KSM lost all ability to respond as the world changed, and it found itself at the very edge of ministry impotence and financial disaster.

The KSM Board certainly did not help matters. A board exists for the purpose of accountability and, if they had been doing their job, effectiveness crisis might have been averted. The KSM Board, however, is cut from exactly the same piece of cloth as Rev. Steve, with the exception of Stella and Fred, who are only token members.

To make matters worse, the Fellowship of the Elect and Redeemed revealed their political stripes when they honored Ogulu even though his shortcomings were painfully and publicly obvious. Who had courage to hold this man accountable for the ways in which his life as a leader had deviated from the model of Jesus Christ? Virtually no one. It is sad to say that this is not an uncommon example of the "good old boys" network honoring one of their own.

It is fair to conclude that Rev. Stephen Ogulu is both a victim and a villain. But what was the outcome of this unquestioned Big Boss style? It failed to unleash those who were entrusted to him to achieve their own personal visions and to express the gifts and talents provided by God. **In short, Rev. Ogulu has sinned by failing to come to grips with what Jesus taught about servant leadership.** And, in so doing, he projected and modeled a style of leadership which, if emulated by others (as is often the case), will result in continued multiplication of this cancerous sin.

This is a tragic example being duplicated at the grass roots in all countries of the world. Christian churches and agencies exist as little more than shells of what God has created them to be. Books are written and seminars are given on servant leadership, but change is all too rare. Now it is time to expose the practice of Big Boss leadership for what it is—nothing less than spiritual disobedience.

So, how should the staff of KSM and others in Kabuli respond to Rev Ogulu at this stage? Certainly some type of genuine call for accountability is long overdue. And let's not forget his very positive beginnings. In his heart, the pulse of his love for Jesus still beats even though dimly. God still can speak. We saw this in one of the later units when he confided to Victor that he regretted much that he had done in his leadership reign and urged him to be a mentor.

None of us are beyond change, no matter what extent we have been both victim and villain. Remember Dr. Engel's testimony on his own struggle over this issue (Unit 3). As he discovered, healing can occur when we come to self understanding and submit to Kingdom values which embody servanthood. Be encouraged that it never is too late to change; all God requires is a willingness to obey Him without qualification and to be fully accountable to others in the Body of Christ.

Finally, let's once again realize the extent to which a servant-empowering leadership style is sweeping the secular world. This is not happening because of inner heart changes but because of the demands of revenue growth and profit. **But it is happening!** The lesson should be an obvious one—if the "natural man" can become a servant leader, there is no excuse for us whatsoever.

The Emergence of Victor Osco as
a Servant Leader

Do you remember how we defined the term *servant leader*? Always remember that **it embodies a heart commitment to enable others to be productive and fulfilled in the context of the mission of a church or Christian agency.** The minute this commitment gives way to self-seeking and advancement, servanthood gives way to the enslavement of power.

When we first met Victor Osco we encountered a man of God who fully embraced servanthood as his goal. His great fear was that he could not fill the visionary and motivator shoes of his distinguished predecessor and father-in-law, Stephen Ogulu. Therefore, in his own heart he seriously questioned the validity of his call to KSM.

If Victor had opened any of a number of Christian books on leadership, he would have been even more disillusioned about his prospects for success. A large proportion of these books mistakenly provide an extensive list of the qualities which are necessary for leadership. Any thinking person would quickly come to the conclusion that no human being ever could measure up to such an intimidating set of standards or traits.

Fortunately this form of thinking, known as *trait theory,* has no roots in Scripture whatsoever, and it also no longer is accepted by authorities on the subject, regardless of religious persuasion.

You are aware that leadership is a function with three components:

1. Establishment of organizational vision, which is owned and adopted by all who must implement it as being consistent with their own personal dreams and values.

2. Empowerment of others to ensure that they are using gifts and abilities to their fullest and have a sense of genuine fulfillment in the process.

3. Orchestration of all resources, financial and human, to ensure that organizational mission is fulfilled with excellence and integrity.

No single person can bring all three of these elements into existence. Victor's gifts and behavioral style equipped him to be an excellent enabler and orchestrator. Initiation of vision was not his strength and he also was not an especially gifted public speaker or motivator. What this means is that others on his team (probably James, Stella, and Fred) will take the lead in imparting vision and motivation. But he and he alone is responsible for blending all three components into servant leadership with power.

Victor was liberated from his doubts and prepared to accept the position of Managing Director. Fortunately he inherited (and built) a leadership team which, taken as a whole, was ideal for KSM, which was in desperate need for an infusion of innovation and change. He was truly fortunate to discover the great truth that *anyone can be a leader, regardless of background and experience.*

Restoring Kingdom Signposts Ministries
to Effectiveness and Vitality

As we met KSM at the beginning, it was languishing in an advanced state of effectiveness crisis:

1. The cutting edge of a once vital publications ministry had been lost, and the agency had deteriorated to little more than a distribution center for unwanted and unsold western books.

2. The staff at KSM was disillusioned and demotivated to a point of virtual hopelessness and impotency.

In short, an ongoing subsidy from the WAG Mission was the only factor keeping this agency alive whereas, in reality, it had reached a point of near death years ago. There are two choices at this point: (1) a long overdue death or (2) a commitment to revitalization and health.

It is surprising in one sense that Victor did not chose to resign and let this first option become a reality. But God seemed to impress upon him that option 2, revitalization, was both necessary and feasible. In the process he moved many steps toward making servant leadership an exciting reality. Let's review the high points on this journey.

Creation of an Organizational Climate that Encourages Change

It didn't take Victor long to discover that the KSM staff was defeated and discouraged, and these impressions certainly were reinforced by his organizational climate questionnaire. The challenges he faced must have seemed astronomical.

First of all, it was clear that staff long ago had discovered that creative personal initiative was not welcomed by the former Managing Director, especially when it deviated in any way from his expectations. Furthermore, the climate was such that most had come to the conclusion that they were viewed as little more than pieces of the organizational machinery. In short, enablement was almost totally unknown at KSM.

Victor took an excellent step when he approached each staff member with the question, "What can I do to help you be more effective?" At that moment a wide gap between management and staff began to be bridged. The new Managing Director demonstrated the very spirit of Jesus, who always was dedicated to serve others.

We also saw many other changes introduced in relatively short order. The most important of these was the initiation of delegation. You will remember that Rev. Ogulu allowed no action without his approval. Such a policy went against the very grain of Victor's heart as a discipler. Unless we are willing to train others and delegate both authority and responsibility, servanthood and empowerment never will become reality.

Restoration of Vision

Victor realized that KSM was mired in an outmoded vision and wisely recognized that restoration of vision was his starting point as a leader dedicated to bringing change. It often is necessary to utilize a respected outsider such as Rajendran Habib who could ask the proper questions and guide the resulting discussion. You will recall that there was consensus, first of all, on foundational or "core" values. These, of course, are the "non-negotiables" which under gird everything that is done.

Once this cornerstone was in place, Victor moved on to involve everyone in considering what the purpose statement should be, given the unique call of KSM, its resources, and the environment in which it functioned. The outcome was a document that moved far beyond literature and positioned KSM as a major factor in discipling Christians in how to live by Kingdom values. The door was opened to the fresh air of creative ministry, and the organization successfully broke a major component of the bonds of ineffectiveness which held it captive.

By these steps Victor insured that *vision,* the first step in servant leadership, became a reality, even though he himself was not a visionary in the strict sense of that word. Rather, he became a "champion" of the vision of others—he created a climate for vision to emerge and insured that it became both owned and phased into strategy.

The process described here may seem to be an easy one on the surface. But Victor faced some substantial risks with real courage. His greatest obstacle was his Board, which more than any other factor virtually doomed KSM to mediocrity. He knew full well that all progress could be erased overnight by a stroke of their pen. Fortunately he involved them in the process, even though this was not done at the outset.

Secondly, the repositioning of the ministry of KSM was undertaken in full awareness that it could fail in part or in totality. But what other choice did he have? Frankly, change always involves risk. But isn't this also true of any action based on faith? Victor and his team demonstrated their conviction that God honors those whose hearts are dedicated to fulfilling His purposes.

Choosing the Right People
for the Right Job

If empowerment is to be a reality, it always requires at the outset the selection of the right person for the right job. Victor discovered that job descriptions were unknown at KSM. Hiring and placement decisions were decided entirely by other considerations, such as the availability of a person to fill a slot regardless of what it is, sympathy, political connections, and so on. Does this sound familiar?

Victor was forced to learn through experience how to put a job description together which clarifies responsibilities, authority, and accountability. Then he began to grasp the importance of weighing the skills, experience, and temperament necessary for one to perform successfully. Unfortunately he learned this the hard way by assigning James, a designer/developer, to a routine task in accounting and finance, which requires a person who is an implementor, only to find him growing bored and ineffective. Furthermore he compounded his error later by failing to hire the most qualified person for this position.

Yes, we all seem to learn the hard way. But Victor learned how to rectify his mistakes by appropriate actions, accompanied by new insights to guide future decisions. In this sense, he is demonstrating that he is both a good leader and a manager.

Accountability

We have frequently pointed to the virtual lack of appropriate practices of accountability within Kingdom Signposts Ministries.   It is true, of course, that Rev. Ogulu kept a tight rein on everything that his staff did through the requirement that he must approve all actions. But this practice stifles initiative and creates an atmosphere of fear.

Genuine accountability is nothing more than a feedback mechanism whereby individuals and their leaders assure that responsibilities are carried out with excellence and integrity. Victor discovered that everyone, including himself, must be evaluated against objective *standards of performance* which clarify the outcomes when a job is performed well. Failure to provide this feedback is never in the best interests of either party. As Jesus demonstrated with his disciples, constructive feedback provides incentive for change and growth.

KSM also had followed the all-too-common practice throughout the world of appointing a Board of Directors made up of staff, family or clan members, and political friends. In so doing, Rev. Ogulu guaranteed that he had a Board which would ratify everything he did.
What choice did they have, given that all were imprisoned by a web of mutual obligations.

We hope, dear reader, that this example has dramatically caught your attention. As an experienced consulting and training team, we have rarely seen church or agency boards in the developing countries which function as they should to provide genuine two-fisted accountability. The tendency either is to micromanage or to serve as a rubber stamp. It is small wonder that the search light of biblical stewardship has failed to become the reality that it should be.

Victor quickly saw what could happen as he began to introduce objective, outside members. You will recall the powerful impact of a professional woman who focused on the right issues and initiated a much-needed process of change. Together they launched a process which would clean the house of wrongly chosen members, select a new group of outside and objective individuals, and train the new membership how to fulfill their obligations. In so doing, they have taken a step which will go a long way toward facilitating the turn around which is so needed at KSM.

Motivation and Team Building

Victor could well have taken all of the above steps without seeing much change. It also is critically important to create a climate of genuine motivation and team playing. For this to be done, leaders must have a good grasp of what makes each individual "tick"—their dreams, goals, needs, and struggles. This, in turn, must be accompanied by individualized patterns of affirmation and, where needed, discipline and correction.

This came fairly easily for Victor who, by his nature, is a discipler. He genuinely wants to ensure individual fulfillment. This was not the case with his task-oriented predecessor. For those of us who share Rev. Ogulu's nature, we must take the time to listen, to care, to reward, to rebuke, to respond. This requires some shifting in values and behavior, but we have no choice if our intent is to live by Kingdom values.

Victor also came to appreciate the ways in which those of differing behavioral styles can both complement and clash with one another. He took the important step of team building, whereby those with whom he must work most closely came to a new sense of understanding and commitment to one another. If this had not been done, it would not have been long before major barriers would be put in the way of teamwork, which is so desperately needed.

We pray that you will follow the steps provided for you in team building, making use of the questionnaire in Unit 2. Your author team continues to see first-hand how wide we open the door to Satanic interference when this is not done. Churches and organizations which otherwise are healthy can wind up in an

unnecessary state of wreckage. Perhaps you have already learned this the hard way. Be assured that team building conducted in an atmosphere of prayer and love can be wonderfully healing.

Leadership Development

One last great insight for Victor was to see clearly that he needed to mentor promising individuals to ensure that leadership development takes place. If this step is not taken, we can virtually guarantee that there will be no leaders available when they are needed. Frankly, your author team is unwilling to listen patiently to the universal complaint that few good leaders are available in Christian ranks today. When this is the case, the blame lies with present leaders who have ignored the mentoring lifestyle of Jesus.

Bear in mind that the development of promising individuals into leaders requires a process of on-the-job teaching and discipling, accompanied by a heart commitment to help that person be all that God wants them to be. This course is just one in a series designed for you to use as you mentor others. If you have found it useful for yourself, then multiply your influence by guiding others through the same process. In so doing, you are exemplifying Christian leadership at its best.

One Last Lesson to be Learned
From the KSM Experience

We noticed throughout these units that the spiritual vitality within KSM was minimal. A once vital commitment to prayer and devotions gave way to lifeless (and probably useless) formalities such as an obligatory chapel service. We cannot expect organizational transformation to take place unless there are radical changes.

It has been our experience, around the world as well as personally, that new life begins with a renewed (or perhaps first-time) commitment to prayer and fasting. While we have not raised this issue yet, we are pleased to report that this was one of the very first steps Victor Osco took when he became Managing Director.

He wisely established one day each week for prayer and fasting.   This started with a one hour chapel service at which time organizational needs, strategic challenges and problems were prayed for as a body. Departmental groups also continued the process for one hour at noon.

The changes were quite apparent. While some were reluctant to become involved at the outset, they soon began to experience an inner vitality which was contagious. Prayers were answered and God became a living reality once again at KSM. Has this been your experience? If not, you have an exciting adventure before you.

List of Story Names (Leadership)

Alex Campagna – fiery young writer and editor, hired as head of KSM's writing and design department; quickly fired by Stephen Ogulu
Ayub Campagna – applicant for the job of Director of Accounting for KSM
Bong Kim – Director of Production at KSM; leadership style: implementer
Carlos Campagna – brother of Alex Campagna, on Bong Kim's staff at KSM
Charles Ogulu – Stephen Ogulu's oldest brother, Chairman of KSM Board of Directors
Dr. Bulus Bulima – Vice Chairman of KSM Board of Directors; first son of the president of Kabuli
Evangelical Committee – umbrella organization of evangelical denominations and organizations for the nation of Kabuli
First Church – unofficial name for the First Church of the Elect and Redeemed; First Church commission: "*Proclaim the Good News to all Generations.*"
Fred Mengistu – Director of Church Relations at KSM; leadership style: motivator/influential
Honorable General Ezekial Araphat Bulima – president of Kabuli
James Stephanos – hired by KSM as Director of Accounting; leadership style: designer/developer; long time friend, fellow clansman & classmate of Victor's
John – Stella's nephew; mentored by Victor
KSM – Kingdom Signposts Ministries, publishing arm of First Church; KSM mission statement is *"Fulfilling the Great Commission through the printed word."*
Kabuli Christian Council – representatives from 46 denominations in Kabuli; prepared a report about the spiritual & physical condition of the people in Kabuli
Maria – Victor Osco's wife
Moses Ashadu – on Bong Kim's staff at KSM; mentored by Victor
Peter Rubella – long-time WAG missionary in Kabuli prior to revolutionary times; founded KSM and was the original Managing Director
Rajendran Habib – Victor's friend who volunteered to help KSM with consulting service
Rev. Hezekiah Ogulu – Stephen Ogulu's father, who ruled his home with an iron hand
Rev. Stephen Ogulu – Victor's uncle; former pastor of First Church & former Managing Director of KSM; a Head Overseer of the Fellowship & Chairman of the KSM Board; Chairman of the Board of the Elect & Redeemed Church; leadership style: designer/developer
Sampson Kirunge – member of KSM Board businessman, Stephen Ogulu's Bible School classmate
Sharon Weganou – new member of KSM Board of Directors; businesswoman
Stella Senge – Director of Accounting at KSM; leadership style: motivator/influential; Stephen Ogulu's sister-in-law
The Fellowship – unofficial name for The Fellowship of the Elect and Redeemed, the 1st church in Kabuli
Victor – Rev. Victor Osco, Managing Director of KSM; former pastor for 12 years; member of First Church; leadership style: team player
WAG – World Ambassadors of God