

What is competent leadership in a diverse changing world?

1. self-awareness – deep understanding of one’s cultural values, strengths and weaknesses, and privilege and power that come with one’s roles and cultural background
2. Appreciations of differences as opportunities, rather than as problems
3. Commitment to pluralistic understanding of issues while being able to make faithful decisions
4. Active theological reflection on diversity issues as they relate to oneself, others, one’s community and creation.
5. Discipline in applying appropriately skills, models and theories that will increase the inclusiveness of various situations.
6. Ability to guide and support a community to move toward change faithfully in response to its changing environment.

RESPECTFUL COMMUNICATION GUIDELINES

R = take RESPONSIBILITY for what you say and feel without blaming others

E = use EMPATHETIC listening

S = be SENSITIVE to differences in communication styles

P = PONDER what you hear and feel before you speak

E = EXAMINE your own assumptions and perceptions

C = keep CONFIDENTIALITY

T = TRUST ambiguity because we are NOT here to debate who is right or wrong.

Mutual Invitation

In order to ensure that everyone who wants to share has the opportunity to speak, we will proceed in the following way:

The leader or a designated person will share first. After that person has spoken, he or she then invites another to share. Who you invite does not need to be the person next to you. After the next person has spoken, that person is given the privilege to invite another to share. If you have something to say but are not ready yet, say "pass for now" and then invite another to share. You will be invited again later. If you don't want to say anything, simply say "pass" and proceed to invite another to share. We will do this until everyone has been invited.

Community Bible Study Process

1. Read the Respectful Communication Guidelines and invite members of the group to affirm them for their time together.
2. Inform participants that the Bible passage will be read 3 times. After each reading, participants will be invited to share their reflections.
3. Invite participants to capture a word, a phrase or image when listening to the passage the first time.
4. Invite someone to read the passage.
5. A moment of silence to capture a word, a phrase or image that stood out from the passage for them.
6. Using Mutual Invitation, invite each person to share his or her word, phrase or image briefly. *(This should take no more than 5 minutes.)*
7. Invite participants to consider the second question appointed for this passage. *(Facilitator should prepare ahead of time a question that is relevant to participants' context.)*
8. Invite someone to read the passage a second time.
9. A moment of silence to reflect on the question.
10. Using Mutual Invitation, invite each person to share his or her reflection.
11. Invite participants to consider the following question while listening to the passage again.
“What does God invite you to do, be or change through this passage?”
12. Invite someone to read the passage a third time.
13. A moment of silence to reflect on the question.
14. Using Mutual Invitation, invite each person to share his or her reflection.
15. End the session with a prayer circle:
 Invite participants to join hands in a circle. Invite each person to mentally complete the sentences:

I thank God today . . .

I ask God today . . .

The leader will begin by sharing his or her prayers. After he or she has shared, the leader then squeezes the hand of the person to the right. That will be the signal for the next person to share his or her prayers. If the person does not want to share, he or she can simply pass the pulse to the next person. When the pulse comes back to the leader, he or she can begin the Lord's Prayer and invite everyone to join in.

Cultural Make-Up

Each person is made up of many different cultural components.



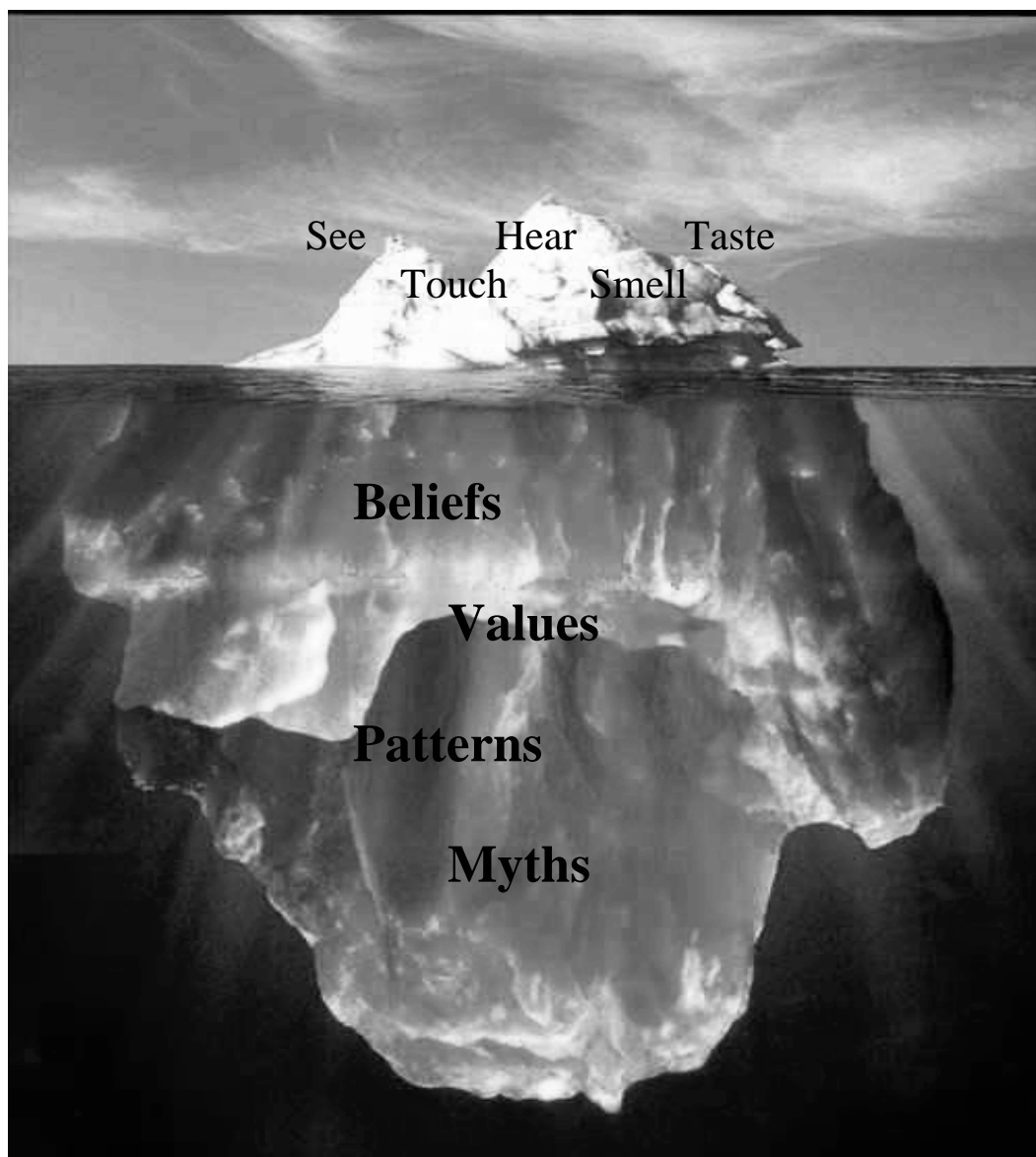
ICEBERG ANALOGY OF CULTURE

EXTERNAL CULTURES

Explicitly Learned
Conscious
Easily Changed
Objective
Knowledge

INTERNAL CULTURES

Implicitly
Learned
Unconscious
Difficult to
Change
Subjective
Knowledge



Modified from: Gary R. Weaver, Understanding and Coping with Cross-Cultural Adjustment Stress.

The Table Exercise

Picture yourself when you were young (maybe 10 or 12). Recall a scene during meal time on an ordinary day.

OBSERVATION:

If you ate at a table, what was the shape of the table at which you ate? Draw it. If you did not eat at a table, describe how you ate.

Who was involved in this scene? What were they doing or saying?

How did you feel? What did you do?

EXPLORATION:

In what ways had the eating experience affected your perception of:

1. power and authority?
2. male/female roles?
3. hospitality?

CLARIFICATION:

What did you learn from investigating this experience?

explicitly?

implicitly?

How might the values, beliefs, attitudes or assumptions that you learned from the eating experience still affect you today?

Characteristics of Low- and High-Context Communication Styles

(Based on *Beyond Culture* by Edward T. Hall.)

Low-Context

individual-oriented

rely on explicit coding of information being communicated; less aware of contexts

linear logic

adjust to new situation quickly

conflict may occur because of violations of individual expectations create conflict potentials

deal with conflict by revealing

direct, confrontational attitude

fact finding

focus on action and solution

open, direct strategies

High Context

group-oriented

rely heavily on the physical context or the shared context of the transmitter and receiver; very little is in the coded, explicit, transmitted part of the message.

spiral logic

take time for contexting in new situation

conflict may occur because of violations of collective expectations

deal with conflict by concealing

indirect, non-confrontational attitude

face saving

focus on relationship

ambiguous, indirect strategies

Self Assessment -- High/Low Context

On a scale of 1 to 6, 6 being very high-context and 1 being very low context. Where do you think you are? (Circle a number.)

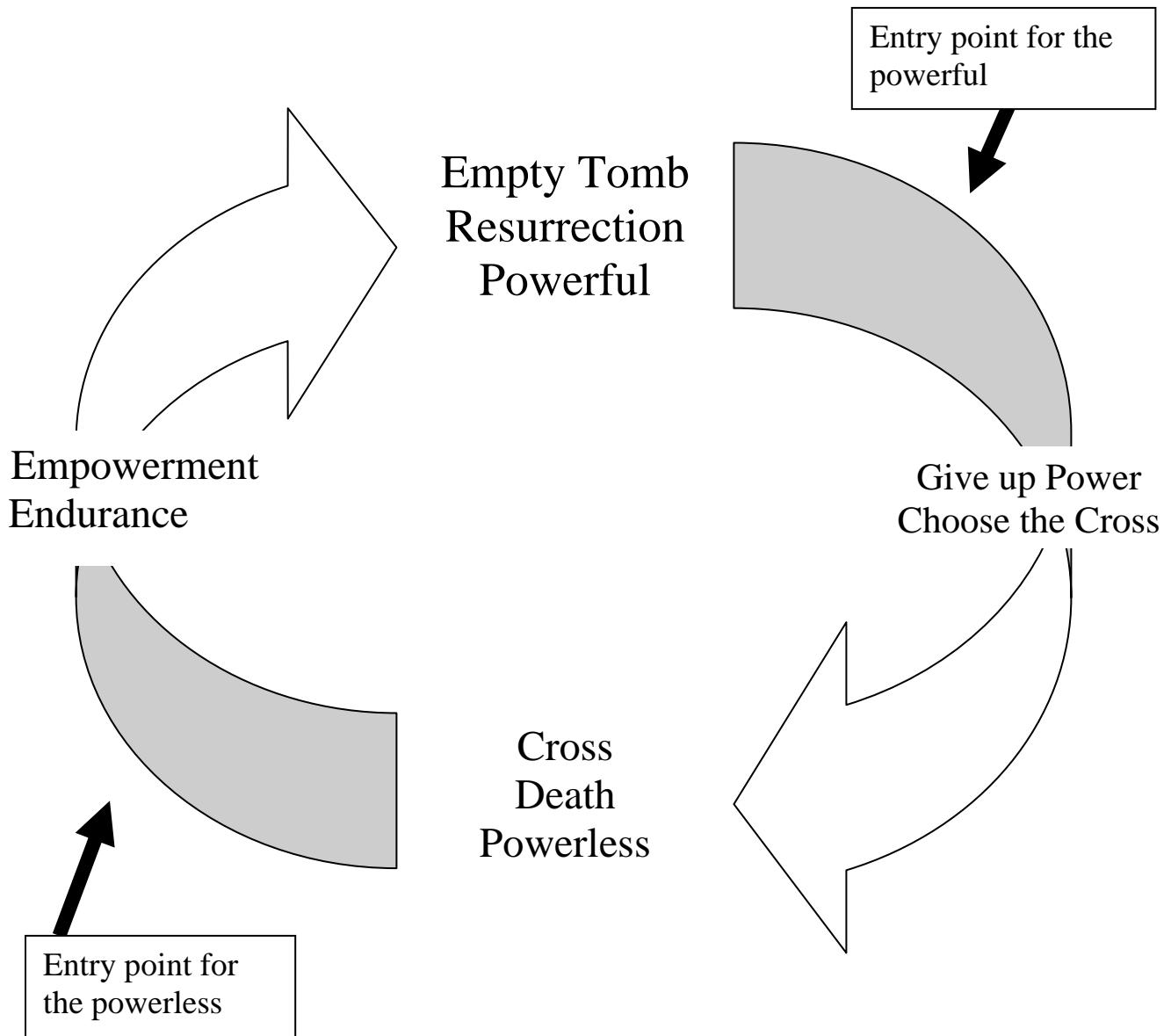
very low-context 1 2 3 4 5 6 very high-context

Describe as many self-observations as you can that support your assessment. Be sure to include as many behavioral observations as possible.

Answer only ONE of the following three questions:

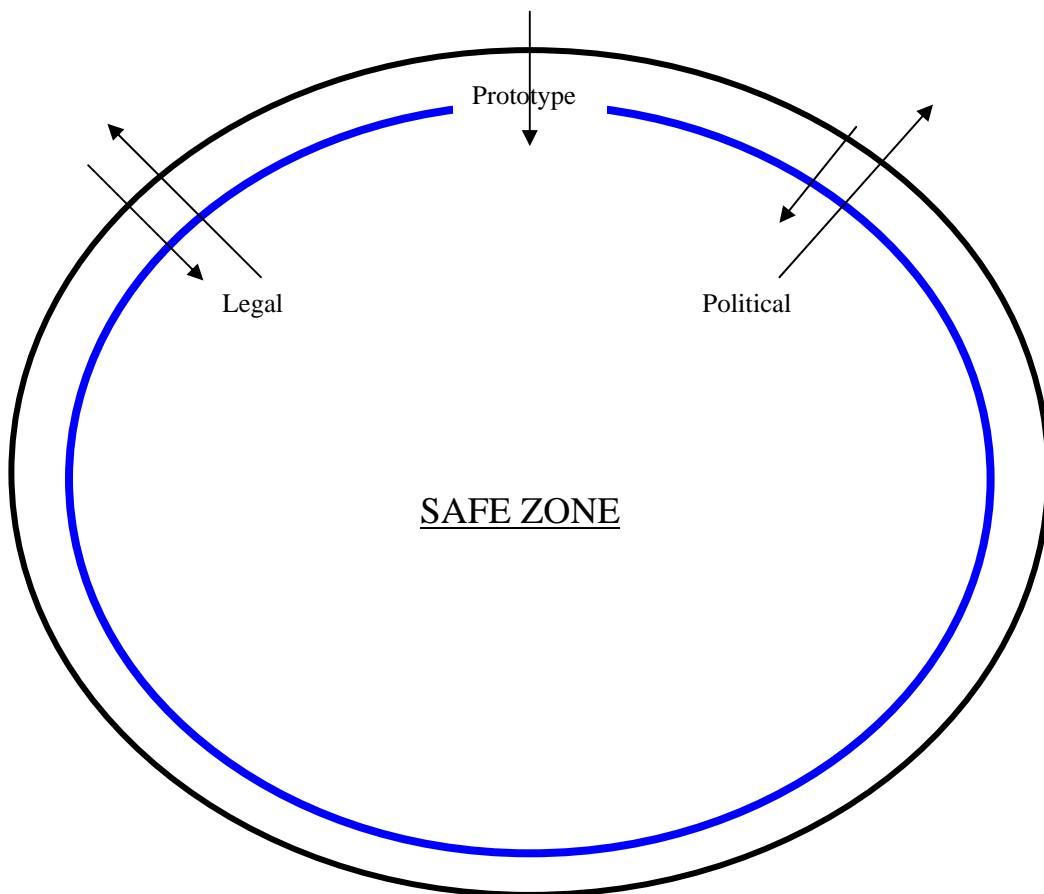
- A. If you are on the low-context side of the continuum, what kind of potential problems (list 3) can you anticipate when communicating with a person from a high-context culture? What specific self-adjustment (list 3) would you make in order to avoid these potential problems?
- B. If you are on the high-context side of the continuum, what kind of potential problems (list 3) can you anticipate when communicating with a person from a low-context culture? What specific self-adjustment (list 3) would you make in order to avoid these potential problems?
- C. If you are in the middle of the continuum, what specific behavior, communication skill, attitude and value would you emphasize when communicating with a person from a very high-context culture? And with a person from a very low-context culture?

Cycle of Gospel Living



Exclusive Boundary Function

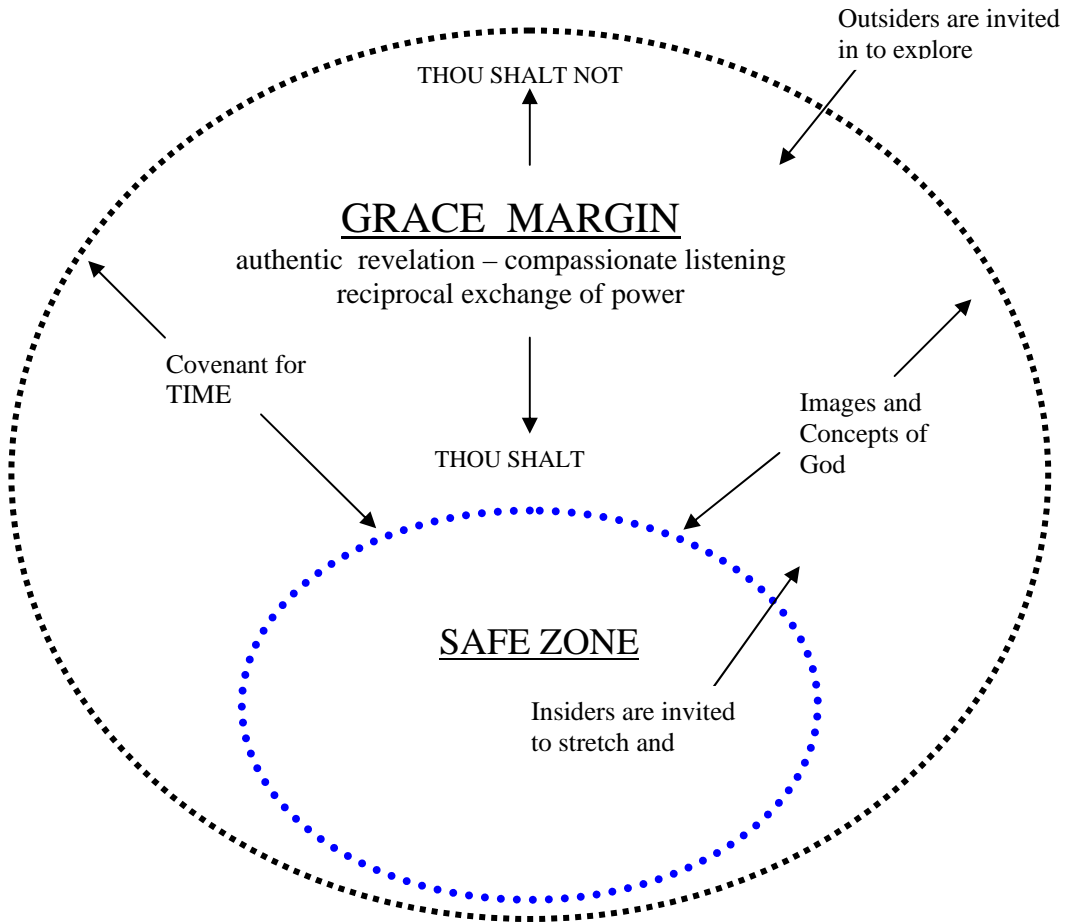
FEAR ZONE



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Inclusive Boundary Function

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