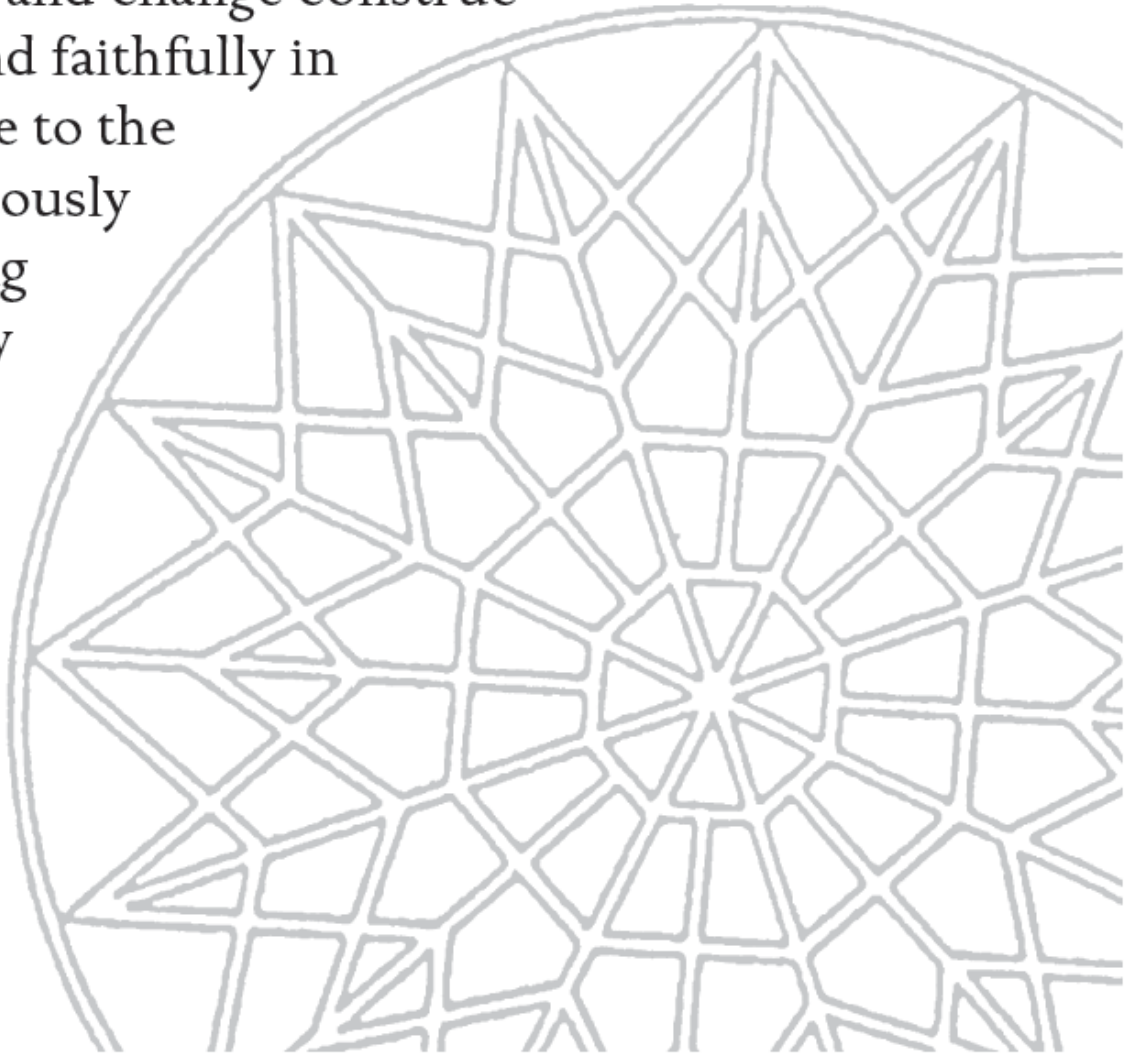




KALEIDOSCOPE INSTITUTE

⊕ *for competent leadership in a diverse, changing world* ⊕

With competent lay and ordained leaders,
local church communities are empowered
to grow and change construc-
tively and faithfully in
response to the
continuously
changing
diversity
around
them.



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.
7. Knowledge and skills in using audio, visual and electronic media to enhance interpersonal communication and to build respectful inclusive community.
8. Ability to assist local communities to create sustainable missional ministries

RESPECTFUL COMMUNICATION GUIDELINES

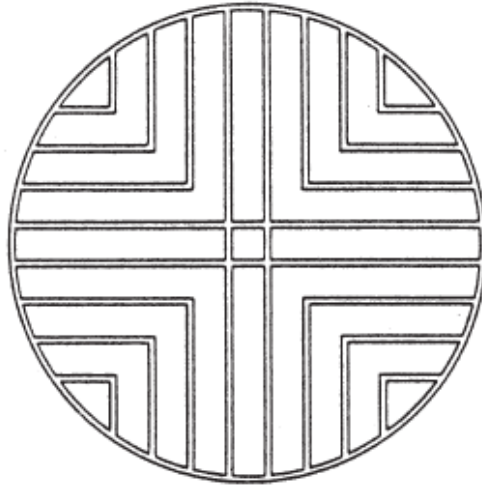
- R** = take RESPONSIBILITY for what you say and feel without blaming others
- E** = use EMPATHETIC listening
- S** = be SENSITIVE to differences in communication styles
- P** = PONDER what you hear and feel before you speak
- E** = EXAMINE your own assumptions and perceptions
- C** = keep CONFIDENTIALITY
- T** = TRUST ambiguity because we are *not* here to debate who is right or wrong

(from *The Bush Was Blazing but Not Consumed* by Eric H. F. Law)

I agree to uphold these guidelines for the time we have together.

SIGNATURE

DATE



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. Whom 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 are not ready to share yet, say “I pass for now” and we will invite you to share later on. If you don’t want to say anything at all, simply say “pass” and proceed to invite another to share. We will do this until everyone has been invited.

We invite you to listen and not to respond to someone’s sharing immediately. There will be time to respond and to ask clarification questions after everyone has had an opportunity to share.

(from The Wolf Shall Dwell With the Lamb by Eric H. F. Law)

Kaleidoscope 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.

✦ FIRST READING

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. Take 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 briefly share his or her word, phrase or image. (This should take no more than five minutes.)

✦ SECOND READING

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. Take a moment of silence to reflect on the question.

10. Using Mutual Invitation, invite each person to share his or her reflection.

✦ THIRD READING

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. Take 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.

Three Things About You

Write down 3 things about you that others will not know by looking at you:

1.

2.

3.

Move around the room and share this information with at least three people.

As I reflect on doing this activity,

I noticed . . .

I wonder . . .

Cultural Makeup

Each person is made up of many different cultural components.

	AGE	
Skin Color		
Language		Gender
Physical ability		
	Education	
Profession	Single	Married
	PARENT	
		Divorced
Military Experience	Nationality	
		Adopted
Economic Status		
Medical Condition		Geographic Location
		Ethnic Background
Religion		
Racial Background		Sexual Orientation

Circle the items in this chart that may influence your cultural makeup.

Please add more items that apply to you.

Feel free to write notes to make these cultural components more specific to you.

Your Cultural Makeup Today

If someone asked you: “What are you, culturally, today?”, what would you say? Write down three cultural components that are most important to you today and why:

1.

2.

3.

Move around the room and introduce yourself to at least three people using these cultural components.

As I reflect on doing this activity:

I noticed . . .

I wonder . . .

ICEBERG

Analogy of Culture

External Cultures

- /// Explicitly Learned
- /// Conscious
- /// Easily Changed
- /// Objective Knowledge

See
Hear
Taste
Touch

Internal Cultures

- /// Implicitly Learned
- /// Unconscious
- /// Difficult to Change
- /// Subjective Knowledge

Beliefs

Values

Patterns

Myths

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? Where did they sit? What were they doing or saying?

How was the food served?

Who cleaned up?

Were there conversations? Who talked and who didn't?

How did you feel? What did you do?

When there was a guest, what happened to you?

EXPLORATION:

In what ways did the eating experience affect your perception of:

1. power and authority?
2. male/female roles?
3. hospitality?
4. other beliefs, values, patterns and myths?

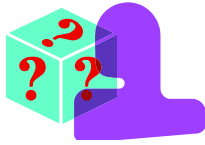
CLARIFICATION:

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?



CLARIFYING QUESTIONS

A clarifying question is based on three simple principles:

- 1) It comes from **genuine curiosity** (*addresses the specific and/or core issue(s) that are unclear to you*)
- 2) It seeks **information** and **understanding** (*replaces assumptions with specific information; augments semantics with insights about the speaker's intent*)
- 3) It **reserves** judgment until additional information is obtained (*establishes the goal of ultimately making an "informed" judgment versus one based on assumptions*)

When confronted with comments or incidents that clash with your personal values or beliefs, it is advisable to respond with a clarifying question. Why? Because it allows you to clarify or confirm the other person's intent. This gives you a more accurate basis for determining your true response to the comment or incident.

A clarifying question also keeps the channels of communication open, inviting additional commentary as opposed to shutting it down. If you do not take the initiative to seek clarity, you may be responding based on assumptions influenced by your personal biases. The result of your inquiry may not always be mutual agreement, but it is certain to yield clearer and more meaningful dialogue.

Example:

Comment:

Emphasizing people's differences only causes problems in our community.

Judgmental Question:

So, you think that we should just ignore people's cultures?

Clarifying Question:

Would you tell me what differences you are referring to?

CHARACTERISTICS of Low- and High-Context Communication Styles

(From *Beyond Culture* by Edward T. Hall)

Check the items that describe more closely to the way you communicate and deal with conflict:

Low Context

- Individual-oriented
- Rely on explicit coding of information being communicated; less aware of contexts (emphasis on words and written documents)

DEALING WITH CONFLICT

- Linear logic
- Adjust to new situations 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 (non-verbal signals and storytelling)

- Spiral logic
- Take time for “contexting” in new situations
- 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—behaviors, personal traits and preferences—as you can that support your assessment.

Reflect on the following questions:

- A. As a person of your communication style, what are three gifts/strengths that you bring to a diverse community?

- B. As a person of your communication style, what are three struggles that you face in a diverse community?

- C. What adjustments would you make when you are working with people of a different communication style on this continuum?

DIFFERENCES in Perception of Power

(From *Culture's Consequences—International Differences in Work-Related Values* by Geert Hofstede
and *The Wolf Shall Dwell with the Lamb* by Eric F. F. Law)

Low Power Distance

- ✦ Everyone should be equal
- ✦ Superior and subordinates can socialize
- ✦ Power should be legitimized
- ✦ Differentiation of power is for getting the job done
- ✦ Powerful people should try to look less powerful than they are
- ✦ Most people has access to higher education
- ✦ Most people believe they can change things as an individual
- ✦ The way to change a social system is by redistributing power—*e.g.*, elections
- ✦ Raise up leaders by asking for volunteers
- ✦ A good leader is like a old-fashioned traffic cop who makes sure people don't collide

High Power Distance

- ✦ The fact that some people have more power than others is an accepted fact of life
- ✦ Superior and subordinates don't mix
- ✦ Powerful people don't need to justify having power
- ✦ Hierarchy in the nature of organization
- ✦ Powerful people should try to look as powerful as possible.
- ✦ Most people don't have access to higher education
- ✦ Most people believe they cannot change their environment
- ✦ The way to change a social system is by dethroning those in power—*e.g.*, revolutions
- ✦ Raise up leaders by invitation
- ✦ A good leader is like an octopus with information channels reaching into the community

Name some of the poor and/or powerless* individuals whom Jesus encountered:	What happened to them after they encountered Jesus? How did they feel? What did they do?
<p>e.g. Bartemaeus</p> <p>Woman with hemorrhage</p> <p>Lazarus</p> <p>Woman caught for adultery</p> <p>Paralytic by the pool</p> <p>Widow whose son died</p>	

As you examined these encounters with Jesus, what did you notice?

Jesus' attitude toward them:

Changes in their perception:

Their sense of power?

Their ideas of God?

Name some of the rich and/or powerful* individuals whom Jesus encountered:	What happened to them after they encountered Jesus? How did they feel? What did they do? (Especially for those who received Jesus' message positively.)
<p>e.g. the rich young man</p> <p>Nicodemus</p> <p>Centurion</p> <p>Jarius</p> <p>Simon the Pharisee</p>	

As you examined these encounters with Jesus, what did you notice?

Jesus' attitude toward them:

Changes in their perception:

 Their sense of power?

 Their idea of God?

Power Analysis

Observe the situation and determine who or which group of people is perceived to have more power.

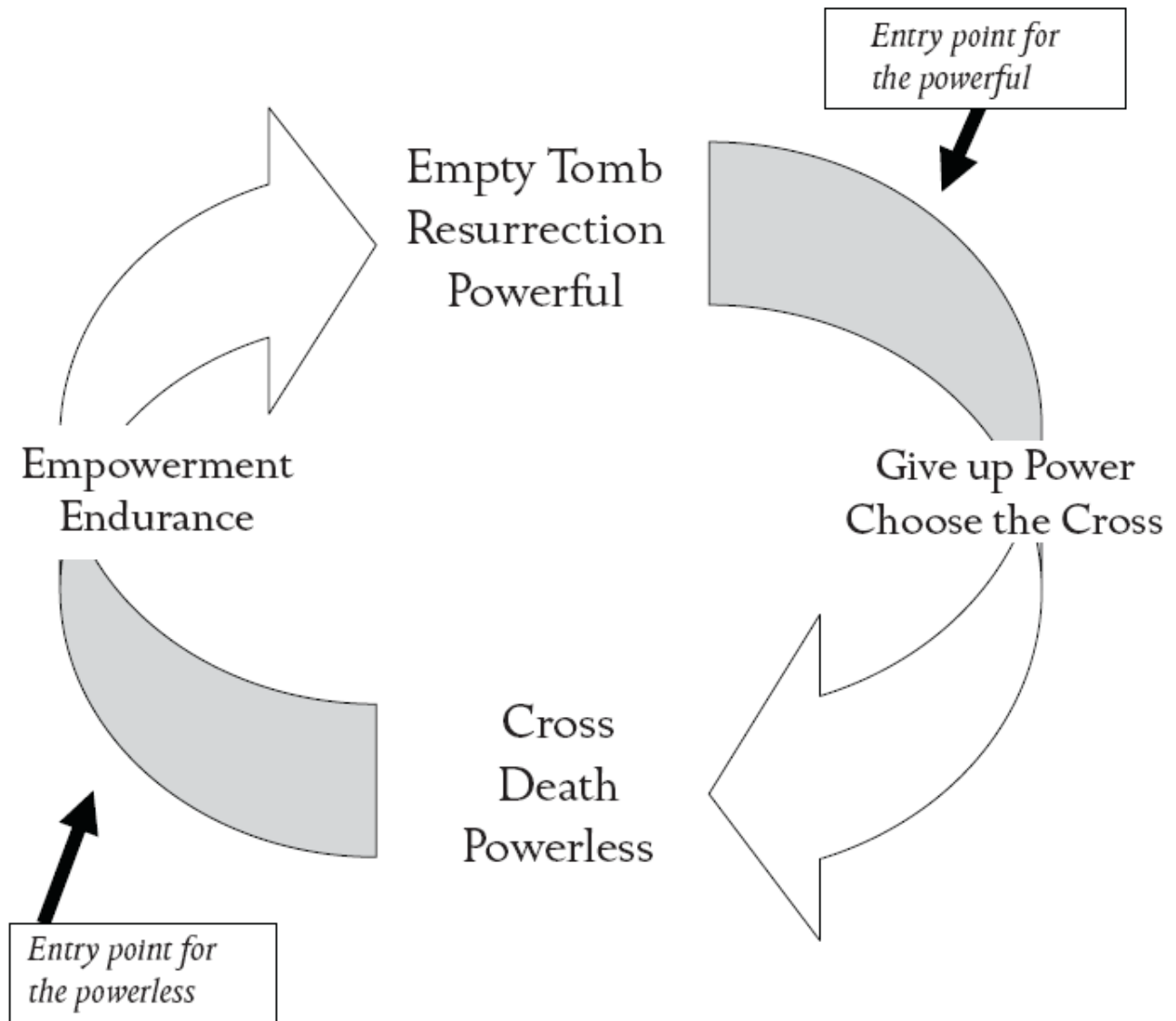
Power as defined by society:

- ▶ Ability to manipulate the environment
- ▶ Ability to influence others

What does the Gospel call the powerless in society to do?

What does the Gospel call the powerful in society to do?

CYCLE of Gospel Living



Power Analysis Worksheet

Cultural Components	Me	Church	Powerful in Society
Age			
Gender			
Race/skin color			
Ethnicity			
Physical Ability			
Marital status			
Sexual Orientation			
Education			
Economic Status (Class)			
Geographic Location			
Profession			
Language			
Citizenship			

Summary of Learning

Power Analysis:

- ✦ Power Analysis helps determine what one should do in a given situation:
 - ✦ Personally:
 - ✦ LISTEN, if you found yourself perceived as powerful
 - ✦ SPEAK, if you found yourself perceived as powerless
 - ✦ When facilitating:
 - ✦ Find ways to invite the powerless to speak first
 - ✦ Find ways to invite the powerful to listen first

Mutual Invitation = Living out of the Cycle of Gospel Living:

- ✦ When entering into a community that practices Mutual Invitation, the powerful ones are invited to listen first: take up the cross
 - ✦ But they do not remain powerless
 - ✦ Eventually they will be invited to speak: resurrection
 - ✦ After they have spoken, they are then invited to take up the cross again by inviting another to share.
- ✦ The powerless ones are always invited to speak: Resurrection
- ✦ If they are not ready, they can pass
- ✦ Empowerment = The window of opportunity to take up power is always there when one is ready to take up power

Stages of Intercultural Sensitivity*	Ethnocentric States				Ethnorelative States	
	Denial	Defense	Minimization	Acceptance	Adaptation	Integration
<i>Responses to Difference</i>	<ol style="list-style-type: none"> 1. Difference does not exist. 2. Difference is confined to broad categories. 	<ol style="list-style-type: none"> 1. You are different; therefore, you are bad. 2. It's okay for you to be different, but I am better. 3. I am different; therefore, I am bad and you are good. 4. If you don't include like I do, you are bad. 	I know there are differences, but they are not important.	Difference is accepted in both behavior and value.	Difference is included in my world view.	Difference is integrated in my identity.
<i>Possible Cause</i>	Isolation and separation from other cultural groups.	Lack of cultural self-esteem.	Negative perception of dealing with difference.	Willingness to live in the uncertainty of being non-judgmental.	<ul style="list-style-type: none"> Learning to be "interpathic" Commitment to cultural pluralism. 	<ul style="list-style-type: none"> Learning to do contextual evaluation. Living the spirituality of creative marginality.
<i>Strategy</i>	Non-threatening cultural celebrations GOAL: Show that there are cultural differences within broad categories of cultural groups.	Intra-Group Dialogue GOAL: Build cultural self-esteem.	Experiential Education GOAL: Show that knowing difference will make one function more effectively in a multicultural environment.	Inter-Group Dialogue GOAL: Build cultural self-esteem and increase knowledge and acceptance of the differing cultural group.	<i>Extended immersion experience in another cultural environment.</i>	

* Based on Milton J. Bennett's Developmental Model of Intercultural Sensitivity.