



CHRISTIAN LEADERSHIP IN CRISIS III: MANAGEMENT & PSYCHOLOGY

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Session 2 Recap:

- General reflections and questions

Christian Leadership
through the lens of
virtue ethics

Session 3

Outline:

How can the approaches of management and psychology help us to lead collaboratively in organisations with healthy cultures?

1. Management and collaboration
 - a) A personal reflection: Chris Jones
 - b) Collaboration and conflict
 - c) Considering personality profiles and team assessments

2. Developing a healthy culture (psychology)
 - a) Does money / status / power make you mean?
 - b) Servant leadership – a worked example
 - c) Developing a healthy culture

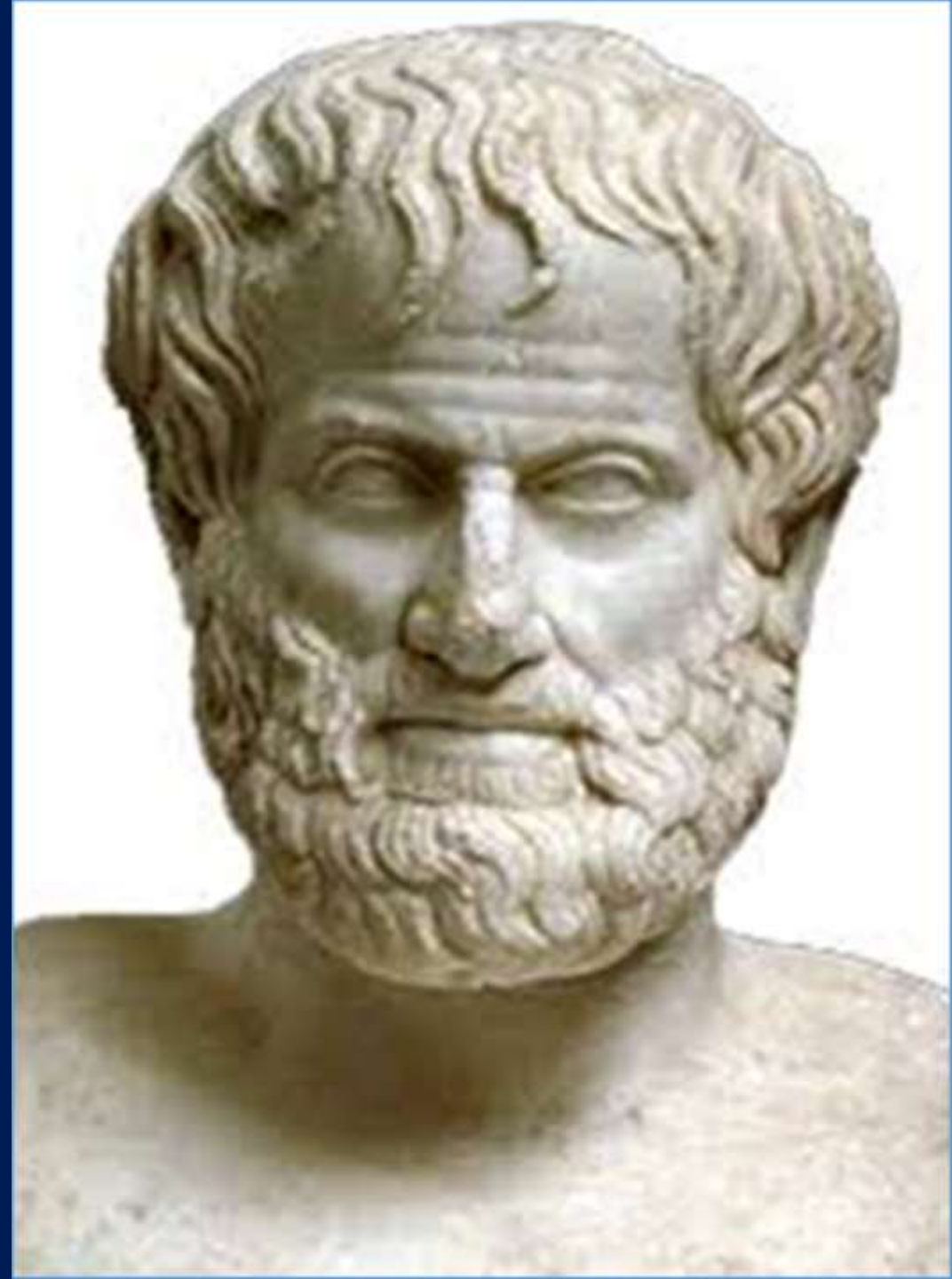
PART I (9:00-10:15)

Management and collaboration

Character > Competence (Efficiency)

In fact, several studies have been able to show that stronger character is linked to a long list of individual performance benefits and leadership benefits. For example, Fred Kiel, co-founder of KRW International and author of Return on Character, examined the link between the character of senior leadership and profitability and found that leaders whose employees rated them high on integrity, responsibility, forgiveness, and compassion had nearly five times greater return on assets compared to those with lower rated character.

Kiel, F. (2015). Return on Character: The Real Reason Leaders and Their Companies Win. *Harvard Business Review Press*.



Person > Collective

“A leader sees **greatness in other people**. He or she cannot be much of a leader if all she sees is herself.”

Maya Angelou, American poet, memoirist, and civil rights activist



A personal reflection: Rt Revd Dr Chris Jones
CEO of Anglicare Tasmania
Asst. Bishop Diocese of Tasmania

- What did you find most helpful about the DBA course?
- What do you wish seminaries (etc) would incorporate into their programmes?
- What (if anything) did you find difficult and/or out of step with Christian values / approaches?
- What do you think the Christian tradition / community might have to offer to business-school-style leadership / management training?

Collaboration and conflict



But each of us was given grace according to the measure of Christ's gift. Therefore it is said, 'When he ascended on high he made captivity itself a captive; he gave gifts to his people.' (When it says, 'He ascended', what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.

Ephesians 4:7-13 NRSV



‘God’s intention is that the church grows ... as each member of the body plays their full part. God’s way of equipping and animating the whole body through the mobilization of every member is to provide the church with gifts of leadership, diverse in function but that together reflect the fullness of the ministry of Christ.’

Parkinson, *Understanding Christian Leadership*, 91



‘It is remarkable how poorly formed are the habits for collaborative practices among clergy and lay people. Indeed, I would go so far as to say that clergy generally evidence minimal aptitude for such a way of ministry ... A truly collaborative approach to ministry seems to require something of us that we lack the spiritual capacity and will to deliver.’

Pickard, *Theological Foundations for Collaborative Ministry*, 1.
Quoted in Parkinson



‘holding together the diversity of talents necessary for organisation success is what distinguishes a successful from an unsuccessful leader: leaders don’t need to be perfect but, on the contrary, they do have to recognise that the limits of their knowledge and power will ultimately doom them to failure unless they rely upon their subordinate leaders and followers to compensate for their own ignorance and incompetence ...’



‘ ... In effect, leadership is the property and consequence of a community rather than the property and consequence of an individual leader’

Keith Grint, *Leadership: Limits and Possibilities*, 37
(quoted in Parkinson)



Forms of collaborative working

(Parkinson, *Understanding Christian Leadership*, 198ff)

Supervision

A formal relationship in which support, accountability and partnership is offered by a church leader, or another authorized person, to another who themselves holds responsibility for [another] area.

Forms of collaborative working

(Parkinson, *Understanding Christian Leadership*, 198ff)

Working groups

A working group's performance is a function of what its members do as individuals: 'The members interact primarily to share information, best practices, or perspectives, and to make decisions to help each individual perform within his or her area of responsibility' ... A good working group results in a greater sense of synergy between the various members and the varied areas of involvement that they represent.'

Forms of collaborative working

(Parkinson, *Understanding Christian Leadership*, 198ff)

Teams

Only a small number of collaborative groups properly qualify to be described as teams ... whereas working groups exist to enhance the effectiveness of the work projects of individuals (for the common good), teams are concerned with collective projects and with shared work.

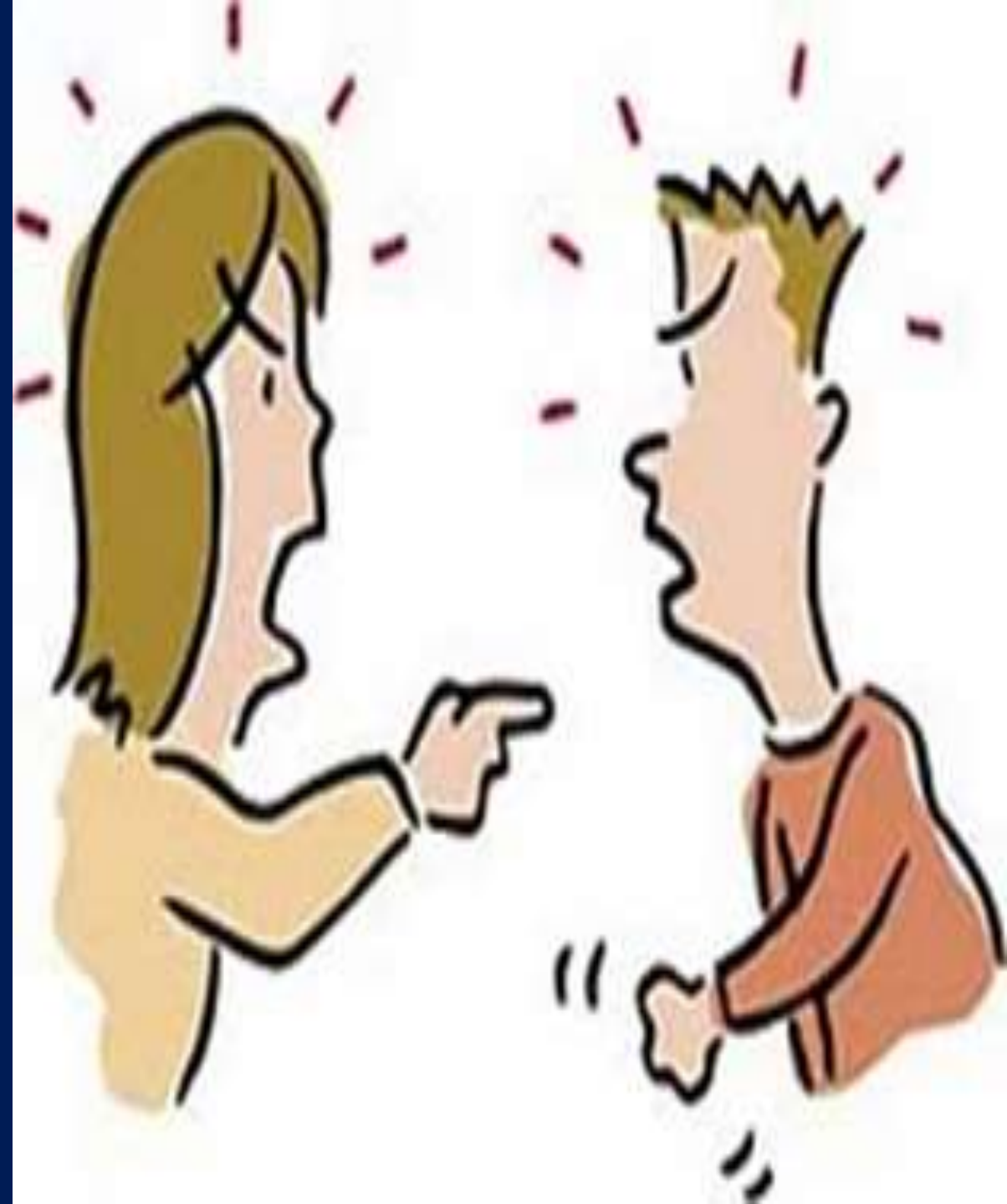
Small; Complementary skills; Common purpose; Mutually accountable

Collaboration and conflict

Affective conflict

Personality focused, as opposed to ideological or philosophical ... may well be triggered by character flaws in the protagonists, is nearly always destructive

Lederach, *The Little Book of Conflict Transformation*
(Quoted in Parkinson)

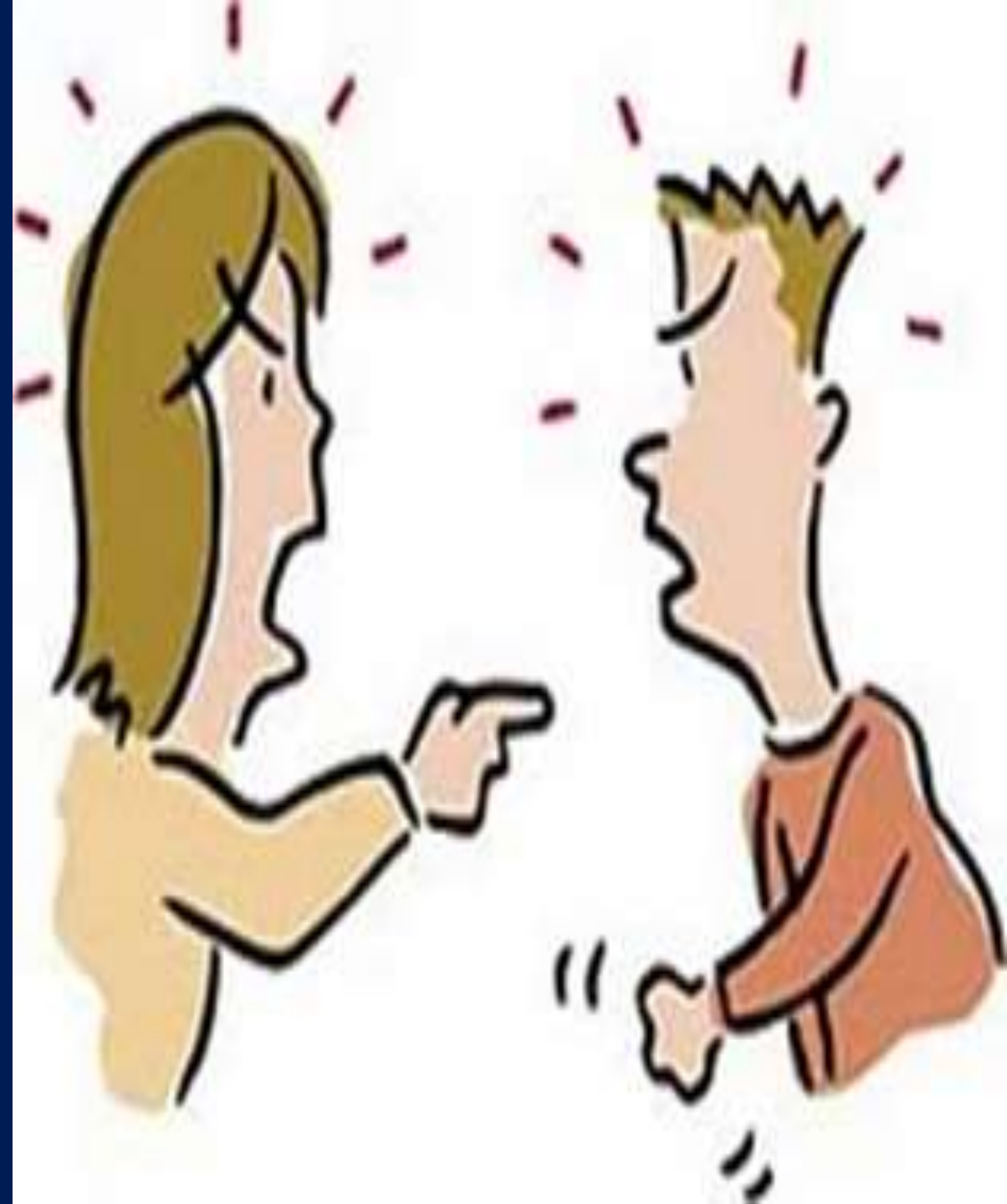


Collaboration and conflict

Procedural conflict

Is primarily to do with methodology and practical details
... can easily be resolved [but can] be used as a smokescreen for not attending to more substantive issues

Lederach, *The Little Book of Conflict Transformation*
(Quoted in Parkinson)

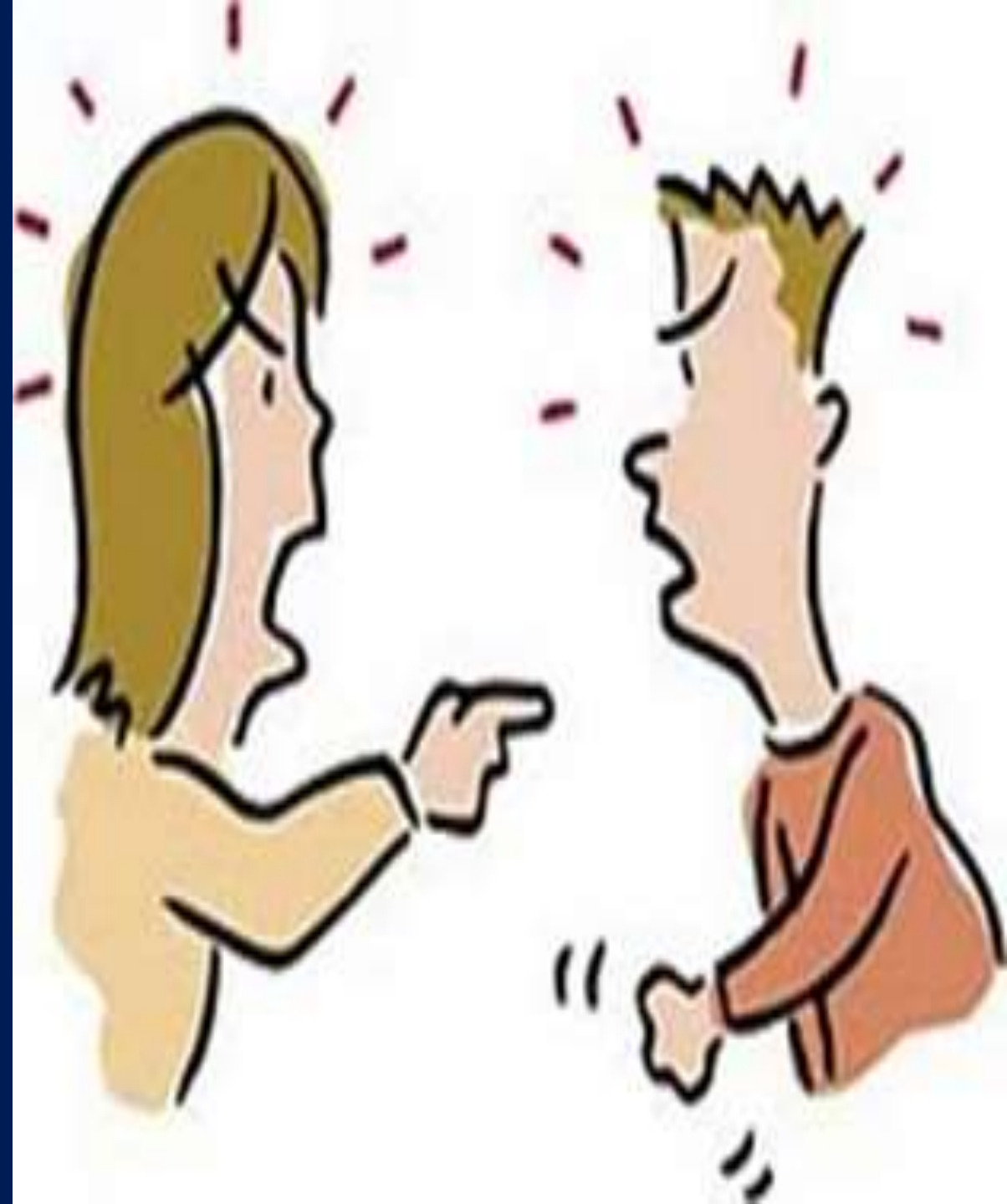


Collaboration and conflict

Substantive conflict

Around ideas, issues, goals and priorities ... productive in that it gives collaborators opportunity to consider a range of alternative ideas ... desirable

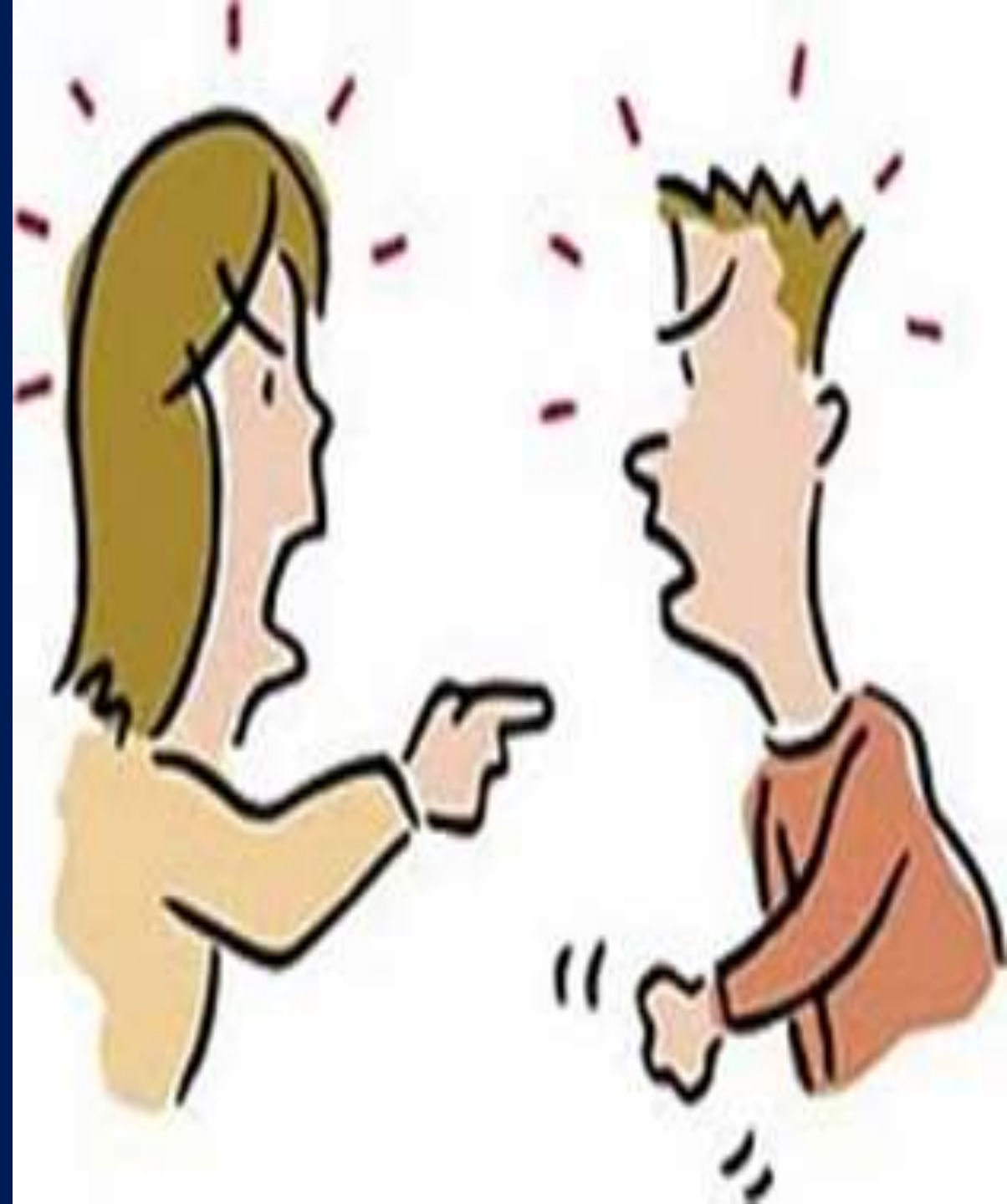
Lederach, *The Little Book of Conflict Transformation*
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Collaboration and conflict

‘In an environment where conflict is suppressed, there is a risk that communication becomes less than clear and even dishonest ... [ideally] ... the team begins to regard such an exchange of ideas [substantive conflict] as normal and unthreatening. It begins to understand the possibility of engaging in robust ideological conflict without this ever degenerating into personal or affective conflict.’

Parkinson,
Understanding Leadership, 209



“Toxic Positivity”?

Given that we're not always very good at
collaborative working,
And that we sometimes struggle with how to deal
with conflict,
This is an area where Christian organisations and
Christian leaders often turn to "secular" tools and
strategies

Personality profiles and team assessments

Personality profiles and team assessments

Worked example:

Gallup Strengthsfinder
(Clifton Strengths)

STRATEGIC THINKING

Analytical >
Context >
Futuristic >
Ideation >
Input >
Intellection >
Learner >
Strategic >

RELATIONSHIP BUILDING

Adaptability >
Connectedness >
Developer >
Empathy >
Harmony >
Includer >
Individualization >
Positivity >
Relator >

INFLUENCING

Activator >
Command >
Communication >
Competition >
Maximizer >
Self-Assurance >
Significance >
Woo >

EXECUTING

Achiever >
Arranger >
Belief >
Consistency >
Deliberative >
Discipline >
Focus >
Responsibility >
Restorative >

Imagine you are joining this team as their leader:

- a) What would you expect this chaplaincy team do well without much intervention?
- b) What might this chaplaincy team struggle to do?
- c) What might be potential sources of conflict between team members?

More generally:

- a) What is your experience of these kinds of tools?
- b) How do you rate their usefulness to Christian leaders?

PART 2 (10:45-12:00)

Developing a healthy culture

2. Developing a healthy culture

- a) Does money / status / power make you mean?
- b) Servant leadership – a worked example
- c) Developing a healthy culture

Paul Piff:

A social psychologist at UC Berkeley who studies how social hierarchy, inequality and emotion shape relations between individuals and groups.





While servant leadership is a timeless concept, the phrase “servant leadership” was coined by Robert K. Greenleaf in *The Servant as Leader*, an essay that he first published in 1970.

In that essay, Greenleaf said: “The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions.”



A servant-leader focuses primarily on the growth and well-being of people and the communities to which they belong. While traditional leadership generally involves the accumulation and exercise of power by one at the “top of the pyramid,” servant leadership is different. The servant-leader shares power, puts the needs of others first and helps people develop and perform as highly as possible.

[https://www.greenleaf.org/
what-is-servant-leadership/](https://www.greenleaf.org/what-is-servant-leadership/)



‘It is clear that a whole new type of leadership is asked for in the Church of tomorrow, a leadership which is not modelled on the power games of the world, but on the servant-leader, Jesus, who came to give his life for the salvation of many.’

Nouwen, *The Way of Jesus Christ*, 45.

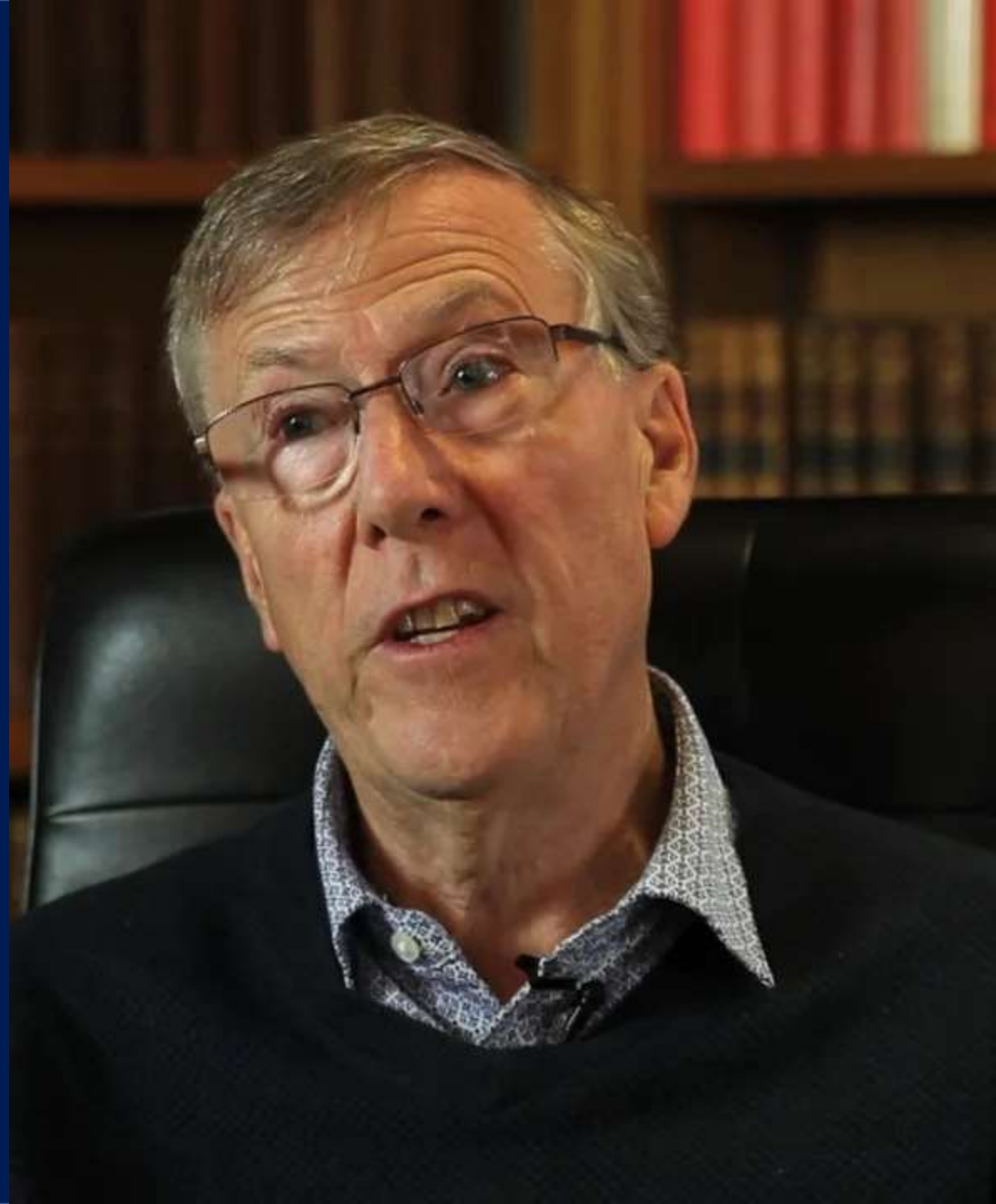


‘But Jesus called them to him and said, ‘You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.’

Matthew 20:25-28

Donald Hay:

An example
of servant
leadership



Mechanisms for Abusing the Metaphor “Servant” (Kessler, ‘The Dark Side of Servant Leadership, 110ff)

Serving a transcendent Goal

One asks for a high commitment beyond the usual expectations because “we are serving the Lord”, a statement often heard in Christian organizations when extra hours are expected. If one discovers that members are exploited by the leaders, one should ask the question: Do the leaders really serve a transcendent goal? Or do they want their own narcissistic goals to be served?

Mechanisms for Abusing the Metaphor “Servant” (Kessler, ‘The Dark Side of Servant Leadership, 110ff)

Increasing Commitment

The negative side of this increasing commitment is that church members become isolated from their other social contacts. In extreme cases this isolation leads to brainwashing and to a vicious circle. They get the impression: “We are right and the people outside are wrong.”

Mechanisms for Abusing the Metaphor “Servant” (Kessler, ‘The Dark Side of Servant Leadership, 110ff)

The Principle of Reciprocity

A typical reaction of power-seekers after being confronted with critique of their leadership style is: “I do not understand why you criticize me. I did so much for you.” These power-seekers have in fact served the church member—and by serving the person they have created an obligation to be thankful and loyal.

Mechanisms for Abusing the Metaphor “Servant” (Kessler, ‘The Dark Side of Servant Leadership, 110ff)

Creating Dependency

Serving others is usually good. But if it is done in a wrong way, it may create one-sided dependencies. As social creatures we are all dependent on others. It becomes a problem if one partner is very strong and the other very weak. In some cases, serving others results in the people never learning to do these things themselves.

Mechanisms for Abusing the Metaphor “Servant” (Kessler, ‘The Dark Side of Servant Leadership, 110ff)

Pretending to be Powerless

Servant Leadership is about servanthood and about leadership. In a previous publication I explained that “leadership does not exist without power”. The fact that one aims to be a servant leader does not exclude power; otherwise one would be only a servant and not a leader. It is essential for leaders to acknowledge that they have power whether they like it or not. Only after this step can leaders become sensitive toward potential abuse of their power

Mechanisms for Abusing the Metaphor “Servant” (Kessler, ‘The Dark Side of Servant Leadership, 110ff)

Servant Leaders as Saints

It is interesting that the Bible itself is more transparent about the weaknesses of the heroes of faith. Although Moses and David are praised for their leadership and their humility, the Bible also reports incidents where these heroes failed and were rightly criticized by others.

Mechanisms for Abusing the Metaphor “Servant” (Kessler, ‘The Dark Side of Servant Leadership, 110ff)

Infantilization of the Followers

Sometimes the popular metaphor “the church leader as shepherd” in combination with Servant Leadership contributes to the infantilization of the followers ... this metaphor can be misleading by creating the impression that the sheep are too stupid to find their own way and are fully dependent on the shepherd.

Mechanisms for Abusing the Metaphor “Servant” (Kessler, ‘The Dark Side of Servant Leadership, 110ff)

The Servant Leader as Martyr

Some leaders serve so much that they are ready to give their life for their country, their company, or their church. Certainly we are thankful for such people and we often celebrate them as heroes. On the other hand there is the problem that one cannot really speak against them. In a discussion it is hard to attack any argument they make because they have sacrificed so much.

Have you seen leaders using these “mechanisms” (or been tempted to use them yourself!)?

If so, which do you think are the most common and/or dangerous?

What might Christian leaders do to ensure the “servant” metaphor isn’t misused?