

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)

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)

Cultural Makeup

Each person is made up of many different cultural components.

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

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.

ICEBERG

Analogy of Culture

External Cultures

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

See

Hear
Taste
Touch
Smell

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"

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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

Cultural Variables

Self Identity

Individualistic _____ Collectivistic

Doing _____ Being _____ Becoming

Communication Styles

Low Context _____ High Context

Perception of Power

Low Power Distance _____ High Power Distance

Dealing with Uncertainty

Low _____ High
Uncertainty Avoidance _____ Uncertainty Avoidance

Perception of Time

Monochronic _____ Polychronic

Past _____ Present _____ Future

Measurement of Accomplishment

Intent _____ Outcome

Group/Dialogue Media

The Kaleidoscope Institute describes **group or dialogue media** as media that can enhance interpersonal and intergroup communication. A medium is something which a communicator can transfer and store his or her ideas, emotion, memory, etc. When it is time to share, he or she can retrieve the information from the same medium.

- **Kaleidoscope Institute’s Photolanguage Process:** two different sets, Interactions and (be)Longing, of 48–52 photos that are used to reflect on the topic presented.
- **The *Conocimiento* Charts:** Chart paper hung on the wall that invites participants to write their answers to questions or topics written on the “header” for all to see.
- **Chart-Paper Report-Outs:** Small-group members are given a topic or a situation to analyze and discuss. The reports from each group are written on large sheets of chart paper with watercolor markers for preparation for a presentation to the larger group.
- **Worksheets and Drawings:** Allow group members reflection time prior to their verbal sharing on a subject or situation.
- **Idea Wall:** The Catalyst/facilitator invites group members to post one thought, idea, or perspective on each note and secure to a board or wall.
- **3 × 5 Cards:** These cards can be used for a variety of exercises, from creating clarifying questions around a challenging topic, to assigning roles for group interaction and the creation of a set of possibilities that are then prioritized by each group member.

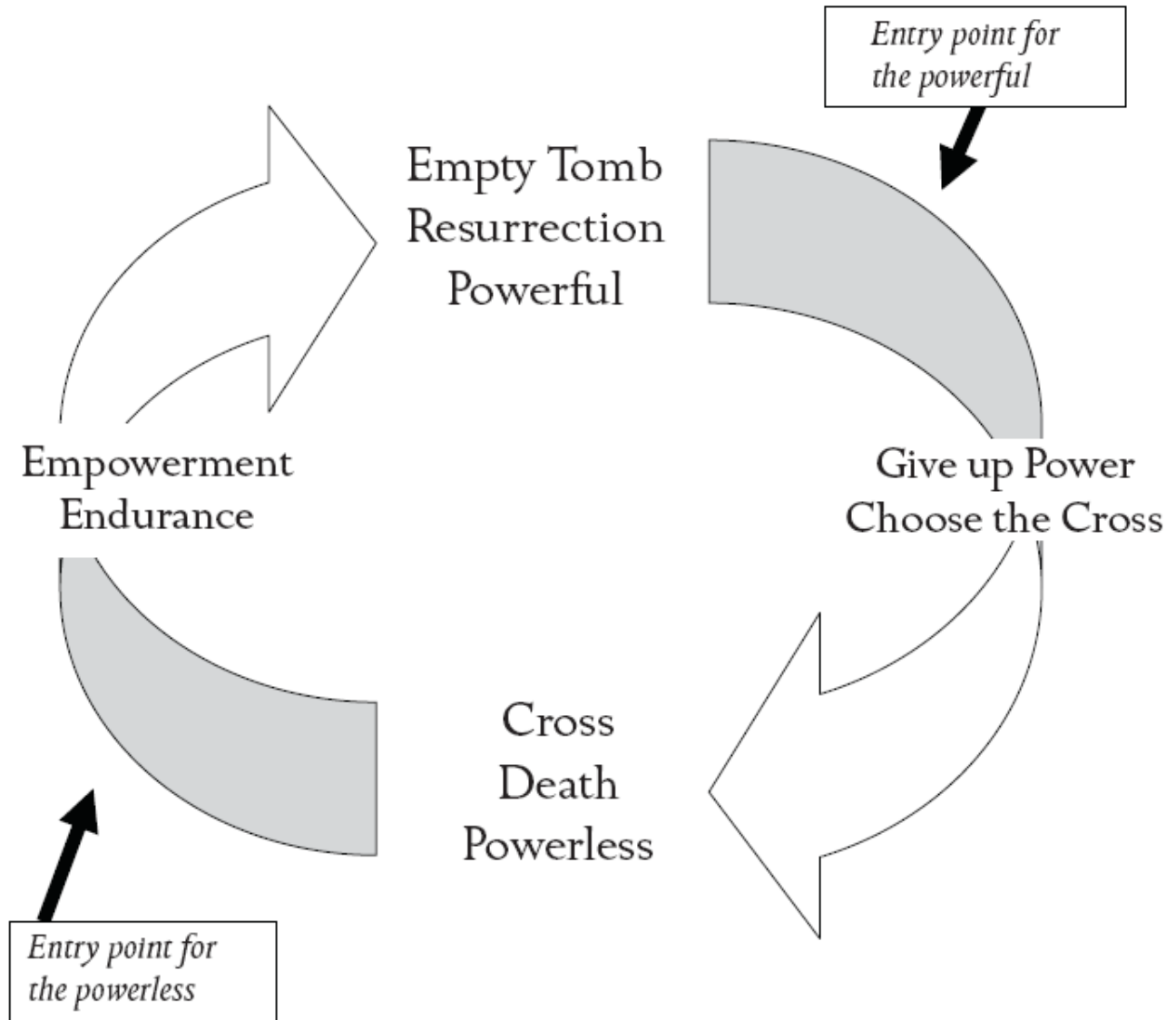
The introduction of any form of group or dialogue media enables group members to consider the topic using a different learning modality. In addition, when group members are invited to consider a theme or topic, the use of a worksheet upon which they can write their thoughts may result in a more-fully-considered reflection that can be shared. When group members record their thoughts and considerations on large sheets of chart paper, this method helps those learners who are more visual than auditory.

Gender and Sexual Diversity

	Historically Dominant Categories	Variance/Non-Conformity	
Biological Sex	• Reproductive organs		
	• Chromosomes		
	• Hormones		
Gender Identity			
Gender Expression			
Sexual Orientation			
Socialization			

Some terms being used: gay, straight, lesbian, bisexual, transgender, cisgender, homosexual, heterosexual, gender variance, gender non-conformity, gender fluidity, genderqueer, GLBTQ, transsexual, male, female, intersex, metrosexual, androgynous, masculine, feminine, crossdresser, transvestites, third gender, hijra, khanith, two-spirit, Māhū . . . etc.

CYCLE of Gospel Living



A Developmental Model of Intercultural Sensitivity

By JANET M. BENNETT, Ph.D.

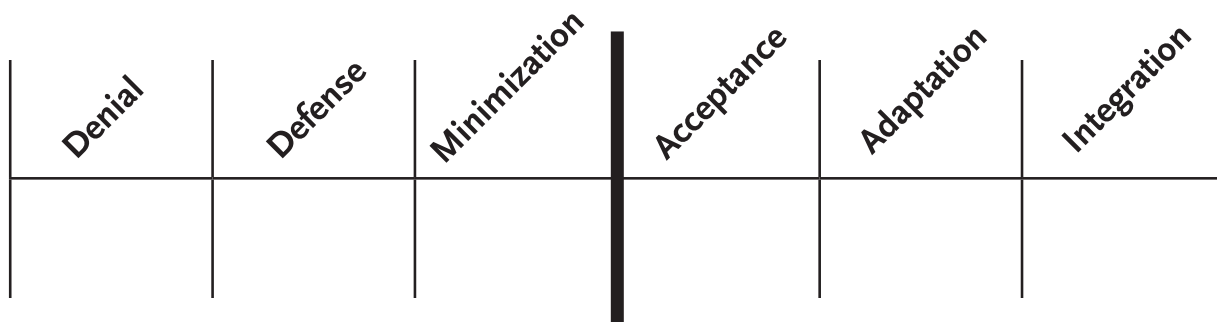
The Developmental Model of Intercultural Sensitivity is a framework that explains the development of increasing sophistication in our experience and navigation of differences. (J. M. Bennett, 1993; M.J. Bennett, 1993; J. M. Bennett & M. J. Bennett, 2004)

This model begins with three ETHNOCENTRIC (*difference-avoiding*) stages, in which our own culture is experienced as central to reality in some particular way. The latter three stages of the model are termed ETHNORELATIVE (*difference-seeking*), in which our own culture is viewed in the context of other cultures.

DEVELOPMENT OF INTERCULTURAL SENSITIVITY



EXPERIENCE OF DIFFERENCE



ETHNOCENTRIC STAGES
Difference-Avoiding

ETHNORELATIVE STAGES
Difference-Seeking

Derived from: Bennett, Milton J., "Towards a Developmental Model of Intercultural Sensitivity" in R. Michael Paige, ed., *Education for the Intercultural Experience*, Yarmouth, Maine: Intercultural Press, 1993. Also refer to Bennett, Janet M., "Cultural Marginality: Identity Issues in Intercultural Training," in R. Michael Paige, ed., *Education for the Intercultural Experience*.

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