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La Rivière, Leen

Leadership

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Volume 1 – Christian and Creative

Volume 2 – Music & Ministry

Volume 3 – Praise & Worshippers

Volume 4 – The Message

Volume 5 – this book: Creative Leadership

Volume 6 – the Church and the Public Arena

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FOREWORD

Many people are apprehensive when they hear the word ‘leader’. We have seen evil examples; Hitler in the period 1933 – 1945, Stalin, Mussolini, Franco. Yet everyone sees the necessity of leadership for all kinds of things, situations and processes. This is contradictory. Recently it appears that there is an ever increasing call for clear leadership due to the lack of decent leadership that created the financial crisis from 2007-2008, followed by the economic crisis. Suddenly ‘the people’ have had enough of ‘klepto-cratic’ dealings of top managers, politicians, bank directors, supervisory boards, and so forth. And rightfully so, because the elite had caused the crisis.

We give leadership to our families, there is leadership in a church community, there is leadership in a trade union, a sport club, an automobile club, a music group, etc. Everywhere people come together [this is called the social midfield or civil society or just community], someone will lead in order to put decisions into action. And the person who does this must do so with good leadership; she/he will have to take on the position of leader.

There are many forms of leadership. Many books are written these days about new forms of leadership because the dictatorial manager has had his day. Though it can sometimes take a long time before managers realize that power is given to them from the lower ranks and that is a different thing than causing fear by threatening to fire people.

I, too, am a leader though I am not fond of the word. In this book I give a report about many things I have encountered in my 45 years of leadership. It concerned small actions, large activities with a staff of 250 people and thousands of participants, it concerned church communities, a production company, labour union, associations, local government, a local political party, theatre productions, etc.

In all cases my approach has been a creative one in discussions, support, motivation through inspiration, and by example. Also I participated during 50 years in the activities of others. In a participatory role one sees a lot too.

This book is called ‘Creative Leadership’. In it I take you along a 360 degree scan of the whole context within which we give leadership. I have constructed this book with much homework consisting of reading other books, watching films, answering questions. The series of questions demand reflection which will stimulate your own creativity. What we need is a creative leadership that is capable of stimulating the creativity of those to whom guidance is given in order to achieve better participation, better results. But we also need leadership that is

based on real values, morals, ethics. Creative intelligence based on values must be the answer and not servile followers.

I asked the following people to write a short introduction, as they all have proven to have sound leadership:

Geoffrey Stevenson, life long skilled communicator, UK; **Paul Field**, for over 35 years international known singer-songwriter, UK; **Leo Pauwels**, honorary president Eza, Germany; **Prof Lans Bovenberg**, leading economic state advisor in the field of economy, the Netherlands; **Jaap Smit**, chairman CNV trade unions of the Netherlands; Prof. **Ward Roofthoof**t, Professor of Marketing Belgium; **Jeff Fountain**, European leader of YWAM; **Joachim Herudek**, former general-secretary EZA, Germany; **Rev. John Peck**, philosopher, UK

May all the reflections in this book help you towards a healthy leadership because, in all kinds of positions in society, we need it.

Leen La Rivière, 2012 AD

INTRODUCTIONS

I am **im**pressed by the sheer wealth of practical wisdom that appears in this course. I was especially interested in the section on motivation - demotivation. The insights here accord with my experience, personally, and with observations of my church leaders and of my sons as they start their careers. I also thought it is a good selection of films (some favourites of mine) prescribed for homework. **Dr. Geoffrey Stevenson**, adjunct lecturer in preaching, communication and media studies at New College, University of Edinburgh, Scotland

I have known Leen (and Ria) La Rivière for many years and in that time their friendship and encouragement has helped and supported me in the development of my career. Leen understands leadership, the theory and practice but, more important to me (and the many others who know him) is that he understands people and especially the diverse and sometimes unconventional ways in which artists work. He knows that artists are often strong minded, unpredictable, emotional and volatile individuals who need to be led in a gentle, compassionate way. This kind of creative leadership is not of course limited to the artistic community but has relevance across all walks of life in today's world. The fundamental issue is that this kind of leadership is not based on self aggrandisement, power or control but understands that the best leaders genuinely seek to serve those they lead. **Paul Field**, for over 35 years international known songwriter, producer and musician; Songwriting credits include Cliff Richard as well as the BBC

It is so important that the CNV artists union/continental Art Centre starts this series of studies about creative leadership. Real leadership is a such necessary quality to overcome periods of crisis. For years 'management' was the magic word. Too many thought to solve all problems by means of 'management', being a toolbox with instruments based on economic performance. This was and often still is an approach with blinded eyes for fundamental ethical purposes and blinded for meaningful interpretation of the reality we are part of. The art of leadership is not to handle the right techniques or implement right procedures, but is about making the right choices. Not 'to do the things right', but 'to do the right things'. Creative leadership means that leaders have to search for the deeper fountains of the reality of life, to become equipped to lead others to their deep fountains. That is possible by listening to your own inner silence, where you can understand the deeper dimensions of the acts of creation. From this angle real leadership stimulates people to discover the best in themselves and to give the best from themselves. In other words: Leadership has to care for the moral quality of life as a whole. Men, women with vision, who see the integrity, the durability and the coherence of things and want to foster them.

Servanthood leaders with a clear mind and with authority that can be delegated to lower ranks. **Leo Pauwels**, former CEO of ACW, Belgium, honorary president of EZA, Germany

The Christian social philosophy is the basis of this book. This shows how faith can be an uniting element in a fragmented society. Spirituality working in concrete life situations. This book challenges you to grow. All great leaders in the bible made mistakes, but they learned. Let this book challenge you to follow great leaders. **Prof. Lans Bovenberg**, economist, University of Tilburg

HRM, Human Resources Management is the task for everybody, who is active in leadership activities: in the family, in a community, in society, in the state. Good learning has always a context with leadership challenges. Especially in the area of grown ups, leadership needs to realise you have to deal with mature, emancipated persons. This is a road of dialogue, because: 1. the participants should come to the realization to become questioners. And leaders too are questionnaires. 2. Offering an orientation frame, that fosters freedom for decisions and to hold such decision freedom. 3. the own, personal values and orientations should be transparent. 4. the dialogue requests leaders (teachers) and students (participants) to see each other as travellers on the road of learning. Both are leaders/teachers, both are students/participants. Those aspects are vital for my understanding of 'creative leadership' in the education of adults. This all came to my mind, when I read this book 'Creative Leadership' by Leen La Rivière. I really can recommend this book. **Joachim Herudek**, former general secretary Eza, Germany

Leadership is asking for authenticity, guts and creativity. This is revealed in this book. But to develop that, you need orientation in the context of society. Creativity becomes possible when there is space, otherwise a leader is just a 'manager'. We need less managers and more leaders. This book is a great help in that direction. **Jaap Smit**, chairman CNV trade unions of the Netherlands.

Investigating creative leadership is no new experience to me. My bookshelves embrace the profound to the ridiculous. They contain volumes on charismatic, corporate, intelligent, spiritual, collegiate, consensual, and democratic leadership. Books about the leadership style and methods of Lincoln, Clinton and Juliani. Evan: *Leadership secrets of Attila the Hun*, and *Alexandre the Great Art of Strategy*.

Despite my extensive research, I have found Leen La Riviere's course on Creative Leadership an excellent summary and passionate journey through the strengths, pitfalls and significance of a truly people-centered and biblically informed understanding of leadership.

His use of a scholarly document on the significance of worldview, and the history of European theory concerning the market place, work structures, and leadership principles was an excellent beginning.

He has combined an astute use of the arts (visual and performing) with an astute awareness that in the post-modern era, people sometimes shape their ideology and practice more from movies than motivational lectures.

His course embraces brief, but significant research in the secular arena while never straying from the fundamental biblical principals from which the best social ethics and organizational principles of Western culture are derived.

He courageously opens the Pandora box of controversial issues concerning multicultural tensions and the increasingly aggressive conflict between historic Judeo Christian cultures and other major world religious perspectives.

His concluding questions after each chapter are broad ranging, focused, appropriate and personal, calling the reader to serious self examination with respect to both motivation and leadership methodology.

I believe this course could have profound influence on the emerging generation of leaders facing bewildering diversity of leadership theories, styles and motivations.

John Smith, PHD, lector, speaker, Australia

'The one who offers hope leads.'

If this is true, then why does the world not look to us as Christians for the lead? Do we offer hope? We may think we do, but what does the world think? God gave Israel a choice: 'If you obey me, you will be the head. If not, you will become the tail.'

So what are we today: *heads* or *tails*? Leen and Ria La Riviere have been offering hope to many, especially artists, throughout their lives. In this study book, Leen draws together, practical lessons he and Ria have learned about leadership from films, books, biblical characters and ultimately Jesus—not only in the 'safe' world of the church, but in the nitty-gritty of trade unions, politics, culture, the arts, the media and in urban life lived on the streets. For Europe's sake, we must learn afresh the Jesus way of leadership as Leen explains it: servant leadership.

Jeff Fountain, The Schuman Centre for European Studies, YWAM

The bible has been a source of inspiration for many people in many ways.

Thanks to Leen La Rivière we now know that the bible is also a treasure chest of concepts of leadership. Of course these concepts do not appear to any cursory reader walking through the bible as if reading a novel. It takes the scholarly level of exegesis of an accomplished theologian like Leen La Rivière to unearth these gems of present-day practical wisdom in a book of which the youngest letter was written two millennia ago.

Leen's book "Creative Leadership" is not only precious because of the depth of exploration of the bible. It is also an impressive testimony of what faith can mean as a guideline for human behaviour. There can be no doubt that the light of faith has been shining over the author with every word he wrote. It was not just any level or degree of faith that inspired the author. It was "the faith that can move mountains" and that Christians find no less than four times in the bible (Matthew 17:20 and 21:21, Mark 11:23, and Paul 1 Corinthians 13:2). It was the kind of faith that inspires and uplifts the spirits of believers and that commands the greatest respect of non-believers. "Creative Leadership". Who would have thought that so much of it could be found in the bible! "Creation", obviously. But "Leadership"? Most definitely and thanks to this book of Leen La Rivière, a whole lot more than most of us would have thought. **Ward Roofthoof**, Ph.D. Professor of Marketing, Belgium

'Creative Leadership': This is offered as a 'Study Course for fourteen days.' It begins with a seriously thorough exposition of the underlying theory, philosophy, of the subject. It does not begin simply with leadership, but with the context in which it operates - society. So the opening section is a large chapter on 'christian social thinking' - defining it, analysing its core concepts, and considering the history of different schools of thought on the subject, with, naturally enough, a survey of Dutch reformational thinking. The footnotes to this chapter refer the reader to consultation of over a dozen books on the subject, and a fairly comprehensive test question! The following thirteen chapters are comparatively brief, examining various aspects of the subject. Three chapters deal with insights derived from the text of Scripture. After a chapter on good and bad leadership, there comes treatment of specific aspects of some key factors - engaging motivation, the importance of cultural differences, the place of religion, dangers of leadership by manipulation, and some pastoral aspects. In the middle of all this is chapter examining Jesus as a model leader. Each chapter has books or films to consult, and questions to work on. The creativity of its treatment is in itself stimulating and thorough; I can't leave it alone!

Rev. John Peck, philosopher, UK

DEFINITELY READ THIS

This is not an easy book that teaches a few tricks for management and manipulation. No, only now am I compiling this book. Having turned 65, I am making an overview of the sum total of my life, which is definitely helpful for the coming period and my further creative life.

It has become a DO-book that asks much of the reader. Films must be seen and books must be read if you want to follow the thread of the arguments.

In fact, it is the thread throughout my life.

If you follow the instructions a relevant panorama will reveal itself and it will give you much to help you function in your daily life.

Leen La Rivière

Chapter 1 – Christian social thinking (philosophy)

By Dr. Piet Hazenbosch, PHD, policy advisor to the federation of trade unions CNV

(Christian National trade unions of the Netherlands)

Preface

There will be few people within CNV that have never heard of the saying ‘Christian social thinking’. Yet, from conversations it is apparent that many are not sure what Christian social thinking really entails. Maybe some will see the link to Abraham Kuyper but then it is thought of as having become old-fashioned rather than a present day way of thinking. This instructional text is about Christian social thinking. These words do not encapsulate one definitive concept. Similarly the terms ‘socialism’ or ‘liberalism’ cannot be simply explained from one point of view. So too within Christian social thinking there are differing paths. One can speak of two main streams that have many similarities as well as differences. These are the Protestant way of thinking and the Roman Catholic way. We will approach both.

Belief?

The Christian social thinking (CST) can be described as a Christian way of thinking about society. When it comes to making choices that have to do with structuring society, what choices, based on Christian teaching, do we make? With this question we set the boundaries to our playing field. Within Christian social thinking we are not debating questions of faith or theology. It is about what starting points in Christian beliefs form the base for thinking about society.

This approach has often been a matter of discussion. Abraham Kuyper, who can be seen as the Dutch founder of the Protestant branch of CST, was a theologian (became prime minister in 1901). From his theological standpoints he put questions to his societal environment. From his faith he gave answers. He came quickly to the conclusion that faith and dealing in society must be understood as having different functions. In more modern approaches it is more about sharing standpoints rather than sharing faith. However, to completely separate these things is in practice for many Christians neither possible nor desirable.

*Point of departure *1]*

The starting point for Christian social thinking is found in the Bible. The central message with great relevance for society is the call to love your neighbour. ‘Love your neighbour as yourself.’ (Quote from Jesus). This is not a call to apathy but a call to be actively serving the other. Brotherly love takes on form when it works for justice. The word ‘justice’ is about creating good relations between people. That is more than ‘every man for himself’. These are the two

main principles for Christian social thinking. Both are abstract concepts that need filling out with content.

Working out of these principles leads to four guiding ideas *2]: righteousness, freedom, stewardship and responsibility. Over these four ideas a few short comments:

Righteousness

Righteousness shows us the way to achieve justice. It is about fair social relationships. In society people must have the right to fulfil their destiny. All people are God's creatures. Not the same but of equal worth. People must have equal opportunities to partake in society. From this standpoint, society must be structured so that equal opportunity is made possible. It is, by the way, not only about structures but also about how people treat each other.

Freedom

The starting point of 'love your neighbour as yourself' only has relevance if you are free. Not free to do as you please. Freedom from a Christian social perspective has to do with standing for your own freedom as well as for the other. Your freedom is in relation to that of the other and therefore has boundaries.

Stewardship

Humankind has a commission to protect and take care of this world. It is our service to creation, to all that is created. It means that we, time and again, must search for solutions to problems that will be sustainable and lasting.

Responsibility

Justice and neighbourly love result in responsibility. We are all called to responsibility because we do not live alone. To be human takes on meaning in relation to another human beings.

Responsibility is not so much dealing with the legal implications of liability; rather it has to do with morals. One person answers the other. The one stands in relation to the other.

The creation story tells us that believers accepted God as creator of heaven and earth. He also called us into being and man responds to that call.

Responsibility is not free of obligation, not something that can be taken up or set aside according to circumstance or place or time. Therefore we speak much of 'personal responsibility' within Christian social thinking.

'Substantial responsibility' is closely related. The responsible person takes into account how his actions affect others. Thus, human freedom is limited in its choices because of the results of those choices.

View of Mankind

Behind every way of thinking about people and society there is a concept about mankind. From the above one can see something of a concept over mankind in Christian social thinking. There is more to be said.

In Protestant circles the view of man was based for a long time on the thought from the Heidelberg Catechism that 'man is not inclined to any good' *3]. This sombre view was preached in the past but was left behind and is no longer held to in the teachings of Protestantism [there are some exceptions]. The accent, in relation to dealings within society, has moved to the question of what actions does faith bring forth. *4]

In the Roman Catholic tradition the pessimistic view of man coming from Calvinism never had a large following. The accent was more on good 'works'.

Every 'ism' has its own view of mankind. That of Christian social thinking can best be formulated with the concept of 'the responsible person' about which more has been written *5]. From this perspective human dealings can be understood and answers sought for relevant questions within our society.

Blueprint?

An ideology is formed by the ideas that are the foundation of a philosophical system. An ideology is used especially in the framework of ideas about structuring society. In this sense, Christian social thinking is an ideology because it speaks to societal structures based on the above mentioned standpoints and ideas.

In socialism, as in other ideologies, there is a concept of an ideal society. Many writers and thinkers have given this ideal/utopia form by creating blueprints. Within Christian social thinking the idea of utopia does not exist. Probably because of the belief that the ideal society will only come about in the hereafter. More importantly because of the way the development of society is understood. Within historical materialism, developed by Marx, there is a more or less unavoidable development that in the end will create a classless society. Within Christian social thinking there is no such deterministic thinking. Society develops because of many processes working together. Technological development plays a role, but also the development of culture, of people, and of human relations. It is seen rather as an organic societal development in which new questions constantly arise to be dealt with. There is no Christian social blueprint. Actually, Christian social thinking excludes a blueprint.

Origin

An ideology often originates because the society throws up questions that need answering. Christian social thinking, as we now know it, came about as an answer to the 'social dilemma' of the second half of the 19th century. The

change in the Dutch economy (as with other nations) from an agrarian class society to a capitalistic class society went together with many accompanying social problems. The totality of these problems is referred to as 'the social issue'. Working conditions, wages, housing and living conditions, health and health care and safety in society formed problems that received much attention. According to the prevalent liberalism of that time in Holland these developments were unavoidable and a phase that society must go through.

Amongst Christian church circles in that time the thinking was different. There was something fundamentally wrong in the ordering of society. The social issue asked for more than new laws or other handling. It asked for a deep change in the construction of society through gradual change. The socialistic path of revolution was rejected because it set itself against God-given laws. And there was the core of the problem. People and society were so far removed from God and his direction that only a return to orthodox belief could bring a resolution. These thoughts were developed to a great extent by a young Dutch Reformed pastor; reverent Abraham Kuyper *6].

Kuyper's speech at the Social Congress *7] in 1891 is often seen as the beginning of Christian social thinking in the Netherlands. In an extensive speech he gave his vision on social issues, what caused them and his solutions *8]. Kuyper gave fundamental criticism on the prevailing social structures (the construct of society) as well as on the two most important ideologies of the time, socialism and liberalism. Both ideologies sprouted from the French Revolution and it was the revolution that caused much of the problems in society. The slogan 'ni dieu, ni maitre' [neither God nor master] distracted from what really was necessary; namely the restoration of trust in God. The fundamental, architectural resolution for society's problems would not come from man. Herewith Kuyper rejected a man made planning.

Another central element of his speech was his views on the role of government in society. Government must not dominate society because that would be at the cost of God-given ordonnations. On the other hand, it is not that government has no role to play. In Kuyper's thinking, government has its own role to play; that of securing God's law on earth and upholding it.

It is a question whether Kuyper looked for a position in between the socialism of his day [that looked to government for all solutions] and liberalism [that expected redemption from market forces], or if Kuyper described his own 'third way'.

This last seems to me to be so. Kuyper sought his starting point for his vision on society surely somewhere else than between the two ideologies. Though he did compare his ideas with others, his are no synthesis of those other two. He did not look for a middle way but for his own way.

Society is in Kuyper's view built out of circles [science, art, work, business, marriage and family] that develop from God-given rules for life and must be able to develop in order to fulfil man's creation mandate. The sovereignty of these circles does not stem from the goodness of the state but from the goodness of God. 'The peoples sovereignty in own circles' forms the basis for thinking about the role of government, and forms too a basic element in thinking about the responsible individual.

The First Christian Social Congress forms, as it were, a crystallization point. Much of what Kuyper brought forth in his famous speech had already been said and written, but, because he brought all his ideas together in one speech, it received more power than before *9]. That Congress forms the overture for many developments. It gave the impulse, though with much debate, to the creation of the Christian labour union. The establishment of a coalition of Christian labour unions – the CNV in 1909 – can be seen as bound up with that congress, especially within the thinking that received a wide circulation.

Further developments

Kuyper's ideas form the beginning of a more or less coherent whole of ideas about how to approach Christian social thinking. After his views have been further worked out, some of his ideas let go and new ideas came into being. In this text we will stay with those aspects of Christian social thinking that have meaning for the Christian labour unions. It is about the relationship between employer and employee, about having a say about the economy and, of course, about the role of government.

Talma and Sikkel

One important point of discussion during the first years of the 20th century was the question of authority between employer and employee. The labour union, as J.C. Sikkel argued, formed an intrusion in the organic views of business, which forms a community of employer and employee. The labour union strove for power, used means of power and reached exactly what they claimed to fight; namely breaking the power of capital with regard to the work. The trade union turned the roles around. Working conditions for all workers in a branch of industry must not be regulated by a trade union but must come about in each business through consultation between the employer and the employees of that company.

A. S. Talma disagreed strongly with this view. In '*The Freedom of the Working Class*' Talma argued that the authority of the employer over the employee is limited to agreements made about the work to be done and the prevailing norms

for that work. Authority was not all encompassing but limited and the employee could, in all freedom, be represented by whoever he wished.

Talma's view prevailed in the long run though H. Amelink – secretary of CNV – in his thoughts over business organization and representation during the 1920's he reverted to Sikkel.

The importance of this discussion, possibly inscrutable for the 21st century reader, is the following: at the end of the 19th and beginning of the 20th century the accent in our (dutch) economy moved from agrarian to industrial. The 19th century society was a class society within which social mobility was limited. In the 20th century social mobility became steadily more matter of fact. Not descent but possibilities were in play. The discussion between Sikkel and Talma was primarily about the changing view of the place of people in society. Sikkel's view came from a class society – each person has his natural place in society. Talma's view was a forerunner of the capitalistic society – the place of people in society is free.

Right of participation

Herman Amelink *10] placed the question of how should workers be integrated in the procedures of business and work in their own circles. The answer was 'rights of participation', but not all is said with this. Amelink was a careful man who did not want to overplay his hand and, from his organic ideas he spoke for gradual integration. He chose for a position against liberalism, where workers were seen as hirelings. At the same time he opposed socialism, where employers and workers stood in opposition to each other. As Amelink was opposed to governmental intervention he spoke out for business to be organized from below.

Right of participation was in his view not the same as what we know today. Amelink argued for participation of each branch of industry, where the authorized trade union represented the workers. He thought that right of participation must mean more than working conditions and social policy. Economic questions are also part of participation of rights. In this way, so he formulates, would communal responsibility have meaning.

H. Dooyweerd, the designer of 'Wijsbegeerte der Wetsidee' *11], a philosophical system about structuring society, opposed the approach of Amelink. He rejected economical rights of participation (of the working class) because, with that the rights of possession of the entrepreneur would be cancelled. He called Amelink's ideas unbiblical and revolutionary.

P.S. Gerbrandy - at that time professor at the Free University of Amsterdam, later prime minister of the Netherlands – opposed Dooyweerd and supported Amelink. Both held to Sikkel's thinking that saw business as a working community. Solidarity and co-responsibility must be central. And this meant that

rights of participation of workers would encompass all aspects of business, also economical. [Other important contributions were given by, amongst others, Slotemaker de Bruine].

The discussion with Dooyweerd was lengthy *12], partly because the discussion about legal business organization took a long time. The law over ‘Publiek-rechtelijke Bedrijfsorganisatie’ [PBO], a law which regulated industrial organization, brought an end to the sometimes vehement discussions. Still, the discourse never completely disappeared and sometimes reappeared. As in the 70’s and 80’s when the trade union CNV spoke out for a private law arrangement for branches of industry.

Amelink, in his plea for right of participation also pleaded for one or more worker’s representatives to be in the Supervisory Boards/boards of directors. A discussion that to this day regularly receives attention.

The role of government

In the development of Christian social thinking during the 19th and in the beginning of the 20th century an independent role was seen for government, but a limited role. After the Second World War this thinking changed.

To bring industrial/corporate organization to fruition and be able to keep it standing, a government was necessary that was equipped and authorized to do so, according to W.F. de Gaay Fortmann [professor at the Free University, Amsterdam] and M. Ruppert [chairman of the trade union CNV]. This was not to say that the government itself would decide what jurisdiction government would have but they felt that fear of an all powerful government was exaggerated.

The discussion about the role of government was pertinent because the aftermath of the Second World War was significant and placed the Netherlands at the edge of economic ruin. Restoration would not happen of itself or by way of the free market but needed a central direction. The question was no longer whether government was a normal part of society but to what degree could government be allowed to act. Ruppert spoke out for a strong amount of reserve. In his vision, a collective labour agreement – the royal armament of the labour union – must become the constitution of work relationships *13].

Directors of the school for management training

In 1948 CNV formed its own school for management training. This was led by three directors successively, each with his own contribution to Christian social thinking.

We mentioned above the role of the first director, W.F. de Gaay Fortman, who assigned to government its own role and who no longer wished to see government as a monster.

De Gaay Fortman was followed in 1972 by B. Goudzwaard, professor at the Free University of Amsterdam in his daily life. Goudzwaard also dealt with the role of government. He warned against making the concept 'peoples sovereignty in own circles' too absolute. This concept should not be used to keep influence of others - especially government - at bay, but was rather a commission. In its hands government must let itself in its dealings be led by the concept of justice and not be sidetracked from that goal.

Goudzwaard saw unreserved striving for economic growth as resulting from liberal and socialistic thought that the individual is autonomous and determines his own destiny. Goudzwaard puts Christian social thinking across from this. He does not speak for stopping technological advancement or economic growth but sees that these are not goals in themselves. The standardization of advancement and growth which he stood behind must be derived from the societal meaning of the Bible *14].

H.J. Zuthem followed Goudzwaard as director of the school for management training. He was first professor at the Free University of Amsterdam and later in Twente. Van Zuthem was involved with CNV since the mid sixties and played a role in discussions about right of participation and responsibility. He was also involved with organizing the third Christian Social Congress in 1991.

Van Zuthem places two concepts central to his thinking: Justice and solidarity. Justice stands in opposition to the liberal belief in the market. Solidarity exists also between employers, not only between employees with each other, as in socialism.

One recurring element in his thinking is the mutuality of norms. Not only does the employer deal justly with the employee, also the employee with the employer. This approach has far reaching results for thinking about the right of participation. It is not only a right of employees, it is also a duty.

Van Zuthem was followed by P.A. van Gennip, the first Roman Catholic director of the school for management training. This appointment made it clear that CNV wanted to be an inter-confessional organization rather than only building upon a protestant road in Christian social thinking.

Christian Social Congress and CNV vision program

This rough sketch of the development of Christian social thinking in the 20th century is not complete without taking into account the Third Christian Social Congress and the vision program which flowed from it.

The Third Christian Social Congress came together under the title 'threatened responsibility'. In the opinion of the organizers many societal problems were caused by people not taking their responsibility or because they were given no responsibility. Yet – so was the conclusion of the Congress - man is called to responsibility. The individual does not deal autonomously but takes into account

the consequences of his deeds. From this flows the so-called precautionary principle. He is willing to carry responsibility for his dealings towards others *15]. [It is interesting that at this congress there was much participation of the Art Trade Union (CNV Kunstenbond=Christian Artists) that made the week very inspiring.]

The Congress caused the CNV to reconsider the deterioration of its social vision. This happened in 'Responsibility in Perspective' published in 1994. This vision program takes personal responsibility as the starting point for action. From that perspective, the assignment of tasks between government and societal institutions was considered in depth. CNV rejected the primacy of politics and turned to the Kuyperian thought of 'peoples sovereignty in own circles'. The vision program speaks of domains, areas where people and their organizations carry the primary responsibility, therein unhindered by policies of other domains. CNV, in the tradition of Christian social thinking, names with emphasis the places and roles that belong to government. Government is for the good of the people and does not stand above them. Government has its own domain with three branches; a protecting branch, a regulating branch and a building(=constructive/edifying) branch *16].

Roman Catholic social teaching

The first Christian Social Congress was held in 1891. A few months earlier in the same year, Pope Leo XIII published the encyclic Rerum Novarum. A papal message that is seen as the Roman Catholic answer to social issues that were also recognizable beyond Dutch borders.

The meaning of faith for society had long been considered in Roman Catholic tradition *17]. The relation between church and state played an important role and there were certain divisions of tasks. The church took care of the spiritual well being of people, its goal being eternal life. The state was responsible for the physical well-being of people. In circumstances where church and state had to do with each other, the voice of the church was final.

In the 13th century the Dominican Thomas of Aquinas formulated some important starting points for Roman Catholic thinking about society *18]. In the 19th century, when the Roman Catholic Church was also confronted with the social issues, they reverted to teachings of Thomas of Aquinas – Catholic social teaching is thus called Neo-Thomism.

When in 1878 the pontificate of Leo XIII began, he considerably altered the social strategy of the church. The previous pope, Pius IX, had chosen for an isolation strategy and rejected every form of change in society. Leo XIII chose to confront societal changes and to look for solutions which were more or less appropriate to the times. The fundamental solution for society's problems lay in complete devotion to God of all that lives – in this Pius and Leo did not differ.

Where Pius saw that the church must first become strong in itself, Leo chose for 'the attack'.

In Catholic social teaching mankind has a dual nature. He is both an individual as well as a communal being. Society is built up of different communities that, together, form a whole. The most important moral norm is seen to be solidarity. The diverse communities are bound together and should live together in harmony.

From this view of mankind, this dual nature, the church came to a view on the economy: employers and employees run the company together. And so there was no room for class conflict and liberalism was rejected with this approach. Society must be organized from this perspective in professions and corporations.

The role of the state was limited. The state must be busy with the general well being. Or: society must be organized in such a way that nothing is put in the way of the believing person to reach his goal – that of eternal life. Only when a community falls short or cannot fulfil certain tasks can the state give support or take action. The primate of the organizing lies with the communities, government is secondary. This principle is called 'subsidiarity'. These three principles – solidarity, corporatism and subsidiarity – form the core of the encyclic *Rerum Novarum* [Of the new things] that Pope Leo XIII published on 15 May, 1891.

The encyclic received much criticism. The critics stated that the pope was not differentiating enough. To stem the ongoing critique a new encyclic was published in 1901 but it failed to stop the criticism. *Rerum Novarum* was based on outdated ideas in relation to those of society – at least, that was the opinion of the faultfinder of the Pope. From 'Graves de Communi re oeconomia disceptationes' [about serious differences on economic areas] it is clear that the Pope did not entirely disagree with those who opposed him. Never the less the critique went on. The encyclics draw an incorrect view of reality and therefore the solutions of the church were not in tune with reality. In 1931 a new encyclic came out *Quadragesimo Anno* [After 40 Years]. In this encyclic Pope Pius XI tried to come more up to date. The hard condemnation of socialism of the first named letter was considerably reduced. Socialism did have good sides but East European communism was rejected, especially because it was in conflict with the church's views on ownership. From Thomas of Aquinas on, the church taught the principle of community use of goods as the highest norm. But in the world after the fall, that principle could no longer be universally applied and so could private ownership be justified. Within communism there were some principles of Thomas of Aquinas but the reality of the fall of man was ignored. [Schaepman was important, amongst others, for the development of Catholic social teachings in the Netherlands.]

The Second Vatican Council of 1965 clearly took another path. Until then the church had accepted capitalism as guiding principle and Catholic social teaching attempted to fight the excesses. After the Council two things had changed: No longer was Catholic social teaching spoken of as one teaching that fit all situations. Now one spoke of 'the social instruction of the Gospel'. With this the blueprint idea, recognizable in Neo-Thomism, was left behind. Also there were questions poised about capitalism as guiding principle.

Catholic social teaching in the Netherlands

The protestant variation of Christian social thinking was not uniquely Dutch *19] but received in Holland its own development for the Dutch context. The Roman Catholic social teaching is an international teaching that was also used in the Netherlands.

Rerum Novarum had called for organization of Roman Catholic workers. In the Netherlands this led to the founding of Roman Catholic labour unions. Chaplin A.M.J.M. Ariëns played an important role. He was involved in the beginnings of the textile workers unions in Twente, Holland which led to an inter-confessional collaboration of local unions - 'Unitas'. Unitas played an important role in the founding of CNV in 1909. Because of a failed strike in a burlap factory in 1906, the workers looked for collaboration with other Christian organizations. That union came into being in 1909. Before the establishment took place there was an extensive discussion about the character of the new trade union. Both Unitas and the inter-confessional mine workers union were in favour of an inter-confessional trade union. In protestant as well as Roman Catholic circles lived similar ideas where views on society were shared. [This was not true for ideas about religion and politics.] In 1909 CNV came into being as an inter-confessional organization. This was revealed in the statutes. The following sentence was chosen as founding thought: 'The Christian National Trade Union accepts as foundation Christian principles and renounces class struggle.' However, the inter-confessional character of CNV was not destined to last long: In 1912 the Roman Catholics were forced by their church to leave the CNV or be excommunicated.

In practice, CNV and Roman Catholic unions often worked together, but sometimes strongly disagreed. That difference came to the fore over the organization of business. Roman Catholics followed the idea of corporatism and subsidiarity, while the CNV based itself primarily on the idea of 'peoples sovereignty in own circles'.

The changes that came about at the Vaticanum II had large and immediate influence on the Catholic social movement in the Netherlands. The Catholic union, NKV, chose for a strategy that would lead to an optimal collaboration with other trade unions. This led in 1974 to a break with CNV and to the foundation of the FNV in 1976 *20]. After that happened Roman Catholic

organizations joined the CNV, often via a fusion with a CNV union *21], and so the inter-confessional character again became relevant. Now and then, for example during the preparation for the Third Christian Social Congress, the question arises whether CNV or FNV upholds the Roman Catholic tradition in trade union land.

God's will in the Netherlands

This text tries to give a general history of Christian social thinking in the Netherlands. A way of thinking based on what the biblical message has to offer society and what if that message would be understood? During the 19th century there was no question. Men such as Kuyper knew the meaning of God's word – though they would never have said it in those words. Their explanation was the true explanation and was undisputable. The points of view were written with capitol letters and the ideology was derived directly from God's word.

The 20th century brought more caution. This carefulness resulted from at least two movements:

In the first place the teaching was confronted with reality. Reality was more unmanageable than was desired and the good sides of disliked ideologies were being understood. And so the failure of the PBO, which was fought about for years, undoubtedly played a role in the changing of ideas.

Secondly, one became more careful with God's word. In short the experiences of the Second World War played an important role. Are we able to know God's word so thoroughly? After Auschwitz, was not a more modest position more appropriate?

In his opening speech Abraham Kuyper shows a direct relation between his theology and his ideas for society. He applied the ordinances of God. Of this there is nothing left a century later in the opening speech of Henk van Zuthem. If Kuyper knew God's word, Van Zuthem was inspired by the biblical message. The CNV Vision Program of 1994 is a good example. There are starting points that can be found in a biblical context. But those starting points form the base for the 'four ideas'. God's will for the Netherlands is less self-evident than a century ago *22]. This is not to say that Christian social thinking is being forgotten. After the CDA (Christian Democratic Party of the Netherlands) lost the vote in 1994 it tried to restore itself from the loss. It bases it's program of starting points on the idea of 'spreading responsibility' and attaches itself to the tradition but places questions for this day and age *23].

In his oration Professor J.J. van Dijk concludes: 'The starting point of Christian social thinking offers points of departure with which to approach these new challenges. The most important starting point is a fair distribution of responsibility where personal and substantial responsibility will be the key to success.' The title of his oration is 'Builders and building blocks' and he sees

that the building blocks, Christian social thinking, and the builders, Christian social organizations, are in place.

Supplement [by CSN editors]. And now onward:

1- After an enthusiastic start in 1991, and one hundred years after, a new Christian Social Congress took place, Protestant and Catholic together, it became quiet. The millennium gave a good incentive to breathe new life into the Christian Social Congress. Since AD 2000 it has been held every year.

Themes:

2000: ghettos and squares

2001: what drives me and my organization?

2002: the whole person

2003: what are values worth?

2004: delivering good work; bringing about inspiration

2005: humanity as gauge

2006: making a difference

2007: societal leadership, are we ready?

2008: solidarity in the global village

2009: restoring trust

2010: a house to live in – a society with heart and soul

2011: creation and society, a sustainable relationship

More about the national Christian Social Congress at:

www.christelijksociaalcongres.nl

[Via the website one can sign up for the meetings held every year at the end of August.]

2 – CNV carries steadily on acting from the foundations of Christian social thinking, and this is in the midst of fast societal changes: crisis, difficult pension discussions, etc.

3 – CDA embraces Christian social thinking but has difficulty with dealing with principles and reality when substantial cuts must be made in state expenditure.

4 – The Christian Union (Another but small Christian political party in the Netherlands) places itself completely within the foundation and history of Christian social thinking and tries to act accordingly. This party also came up against reality, during four years of co-governing, that it is difficult in put in practice.

QUESTIONS:

- The basis of Christian social thinking is in the concepts: Justice, Freedom, Stewardship and Responsibility. This stands in opposition to liberal capitalistic theories or socialistic ideas. Where do you see these contrasts in your environment, your nation, in Europe and in the world? And why?

- Are you being inspired by the Christian social thinking (Philosophy) and how can that be recognised?

-And how does the Christian social thinking (philosophy) shape the form and content of your personal leadership?

*1] This part is based on the CNV vision program 'Responsibility in perspective', Utrecht, 1994, 11-12 and on the opening speech of Henk van Zuthem at the Third Christian Social Congress in 1991, see the book 'Congresboek van het Christelijk-social congres 1991, Kampen, 1992, 27 e.v.

*2] I follow the ideas, as used in the CNV vision program. In other publications other words are used but have the same meaning.

*3] It is about Sunday 3, question 8, often wrongly cited and therefore misunderstood. Here is the whole text: 'Question: But are we so depraved, that we are quite incapable of any good and tend to all evil? Answer: Yes, unless we are born again through God's Spirit.'

*4] See James 2.14 'What does it profit, my brethren, if a man says he has faith but has not works?'

*5] See also: J. Lanser: Menswaardig bestaan – motief en doel van sociale actie (motive and purpose of social action), Kampen, 1976

*6] On the web-site of the Internationaal Instituut voor sociale geschiedenis [IISG.nl] the 'Biografisch woordenboek van het socialisme en de arbeidersbeweging in Nederland' can be found. Short biographies about Kuyper and others mentioned in this text can be found there.

*7] Only later was this congress called The First Christian Social Congress. The Christian character of the congress was so clear for those involved that the word was not at first mentioned in the title. Only when [after 1913] a second congress was being considered, did the name Christian Social Congress become popular.

*8] Proces-Verbaal (=minutes) van het Sociaal Congres gehouden te Amsterdam den 9,10,11,12 November 1891, Amsterdam 1892, 11 e.v.

*9] Jan Romein – an important Marxist oriented historian – sees Kuyper's speech one of the most important ever made. In particular, the fact that Kuyper, going against the mentality of the time, in some cases saw striking as a duty, contributed to this.

*10] H. Amelink: De vakverenigingsactie en de medezeggenschap der arbeiders in de bedrijven, Rotterdam, 1921

*11] De Wijsbegeerte der Wetsidee [de WdW] is a systematic, philosophical system for the organization of society and is built on Kuyper's thoughts about circles.

*12] See for example: Jan Jacob van Dijk and Paul E. Werkman: Door geweld gedwongen – Het CNV in oorlogstijd, Utrecht, 1995, 69 e.v.

*13] M. Ruppert: Naar een rechtsorde van de arbeid, Den Haag, z.j.

*14] B. Goudzwaard: Kapitalisme en vooruitgang, Amsterdam, 1976

*15] Mr. P.A.G. Cammaert en C.A. van den Berg: Congresboek van het Christelijk sociaal congres 1991, Kampen, 1992, 273 e.v.

*16] Verantwoordelijkheid in perspectief, 16

*17] R.S. Zwart: Gods wil in Nederland, Kampen, 1996, 21 e.v.

*18] Dr. A. Kouwenhoven: De dynamiek van christelijk sociaal denken, Nijkerk, 1989, 61 e.v.

*19] Christian social thinking is discernable in the United States and [in a much smaller measure] in Canada.

*20] Jan Jacob van Dijk: Samenwerking tussen de vakcentrales na 1958 in Cahier over de geschiedenis van de christelijk-sociale beweging, deel 3: 90 jaar CNV: Mensen en uitgangspunten, 77-116

*21] CNV Publieke Zaaak, the Onderwijsbond CNV, the ACP, the ACOM and the CNV Kustersbond came into existence as a result of the fusion between Protestant and a Roman Catholic organizations.

*22] See also: Doekle Terpstra: Meer dan geld verdienen, Kampen, 2004, 158 e.v.

*23] CDA: Program van Uitgangspunten, jaartal

*24] More about CNV at www.cnv.nl

N.B. wherever you read “Christan Social Thinking” it is in concrete Social Philosophy based on Biblical principles and had been part of the practise of all churches and Christians over the last 2000 years.

Chapter 2 METROPOLIS

Homework: You must see the film Metropolis *1. Good DVD rental stores have it or it can be ordered. Make sure you get the complete version. This was an expensive German production made in 1927 and is more than two hours. As it was too long for the American market, pieces were cut and lost. A complete original film no longer existed. Film archaeologists searched the world in an effort to trace the lost parts of the film and were fairly successful. Finding all the lost parts became an exciting story.

The film is about a super city, a utopia made possible at the cost of the working class. The elite live in luxury, the workers live underground in ghettos. The son of the political leader falls in love with the teacher of the workers' children. He begins to investigate and finds out that the workers are being misused. He begins to act and at one point takes the place of one of the exhausted workers. The teacher [a kind of Maria icon] keeps the hope alive amongst the workers that there will come a mediator to bring the hopeless existence of the workers – 'the hands' – into harmony through communication with the elite who have the power – 'the head'. This communication is 'the heart'. Emotions play an important part in existence and in economic processes. The workers begin to protest and, on the stairs of the cathedral, join hands as the evil genius, who created a human robot in order to mislead the workers, is killed and his human robot destroyed.

There are many parallels to this story. For example the super power of Stalin, the utopian expectations of communism, the poverty stricken proletariat, the hopelessness of the workers and their justified protest. The film is prophetic: six years after it was made, Germany had an all powerful Fuhrer, he began huge building projects, the Jews were slaughtered. There are parallels with Moses who, as part of the Egyptian elite, saw how his enslaved brothers were treated, and with Jesus who acted as mediator. There are also parallels with the 'assistant to the director' Josepha and the good king Jehoshaphat [Old Testament], the technical sorcerer who succeeds in creating a human robot and is able to seduce the workers, and the role of the devil, that is, the anti-christ who also blinds people with half truths. This new Babel and the injustice towards the workers is parallel to the old Babel and the injustice there. There is a final battle on the roof of the cathedral. The son of the leader who becomes a mediator can be compared to the Son of the Father who, too, is mediator. And so forth. After seeing the film one can discuss for hours trying to find all these parallels. There are many more to be found.

This book is about leadership. In the film there are a few forms of leadership to be found.

- The economic political leader, the father. That is someone out of the harsh American management school: from the top down, dictatorial. He who does not listen or is late with reports can be immediately fired. And what is the result? People are afraid of him. One does one's work but is there loyalty? Probably not. His ways have no support except that one can be driven by the fear of hunger. Capital stands in opposition to work. Workers are an expense and by making workers work longer hours a higher return can be achieved.
- The director Josephat is loyal to the economic political leader, but tries to put his own stamp on things. Only when he is fired does he realize the misery of his workers.
- The role of the son becomes a leader because he sees the circumstances of the workers and their misery and tries to bring change. He develops empathy and understanding for the role of the workers rather than believing the lie of power and profit no matter what the costs.
- The role of the teacher who is capable of touching the hearts of the workers with a vision about a different future. She truly takes care of the children.
- The foreman, leader of the workers, understands that work is necessary but takes up the cause for his people. This leads, in the end, to a fierce confrontation and near murder rather than to consultation. His rage is completely understandable.

The film gives a display of forms of leadership. Give this serious consideration. Wherein do you recognize yourself? What do you consider, for yourself and your field of work, is the right form of leadership?

This has a clear relation to how you will organize work for employees be they full-time, part-time, paid or volunteer.

In the film there is no place for one's own creativity, consultation or participation in thinking and planning. Commitment is demanded. It is a stifling from the top-down approach which, in the film swallows people up like a Moloch (ancient, false god, who requests human sacrifices).

From research of the trade union it can be seen that workers in such a working climate long for a more committed approach, more spiritual, so that their own gifts and talents can be put to use, which results in personal development. And the company profits by this as it generates loyalty and an emotional tie. One becomes 'proud' of 'one's own' company and productivity increases.

This is clearly documented in Christian Social Thinking, the foundation of the Rhineland model as opposed to the Anglo-Saxon [USA/UK] model. The Rhineland model is a community of stake holders [capital, employers, etc. where employees are the precious social capital of the company] and stands in opposition to the liberal capitalistic idea that workers are only a cost factor.

Questions:

- *In short: Will you as leader use the whip or the power of consultation and organize support?*
- *What did the film mean to you on a personal level?*
- *Did it contribute to your vision of leadership? If so, what and how will you give it form?*
- *It is a film from 1927 yet, because of the financial crisis, it is very current. We need, once again, to consider the same choices about how we will structure society. Will we work together [Rhineland model based on Christian social thinking] or continue with liberal capitalism? Where do YOU stand in this deliberation?*

*1 Metropolis, the complete 2 disc special edition: Fritz Lang's 1927 masterpiece. Barcode 717774232231; dodder. 162231; publisher Living Colour/Murnau Stiftung

Chapter 3. Lessons, Leaders, Life

When my wife Ria and I both became 50 years old we wrote the book 'Lessons, Leaders, Life' *1.]

Homework: You will have to read this in order to understand the rest. In that book in 1997 we looked back upon a life of leadership. The organizations we were able to lead had become very large, with many volunteers and thousands of visitors. We experienced many beautiful things and some sad. This book takes you along through several situations that happen when giving leadership. How does one deal with responsibility, carry it and put it into practice? Everyone who leads will confront such situations. As Lord Acton in 1887 said 'Power tends to corrupt, and absolute power corrupts absolutely.' But, do corruption and manipulation necessarily happen? In this book, Ria and I expose ourselves. We have heard from many, since 1997 when this book was published, it is all so recognizable. For that reason, it is time to study it all again.

Shortly after this publication, Ria wrote a book about religious manipulation: 'Stolen Innocence' 1999 *2]. [**Homework:** read this book]. It appears that, if you lead something, you will have to choose HOW you will lead. There are studies one can follow that show that there are different management trends. No matter what the trend, there is one great danger; manipulation. Both of these books report many true stories that we experienced from close at hand. It is hard to believe the stupid mistakes that are made. Many management [and theological] studies do not take into account that mistakes in leadership can have disastrous results for people.

One short stupid comment that slips out of your mouth can be a dagger in the back of someone else. The apostle James knew this 2000 years ago: '*So the tongue is a little member and boasts of great things. How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is an unrighteous world among our members, staining the whole body, setting on fire the cycle of nature, and set on fire by hell. For every kind of beast and bird, of reptile and sea creature, can be tamed and have been tamed by humankind, but no human being can tame the tongue – a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse men, who are made in the likeness of God. From the same mouth come blessing and cursing. May brethren, this ought not to be so.*' [James 3.5-10].

That is a clear explanation. It gives good reason for 'leaders' to watch what they say. As well as this quote from James there is the remedy that King Solomon has for us. With the wisdom of his Proverbs he tells us: '*A word fitly spoken is like apples of gold in a setting of silver.*' [Proverbs 25.11] So think well before you speak, what you speak, how you speak, when you speak. That too is leadership.

Homework: See Jim Henson's film LABYRINTH *3] starring David Bowie. It can be found at a good DVD rental store.

This film shows the seductive beauty of evil, the power of manipulation and how the words you speak have effect. It is possible to restore a very stupid mistake. In this film too, there are parallels with many biblical themes. We are curious how many you can find. The film will give hours of discussion and analysis.

Back to the book 'Lessons, Leaders, Life'. This book has an special chapter about MOTIVATION of people [employees, management, volunteers] which you will come across when you are a leader.

As you probably will not know the motivation [its length, strength, power, etc.] of your colleagues/volunteers, one thing or another can lead to big conflicts and manipulation. In other words know the motivation of the people you work with.

In business and in volunteer work it is too easily thought that money is the motivator. Much research shows this to be far from true. Of course accomplishing good and honest work is a great motivator and should be well rewarded. However, it appears that there are stronger motivators; appreciation of one's work, pleasure in the work, that one's gifts and talents can be developed, that the work is meaningful. The art of leadership is to strengthen motivation. With this colleagues/volunteers are more committed [for example to a company, an organization or church], more loyal and productivity increases. This is a very different approach than simply pay, or working because one must.

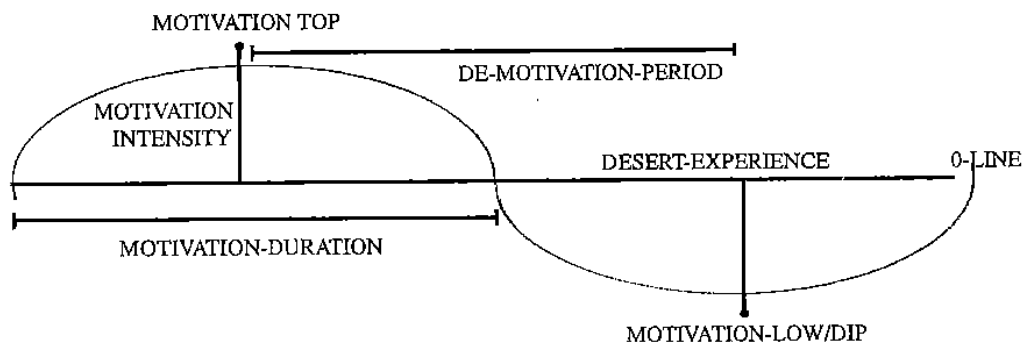
Below is the chapter about motivation in its entirety:

35. Motivation

One of the biggest problems for those in leadership is motivation and de-motivation. When we look back on the early years of our movement, we thought that 'people experienced maximum motivation, if there was a good bible study, or a long prayer meeting.' Nothing proved to be less true! How come? Studying the motivation process, reading about it and applying what we found, resulted us the following:

Motivation curve

There is a motivation curve.



One can see that there is a motivation duration. Note: this is of short duration for most people. Only a few have a longer lasting motivation. There also is a motivation strength. Note: it is weak in most people. Only a few have a strong motivation. Then there is a motivation cycle: Something begins with enthusiasm, reaches a climax, disappointments follow and the de-motivation process starts. Eventually the motivation reaches nil and you fall into a hole.

The stronger and longer-lasting the motivation, the deeper and longer the hole. It could even turn into a complete wilderness experience. Such a period does cause people to grow stronger, to grow deep roots. When disappointments and de-motivations also become part of the total process, they in turn generate energy for a new motivation and a new growth. Good leadership knows this curve and prepares people for de-motivation and teaches them to understand the wilderness period.

A few remarks about the duration. Some things were noticeable:

- Young employees (18-24 years old) motivation duration: maximum 2 years, then they start looking for a different job.
- Volunteers in church work organisations: motivation duration: on average 3 months. (So it makes sense to take people on for a limited period of time. This prevents burnout.)
- Members or choirs, bands (these have a longer motivation duration: around 9 months per year): after 5 years a problem phase arrives (partly also concerned with leadership and maturity).
- Leadership of congregations/churches (elders, house group leaders): after 5 to 7 years a problems stage (also concerned with leadership and maturity).

Burnout and extinguishing

If maximum input is required for a longer period of time (ie longer than the duration of their motivation), this results in tired and completely worn out people who can't or won't do anything else. Leadership means recognising everyone's differing motivations and handling them wisely.

Leadership and motivation

How we lead will significantly motivate or de-motivate people. Influencing factors are:

1. Our conviction
2. Our enthusiasm.
3. Our own input.
4. How we support others in their task and needs (facilitating leadership).
5. Human resources management: acknowledging of gifts, people strengths and weaknesses. Do we know how to maximise on them?
6. Recognising periods. This is a fairly complicated process. Very important is: where leaders need to give leadership differently at a certain moment.

It will be obvious that a pioneer phase needs a leader who commands his army like some kind of general. But when that army goes to battle, the soldiers acquire abilities, and gain knowledge. Corporals and captains develop. Maturity takes about 5 - 7 years. If the general continues to 'command' his troops in this manner, increasing conflict with the subordinate carriers of responsibility will occur: the corporals and captains want to be heard. If they are not heard, such conflict will result that groups will divide, people will leave and much damage is done. This could have been prevented. When a leader sees that his people are becoming 'mature', the leadership will need changing. The pioneering phase is past and it is time for consolidation. The 'power' now rests with the upper layer (of corporals, captains and the general). Democratic structures need to be put in place. Teach these people how to govern.

A consolidation phase of 3 years is very healthy. Scrutinise everything: what has meaning and what hasn't. Is the correct person in the correct place everywhere? Can talents be developed?

The pioneering leader is at this time at most the 'primus inter pares' (first among equals). After such a consolidation a new closeness develops, a new motivation grows, new vitality occurs and a new movement is born. Who then gives leadership and how is a matter for democratic discussion. It could possibly, but not necessarily, be the old general.

This takes us to the recognition of everyone's type of motivation. There really should be a spectrum analysis for all the different strengths of motivation.

0 _____ max.

Just for pleasure
leisure/hobby

fast 'tiring of it all'
of (very) short duration
most people
amateurs (even with an artistic
education, remain amateurs)

the 'holy calling'

strong enough to move mountains even that
is stone by stone
enables 'top performance'
for long(er) duration
few people
professionals (eg those who
continue artistically, it's their 'calling', even
if it does not earn a living.

Then the next phase of the analysis:

- A. Self analysis - Where do you rate yourself (and others) on the above scale of 0 to 100?
- B. Goal analysis - What do you (and others) want to achieve?
- C. Possibilities analysis - What possibilities and (trained) talents have you got? What professional knowledge? Rate others, too.

Realisation

These three together determine the duration and completion of the project, or the goals set. If they don't coincide, adjust your goals and don't over-burden people or set unrealistic expectations (eg we will reach the whole world). That kind of disappointments are better avoided right from the start.

What is definitely a 'no no' is the manipulation of people in order to achieve those goals. Phrases like "God tells me that you all need to come and evangelise this Saturday" are totally unacceptable. Don't manipulate, just encourage everyone to use their gifts.

Sources of motivation

There appear to be various sources from which people can draw motivation. It is good to know what they are and to employ them at the right time in the right manner.

Firstly, the **wrong** sources:

- Manipulation. This can definitely motivate people. But it is a negative energy and it evaporates after a while. People who are manipulated often get seriously harmed so that ultimately nothing is achieved. People can even lose their faith and their trust in all people. (Only good counselling can help then.)
- Looking for profit. For example, "I want to get as rich as" Even in the Christian sector people are motivated by money instead of by a desire to serve. Greed for money is a motivation source of negative energy. That type of person creates enormous stumbling blocks and will walk all over others.
- Fame. Eg, "I want to be as famous as Amy Grant or Billy Graham". So long as we look at, and compare ourselves to, others, we will develop negatively (you will never be Amy Grant or Billy Graham). Competition is a negative energy. We should not be motivated by competitiveness but by a desire to build something.
- Fear. Example, "If you don't practise now, Dad will be very angry!" If you don't do this, or that, God will be angry. There is no blessing because you, and so on. Fear can motivate for a while, but not for very long.

What are the **positive** sources?

- Being (or being made) aware of one's own abilities and talents. That will form a strong fundamental motivation.
- Understanding God's will. He deliberately gives us talents, gifts and abilities. He wants us to develop and use them.
- God has a unique plan for my life. I have a unique purpose. There is a goal for my life.
- Evaluation. It is very motivating to regularly assess and evaluate the process, the project: Look, we've already got this far! We are well under way and can correct any mistakes.

- Meditation and prayer. God can empower and motivate us through his Word and Spirit.
- Sharing/experiencing. Sharing something together is very motivating. It can vary from a struggle to survive to an evening of praise.
- Clarity of meaning and ideal gives purpose. The “idea” is the greatest motivator.
- Reward is a good motivator. This could be money, every worker should be reasonably paid. But it could also be appreciation, telling the person or the group that you appreciate their effort (much more profitable than reporting what has been done wrong).
- Celebrating achieved goals. The beginning of something is a very special moment - the ending should be equally special.
- And last but not least: leadership has an enormous influence!

To finish: let's not forget that working together toward a common goal is a very noble, educational and purifying process. It is a path of stumbling and getting up again, of obstacles and progress.

Questions:

- *There is no one who has never used manipulation. This is a moment to be honest. (Names can be anonymous). When, where, why and how did you manipulate?*
- *How did it make you feel then? Did it have a meaningful outcome? What were the results for the person[s] who was(were) manipulated? How do you think back on it now?*
- *What can and will you do to assure you will give honest leadership? How can you avoid manipulation?*
- *Look at your own motivation. What motivates YOU to do what you do?*
- *Do you recognize in people you lead different motivations? How will you approach DEmotivation? And how will this affect your style of leadership?*

1*) Lessons, Leaders and Life- Leen & Ria La Rivière – ISBN 90-70126-89-3 – Continental Sound Music, Rotterdam

2*) Stolen Innocence – Ria La Rivière – ISBN 90-70126-98-2 – Continental Sound Music, Rotterdam

*3] Labyrinth – Jim Henson. David Bowy & Jennifer Connelly; Barcode 8712609681819; Columbia/Sony

Chapter 4. Leaders in the Bible

Underlying everything is Christian social thinking that has as its point of departure the fundamental values the Bible gives us. It is also interesting to look at some of the biblical leaders and how they dealt with biblical values.

Noah – This is the story of the ark and the salvation of all living beings. A special form of leadership. Imagine building a huge boat on land with no water in sight. You can find this story in Genesis 6-9. Noah dared to trust God's voice and held onto his mission. He wanted to save everyone but no one except the animals listened to the call. An inspiring example of a leader who dedicated himself to saving creation.

Joseph – A beautiful musical was made about Joseph. His story can be found in Genesis chapters 37, 39-47. He was sold into slavery by his brothers, falsely accused of indecent assault, put into prison and later placed as head of all Egypt by the Pharaoh and so had the possibility to take revenge upon his brothers when they came before him but did not do so. His leadership had a strong character; don't lose courage, don't give up, hold onto hope. In the centre of power, he dealt justly and honestly. Also, there was no corruption by. For example he did not give his family preferential treatment.

Moses 1 – While he was a prince at the court of the Pharaoh he was moved by the plight of his people. In his rage he killed an Egyptian overseer and had to flee [Exodus 1-2.22]. This is an interesting example of the need to be in control of one's own emotions as a leader. They can have disastrous results. A leader must not be taken over by his emotions nor let them determine his judgement.

Moses 2 – After many years of 'studying' sheep in the desert Moses was called by God to lead the people of Israel out of slavery in Egypt. He has become a gentle and humble man during his desert years. These were the qualities needed to lead the people, not power and ego [Exodus 3 and 4]. Numbers 12,3 says this about Moses: '*Now the man Moses was very meek, more than all men that were on the face of the earth.*' In other words; patient, resilient and wise. These are the qualities that were needed, as well as a super human perseverance, to get the people of Israel out of Egypt and bring them to the Promised Land. All the ups and downs of this leader and his people are recorded in the book of Exodus.

Abraham – This founding father of the Jewish and Arabian peoples shows a different kind of leadership [Genesis chapters 12 – 25]. This man holds fast to a promise of God, to a vision of life. For this he leaves his own land where he was well taken care of and dares to take the step into the unknown. There were many

setbacks yet he holds fast to his ideals to his death. He shows a high standard of leadership and unusual perseverance.

Judges – These judges were the highest authority among the tribes of Israel in the period before there were kings. One can read about them in the book of Judges. They were very special leaders who needed to be moral examples as well as administer justice. By their ethical and honourable example they gave guidance and leadership. There are curious stories such as that of Samson who threw away his leadership [might and power] for a beautiful woman of the enemy. And the young man Gideon, a timid man who reached beyond himself with a small group of motivated people and was able to defeat the enemy. The judge Debora who overcame a hostile general.

David – The king that united Israel and placed it on the political map with Jerusalem as its capital. With him the time of loose alliances between the twelve tribes is over.

From the stories can be seen that he suffered with his partisan army before he became king. He shared the good and the bad. He knew himself to be called by God and thus strove for a higher goal. His motivation was not power or wealth. Never did these interests motivate him. In all sincerity he wanted to serve his God and the people. You find the stories about him in 1 Samuel 16 through 2 Samuel 24, 1 Kings 1 - 2. But was he perfect? Surely not. His adultery with Bathsheba [the wife of one of his soldiers] is well known and can be read about in 1 Samuel 11 – 12. David is completely clouded by the aphrodisiac of power and lust [see chapter 12]. He can no longer think clearly and commits a serious sin. These faults have many repercussions for him as leader. When he finally realized what he had done he was completely honest about it and paid the price. Afterwards he changed.

Solomon – This king continued to build on the foundations of his father David. A golden century came about. He is known for his wisdom, knowledge, insight and feel for art and beauty. His stories are in 1 Kings 1 – 12. He too made a big mistake by creating a harem. All the women lead him in the end to worship other gods [1 Kings 11]. He began to compromise his priorities and values. His building mania [he built the temple, a complete capitol city and palace and fortresses] cost more than trade yielded. The people were heavily taxed [1 Kings 12.4]. This led in the end to the kingdom being torn apart during the reign of Solomon's son. The undermining effect of wealth and losing track of the real interests of the people can be a pitfall for a leader. Delusions of grandeur have toppled many leaders. It almost happened to Solomon.

Kings – In 1 Kings 13 through 2 Kings 25 and 2 Chronicles 10 – 36 you find the history of all kings after Solomon that ruled over Israel and Judea. It is a

thrilling tale of kings who served God and there was law and justice, corruption was fought and there was care for widows and orphans. There were kings who left God to serve foreign gods with terrible consequences; corruption, injustice, greed, society fell apart and there were even people who sacrificed children. It is clear that the behaviour of a leader has far reaching results because society follows the example of its leaders.

Daniel – A special leader in a time of big changes in society, politics, economics and religion. Daniel belonged to one of the noble families (linked to the king) that were in authority in Jerusalem. The city was conquered and the people taken to Babel. There the young people of the royal and noble families were taken up into the court and educated. [If the people were to rise up, these young royals would be killed. In this way the kings of Babel held power over a region.] This unknown young man Daniel manages to become the second in power after the king of Babel, who held the world power of the time. This was not for nothing. Daniel knew how to keep his intentions pure, even amongst lies and betrayal. Remarkable, as Babel was the enemy of the people of Israel. He does his work with integrity and is a blessing to the whole country, and to all the peoples from other countries who had been brought to Babel or to other places. It is all recorded in the book of Daniel.

Esther – An unusual story. A pretty Jewish girl was taken into the harem of the ruler of Persia and becomes queen. A political agitator brings the Jewish people into discredit and there is a threat of genocide. Then Esther shows leadership; at the right moment she takes the right steps and changes history. [Read about it in the book of Esther.]

The Prophets – These were the whistle-blowers of the Old Testament. Books of the Bible were named after them: Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. These were unusual people who, often at the cost of their own wellbeing and sometimes their lives, showed leadership. They dared to confront the political and economical powers and to call them to change their ways. *1].

Disciples – Apostles – You find stories about this kind of religious leadership in the book of Acts. What sometimes is not realized is that they stimulated social structuring of the community. A Christian community was an oasis of care and support in the midst of a harsh society that was based purely on self-interest.

Heroes of the faith – [**Homework:** read Hebrews chapter 11] There is a list of leaders recorded in Hebrews chapter 11. Note that, in most cases, they were ordinary people like you and me. Motivated by their faith they dared to step out of their comfort zone and show leadership. And that leadership made a

difference. Hebrews 12,1 *'Therefore, since we are surrounded by so great a cloud of witnesses [motivated examples, leaders], let us also lay aside every weight, and sin [human mistakes, wrong decisions] which clings so closely, and let us run with perseverance the race that is set before us.'*

In other words, let all these examples stimulate us to show good leadership and to do good. Always, when there are temptations to distract us from good leadership, put them aside, resist them. Do what is right.

The history of ordinary people who showed leadership can be found throughout the ages. The church fathers are models of this kind as are Francis of Assisi, Hildegard van Bingen, William of Orange, Calvin, and so forth.

Modern day history has its 'heroes of the faith' too: Ghandi, Martin Luther King, Mother Teresa, Nelson Mandela...

I want to mention a less known example, someone who changed modern history. William Wilberforce lived from 1759 to 1833. He saw that slavery was against God's law and fought against it in Parliament. He continued until there was enough support, first in the English House of Commons and later in the House of Lords and slavery was abolished.

Other western countries followed in abolishing slavery. [The Netherlands was very late in doing so...]

Questions:

- *Many examples are stories about ordinary people that did something extraordinary. Are you motivated by this? If so, how and to do what? If not, why?*

- *Read everything again in context and notice that many could achieve nothing without building a support base(the term we use today). [In the past we thought that people followed because they began to believe in the same cause.] How will you build a base of support? Describe.*

- *From the above examples we see that these people had a strong belief in their mission, goal and calling. That is why they could move mountains. How about you? How strong is your faith in your mission, goal and calling? Are you able to motivate others? Give examples.*

*1] Prophets were not vague oracles speaking mumbo-jumbo. They had a sharp analysis of the political, social, moral and economic situation. It is apparent in the list of prophets that they directly confronted the wicked behaviour of the leaders [kings, priests] and the resulting impoverishment of the people. Without hesitation they cried out for social justice.

Chapter 5. The Clash of Civilizations

Multiculturalism is at the centre of attention politically, socially, culturally, economically and so on. The migrations of the past decennia are seen as either a blessing or a curse to the existing cultural mainstream that now has to adjust to different people with very different customs. This sometimes leads to great tension [think of the coloured suburbs of Paris versus the standard French society]. It also leads to cruel murders [for example Oslo] to protect one's own culture. There are murders committed by fanatic Muslims almost every day in mid Nigeria around the Islam-Christian divide. There are tensions between Hindu, Buddhist, Christian, Islamite [India], between Sunnite and Shiite [Iraq]. The list is long and getting longer every day.

Will it become a self-fulfilling prophecy? Jesus foretold that in the end times nations would go into battle with each other [Matthew 24.7]. It is interesting that one biblical commentary translates this as the 'awakening of the nations'. This awakening brings self confidence, rediscovering identity, standing behind that identity and making space for it and even the will to fight for it. Countries fall apart because of it as in Sudan.

Some years ago Professor Huntington wrote the controversial book 'The Clash of Civilizations' *1]. **Homework:** Read this book, no matter what your religious or political beliefs are. In this book the scene is described how the last major world war will happen. It will not so much be about water, energy and raw materials but about the continuation of one's own civilization. He recognizes that the root of all cultures is religion and so he rightly goes against secularists. Huntington even thinks that the influence of religion will increase at national and international level. It is important that leadership understands this.

Huntington believes that this 'clash' is inevitable. The coming great wars will be fought along the lines of the great religions. Hindu versus Islam. Islam versus Christian. Buddhist versus Islam and so on.

There is much to seriously think about. Read this book.

But is Huntington right? Don't many events point to this? A few years ago at our yearly Christian Artists Seminar the main theme dealt with growing multiculturalism and integration. The end conclusion was simple. If we all sit back and do nothing the prophecy of Huntington will come about. Can we let that happen? The response of the conference was clear: No! Leadership is called for. Everyone in the name of his own belief will have to stand up and say 'No, I don't want this to happen' and will have to put a stop to fanatics in his own circles. Also to actively build bridges and understanding that will help to depolarize the tensions. *2] You don't have to agree with each other. In the end,

every religion believes its own truths to be absolute. Yet there can be dialogue.*3). Leadership is consciously doing these things.

During the last years I have been involved doing these things in my own city of Rotterdam where the population consists of 50% migrants. [!] We have 172 nationalities, many of whom are migrant Christians and Islamic believers, and have 200 migrant churches and 70 mosques. The mayor of Rotterdam is a Moroccan immigrant. Even so, it does not explode and why? Because sensible people in authority have invested in dialogue and in fighting fear [that always leads to tension and in the end violence] in their own circles.

This is exactly what the angels sang at the birth of Jesus: ‘Peace on earth and goodwill to all men.’ [Luke 2.14] In other words; if we put our actions where are words are and show good will, show positive initiative, reach out to others, work together and learn to live together history can be influenced and not lead to violence.

Questions:

- **In what ways are you personally or in a societal context actively building bridges towards migrants and people of other faiths?**
- **What were your experiences?**
- **Have you learned that reaching out and winning trust is a question of perseverance?**
- **What negative experiences did you encounter? What do you do so as not to become discouraged?**
- **What positive encounters did you have? Why? Do you keep a journal of this?**

*1] The Clash of Civilizations and the remaking of world order. Samuel P. Huntington – ISBN-13:978-0-7432-3149-7 Simon & Shuster

*2] A good example is the film: The Imam & The Pastor. A true story about how the Imam and the pastor worked together to put a stop to violence in Nigeria. FLT films-For the love of tomorrow; www.fitfilms.org.uk initiatives for change-2006

*3) I strongly advice you to read: “Destiny disrupted, a history of the world through Islamic eyes”, written by Tamin Ansary, ISBN 978-1-58648-813-0, Public Affairs/Perseus Books. This book is very enlightening how from the point of view of Islam, history happened. The Crusades in this view are a little ripple in the huge development of the Islam-Umma. The real, very negative impact came from the colonial powers of the 18th and 19th century. The book also asks Muslims some fundamental questions. The views of this book are so very important for needed local and international dialogue. Another point of thought: after 1500 years of Christianity, reformation happened. The countries who

implemented reformation made after that a very fast and positive development; we are now appr. 1500 years after the beginning of Islam, so where is the Islam Reformation? And what should the content be of such reformation? 1500 years of Christianity knew as well misuse, sidetracks, manipulation, wars, renewal movements, and that goes parallel with 1500 years of Islam. Other interesting parallels: the life full of sacrifice and poverty of Mohammed and the first 5 Caliphs (therefore their first 150 years) have great similarity with the deeds and acts of the apostles, and churchfathers of the first 150 years of Christianity. I recommend that you read this book carefully.

Chapter 6: God is Back

In the 1960's and 70's the theory arose that a progressively developing society would become steadily less religious. Sociologists, liberal humanists, cultural anthropologists, psychologists, and political scientists helped build this theory. In the end politics took up the theme too and no longer wanted to consult with the churches because was it not so that soon the last Christian would put out the last light in the last church? So don't waste time on that nonsense. And still there are political parties in the Netherlands that want religion completely out of the public domain. Religion is private and preferably not to be heard in public. A parallel theory was that society would be normatively neutral. Education became geared to this with disastrous results. With no values and norms society diminishes and crime increases. Jan Peter Balkenende (prime minister of the Netherlands) spoke of this problem around the year 2000. At first the cultural – political elite derided him but these voices grew silent as the irritation in society grew about the loutish behaviour and the moral disintegration in society. Populist parties gained favour as they preached law and order and clear cultural values.

Another theory of semi-scientists: Religion is the cause of all evil in this world – see the Crusades, religious wars, etc. These comments have been seriously researched. It is true that wars were fought in Europe under religious pretexts but, if one looks more closely at the background of these wars, most were motivated by power and economics. This is true for almost all so called religious wars of the past 600 years. Experts have counted the dead and came to a number in the tens of thousands, and that is tens of thousands too many. But that number falls into oblivion next to the political-societal experiments of rulers who wanted to be rid of all religion. There were tens of millions killed by Hitler, Stalin, Pol Pot, China, in Africa, and so on. The secularists are quickly stilled when confronted by these hard facts. Yet the fable is stubborn.

On the other side, it is certainly true that since 'Deism' and the 'Enlightenment', and the French Revolution the role of the churches diminished in Europe, and in many places so did church attendance. Is this a straight downward line? In 1999 I took part in a reference group of the Erasmus University in Rotterdam where faith and religion amongst the youth in the Netherlands was researched. It was an encompassing research and the results were surprising: the role of belief, religion, and inspiration was growing considerably among the young. The percentage of pure atheists was declining. This was shocking and opposite to what was expected. The children of the cultural revolution of the 1960's believed in 'something'. Of course, this does not always translate into increased church attendance. Although some evangelical groups and phenomena such as

conferences [some have the same amount of participants as the biggest pop festival in the Netherlands] manifest the blossoming of contemporary belief. In some secular circles this is not taken seriously.

Homework: Read the book *'God is Back, How the global rise of faith is changing the world'* [2009 *1]. Its authors are journalists of the prominent English magazine The Economist. Ten years ago the same authors said that religion was finished because of secularization and modernity. These two journalists conducted world wide research and came to astonishing conclusions. China has more Christians than members of the communist party. Religion is undergoing a fast revival on all continents. Post-modernity brought new openness to all values and truths. The authors predict that the upsurge of religion will be the most important influence of the century. Quite something for writers who normally only busy themselves with economy.

This fast growth is clearly seen on all continents, but is it true for Europe? Here we see either no growth or a continual decrease in the traditional churches. However, under migrants we see the same growth of both Christianity and Islam. [This is particularly true for my home town Rotterdam. Even the Dutch Central Cultural Planning Bureau speaks of religious growth in Rotterdam.] Also for Europe they predict that religion will play an ever increasing role in politics, economy and society.

Finally some comments about the Crusades of the 10th to 12th centuries. Muslims hold them against Christians to this day. Until the 9th century Christians were able to make pilgrimage to the Holy Land mostly without hinder even though it was already under Islamic rule. When the power came into the hands of a new and fanatical tribe they began to trouble the pilgrims and sometimes worse. In the end it became so bad that the first Crusade was begun intending to ensure safe passage to the Holy Land. Sadly many accompanied the Crusade with very different motives and so called Christian soldiers raised havoc. This period of terror is what the Crusades mean to Islam. On the other side, Islam carried on its own 'crusades'. From the foundations of Islam by Mohammed [he died in 632] began the offensives. First in Arabia where under the Caliphs a huge territory was won in 150 years that stretched from the south of France to India and central Asia. These conquering campaigns were very much 'crusades' in the worst sense of the word when thousands of Christians and those of other faiths were forced to convert to Islam.

Too, there were areas where Islam lived in harmony with other faiths such as in Bagdad, Alexandria and Cordoba.

It is notable that these facts are difficult to discuss. Never the less, through the centuries Islam contributed greatly to culture, art and science.*2)

Questions:

- *Do you see in your circles, your environment and other nationalities an increase in religion and spirituality? How does it show? What is your reaction to this? What do you plan to do?*
- *There are Islamic migrants arriving everywhere. Do you see this as a danger? Why? Have you made contact with these groups? If not, why not?*
- *Are you a member of a church? Is membership dwindling? What do you do about it? Often the youth do not feel at home in the old traditions. What can you do to stimulate more modern forms of expressing one's faith?*
- *Is the societal and political climate of your environment anti religion? What can you do to win trust and break through this anti attitude?*
- *Do you think that freedom of religion is under threat? In what way does it show? What will you do about it?*
- *How will you now help to strengthen [the debate about] the position of religion in the public domain?*

*1] God is Back; How the global rise of faith is changing the world. John Micklethwait & Adrian Wooldridge; ISBN 978-0-713-99902-0; Penguin books, 2009

*2) I strongly advice you to read: "Destiny disrupted, a history of the world through Islamic eyes", written by Tamin Ansary, ISBN 978-1-58648-813-0, Public Affairs/Perseus Books. This book is very enlightening about history from an Islamic point of view. The Crusades in this view are a little ripple in the huge development of the Islam-Umma. The real, very negative impact came from the colonial powers of the 18th and 19th century. The views of this book are so very important for needed local and international dialogue. Another point of thought: after 1500 years of Christianity, reformation happened. The countries who implemented reformation made after that a very fast and positive development; we are now appr. 1500 years after the beginning of Islam, so where is the Islam Reformation? And what should the content be of such reformation? 1500 years of Christianity knew as well misuse, sidetracks, manipulation, wars, renewal movements, and that goes parallel with 1500 years of Islam. Other interesting parallels: the life full of sacrifice and poverty of Mohammed and the first 5 Caliphs (therefore their first 150 years) have great similarity with the deeds and acts of the apostles, and churchfathers of the first 150 years of Christianity. I recommend that you read this book carefully.

Chapter 7: Fukuyama

Francis Fukuyama is a professor in areas concerning international politics and economy at John Hopkins University. He wrote a series of books such as: 'The End of History and the Last Man.', 'The Great Disruption', 'Our Post-human Society', 'State Building'. He has great influence over political and economic processes all over the world.

Homework: Read his book 'TRUST'. *1]

You probably noticed that the subtitle of his book is 'The Social Virtues and the Creation of Prosperity'. He writes from an American point of view and attacks both 'left' and 'right' quite stringently. He analyzes that economic prosperity cannot be seen separately from social cultural life. He comes to the conclusion that social capital [also morals, ethics, people] are just as important as employees [as relating to cost]. Actually, from a different standpoint, he agrees with the Rhineland model. Because in the future business emporiums and organizations will have to be very flexible in order to survive. This has implications also for how one handles people. This has everything to do with TRUST. Here he turns against hedonistic, narcissistic, super individualistic tendencies of the American society (and the greed of the elite).

One could put everything into contracts, also how one works together, the prerequisites of employees and so forth but if a certain element is missing then all the extensive contracts will not help. That element is TRUST. It is important at every level, internally and externally, to invest in TRUST. Trust can be quickly and easily lost with huge consequences. Because of a few sentences during a TV program, people lost trust and six months later the DSB bank (in the Netherlands) was bankrupt. A careless comment of a leader in government can cause the stock market to fall sharply. If there is no consumer trust, products will not sell well in stores causing them to go into insolvency. Something as intangible as TRUST is of utmost importance. Mutual trust begins when one person first gives that trust to the other! Notice that the subtitle of the book 'Trust' is 'social values'. Next to 'trust' it is also about virtues, in particular virtues from Protestantism that since the Reformation brought Northern Europe great prosperity. These virtues are beginning to crumble under influence of the bonus, greed culture and the enrichment of the economic elite. In the long run it will bury the well being of whole nations because virtue is being corrupted by lies telling us that money and possessions make the man. It is remarkable how Fukuyama [being not a Christian] sees this so clearly.

Jesus said about the lie of great riches the following: *'What will a man gain by winning the whole world, at the cost of his true self?'* [Matthew 16,26] *'..wealth chokes..'* [Matthew 13,22]. There is nothing wrong with well being and having possessions. It is about priorities – what comes first in life? Love God with everything that is in you and love your neighbour as yourself [Matthew 22,26-40]. In our post-modern, individualistic, hedonistic, capitalistic society it is still THE truth upon which an honest, just and responsible society must be built. True leadership unmasks the lie that identity is based on money, possessions, fame. Where leadership implements virtue *2], eternal values and ethical leadership.

Questions:

- *Have you tried to make agreements with people where there was no trust? Did it work? Speak about the problems you encountered.*
- *Was it possible to overcome the lack of trust and win trust in some situations? How did you initiate trust? Relate what you did and how you did it?*
- *What are your ethical values of leadership to strengthen trust? How can one see these values?*
- *How do you deal with the seductive power of the idol of money and possession [Mammon]? How do you hold on to real values?*

*1] Francis Fukuyama – TRUST; the Social Virtues and the Creation of Prosperity; ISBN 0-02-910976-0 or 0684825252; Free Press 1995 / Simon & Shuster

*2] The seven biblical [and classical] virtues:

- Prudence – carefulness/wisdom/sensibility
- Justice – justice/righteousness
- Temperance – self control/moderation
- Fortitude – courage/strength/perseverance/constancy
- Fides [Pietas] – faith
- Spes – Hope
- Caritas – brotherly love/mercy

These virtues stand opposite the seven cardinal sins:

- Superbia – pride/haughtiness/vanity
- Avarice – greed/stinginess
- Luxuria – lust/impurity/lechery
- Invidia – malice/jealousy
- Gula – intemperance/greed/gluttony
- Ira – rage/wrath/revenge

- Acedia – slothfulness/laziness/inertia/flabbiness
[See in literature: Dante Alighieri ‘Divina Comedia ‘]

Chapter 8: Jesus – The Message of a leader

Jesus is for all Christians THE Redeemer, Messiah, Saviour, Christ, Mediator. This creed comes to a head during the last weeks of his sojourn on earth and the whole scenario around his crucifixion and resurrection. Though it is essential in order to understand the blessings of Christian faith, many believers don't get around to gaining in-depth knowledge of the message of Jesus. Diverse theories circulate about his appearance. Was he not a revolutionary? A guru? A rebel? Or a travelling theologian who had some success? A miracle worker? This should be a reason to interest oneself in his statements. Is Jesus not the most important religious leader who ever lived? That must be so if today billions call themselves 'Christian'. His sayings and leadership have enormous meaning for today and for the future.

Fifteen years ago I spent two years studying, in-depth and extensively, everything Jesus said. The results are published in two books: 'The Kingdom in Deed' and 'The Kingdom of Righteousness', recently published together in one book 'The Message' *1).

Homework: You must read this book!

When reading it you will find many surprising things. It appears that Jesus actually never preached, never pointed a blaming finger, never threatened with hell and damnation [a short comment: He fiercely spoke out against the hypocritical and sanctimonious behaviour of the spiritual leaders!] and was never really busy with theology. Jesus used the most prevalent art form of the Middle East to communicate; storytelling. Jesus is truly a great artist because, if your stories still fascinate after 2000 years, you must be a great artist.

During a lecture for theologians, preachers and organizations someone asked 'If Jesus lived now, what art form would he use?'. Exciting question and this special audience were intrigued. I answered with a question: 'What are the most prevalent and general art forms of today?' The answer was pop music and film. To which I said, with this analogy one could expect that Jesus now would use pop music and film to tell his stories. As can be expected, several of those present had difficulty with this. It also caused much laughter.

Back to the book 'The Message'. Jesus' message was the story of the Kingdom of God about which he told many stories. It will take you through all the stories and search for their meaning, as they have great meaning for today. The key to understanding is the text 'search first his kingdom and his righteousness' [Matthew 6.33]. Part 1 is about the Kingdom, part 2 about righteousness [together forming the book 'The Message'. It shows many relevant things for

today and tomorrow. The message of Jesus is not something only for churches; rather in the first place it is for daily life, for the family, the neighbourhood, for societal relations, for society, for the economy, for politicsand also for you as reader and for me as writer, and important thought for any (upcoming) leader.

Questions:

- *What things particularly caught your attention while reading 'The Message'? What had you not realized before?*
- *What are practical points of action for your 'to do' list?*
 - A. for yourself and your family*
 - B. for the neighbourhood, town, city*
 - C. for society as a whole*
 - D. for politics*

Besides writing your points of action include HOW and WHEN you will realize these goals. Just like Jesus, don't fantasize but be specific.

E. Consider also the STYLE of leadership and organizing things. Here too Jesus had a special style. Can you describe it?

*1] The Message = The Kingdom in deed + The Kingdom of Righteousness
ISBN 90-70126-81-8 Leen La Riviere, publisher Continental Sound/Christian Artists, Post box 81065, 3009 GB Rotterdam, The Netherlands

Chapter 9: Jesus – Leadership – New Testament

First the **Homework:** Read one after the other: Mark, then Matthew, then Luke, then John. *1] It will show you the broad connections and how Jesus dealt with situations. His leadership is apparent on many points [the content of his message/programs was covered in the last chapter].

We will take big steps through the four books and pause at what strikes me in relation to aspects of leadership and will translate that to everyday experience.

1. Leadership is tested

[Jesus was tested during forty days in the desert; Matthew 4,1-11; Mark 1,9-13]. It is about the following: temptations; manipulation [‘If you....’], overconfidence [‘dare to jump...’] and power [‘you can have all the kingdoms....’]. In each case Jesus held onto his goal, his mission, kept his priorities pure and didn’t fall for these idols. Because he remained steady it gave him authority and credibility. Have you been in the ‘desert’?

2. Leadership based on authority.

This was noticed several times by bystanders. What he says is true [for example Mark 1,27] because it happens! Word and deed are one.

3. Leadership based on compassion.

In many places it happened that he was moved by compassion, moved to show mercy [see Matthew 9,13,16; Mark 1,41; 5.19; Mathew 20,34, etc.]. He was not a cold, hard manager. The e-factor played a decisive role in everything. Empathy makes him credible. He gives as an example the leadership of the Good Samaritan [Luke 10, 25-37] who ignored all hate relationships and prejudices and helped someone in need.

4. Leadership by investing in educating those who were with him.

There was a large group that followed Jesus. In the end he chose twelve who became THE twelve disciples [his middle management]. For three years they walked alongside Jesus and were able to see exactly how things happened and why they happened. This was literally life-long learning. Then he sends them out for training and real practical experience. They have to do it themselves now [Mark 6,6-13; Matthew 10,1-42; Luke 9,1-6; Luke 10,1-20]. At the end Jesus says that these disciples must carry on and to make disciples of all nations [Matthew 28,19]. Discipleship is an interesting way of learning where what is taught is brought into practice so that people are brought into real life learning processes and become disciples who, in their turn, carry it on. In Luke 16,12 there is a special comment that this learning process begins with small things. When one can handle small things, one can handle larger responsibility and so on. In this way no one will collapse under a task/burden/goal/work.

5. Leadership by insight into the choice of employees.

What kind of people did Jesus choose? Very ordinary people who had hidden qualities. They were fishermen, workers and even publicans [tax collectors who usually stole a great deal from the people]. There was one who had learned more: Judas became the treasurer but stole from the moneybox and in the end betrayed Jesus]. One thing is certain; these twelve would never have been chosen by a selection committee for a mission organization. Yet Jesus saw who they really were and what they could become, he saw their potential. He didn't look to people's status, had no favourites and stood up to the [religious] powers that saw nothing in these choices and expected nothing from them. But these eleven became those who succeeded in telling the whole world about Jesus. [Mark 3,13-19; Matthew 4,18-22; Mark 2,13; Luke 5,27; Luke 19,1-10; Mark 2,15-17 + 23-27]

6. Leadership through motivating.

And that generates involvement, enthusiasm, action, cooperation, support. The most famous piece of motivation is his Sermon on the Mount: Matthew 5,1-16. It still sparks and excites as you hear it, if brought with conviction. Of course, Jesus' whole life is enormously inspiring. An inspiring lifestyle!

7. Leadership with authority.

There is always a period or situation in which it must be demonstrated that you have authority. Jesus was asked about this several times: 'where do you get the authority to....?' [Mark 3,20-30; Matthew 12,22-37] Lies were told too, as when it was said that his authority came from the devil. Realize that, as you aren't motivated by the degenerated greed culture, your honest leadership can be put under a magnifying glass and questioned. Sometimes Jesus responded by placing clever and sensible questions [Luke 20,1-8]. He said to the people: 'the works I do bear me witness' [John 5,36]. That was his legitimacy and it gave him the authority.

8. Leadership by going bottom-up.

Jesus geared himself explicitly to the people [Mark 4,10-11]. The elite [political and spiritual] power understood nothing of this [compare Luke 18,19-14] They very much looked down on the people. Jesus saw through the arrogance of the 'power'.

9. Leadership through honest judgement.

At various moments Jesus said very encouraging things about judging and judgement. For example 'the measure you give will be the measure you get' [Mark 4,24]. In other words, the criteria leaders use in the workplace applies to them as well. '... judge with right judgement' [John 7,24]. Somewhere else he speaks about a speck and a log. First take the log out of our own eye before you attempt to take away the speck in the eye of another [Matthew 7,1-5; Luke 6,39-42]; have a healthy dose of self-criticism. In other places he spoke of the need to see situations with clarity, a 'sound eye' [Matthew 6,22, Luke 11,34]. Look deeply at people because 'you will know them by their fruits' [Matthew 7,16,

Luke 6,43-45]. This also means that some things will take time; it takes time for fruit to grow.

10. Leadership by touching the heart.

Then you plant a seed. It starts small, germinates, grows and can become very powerful [see the parable of the mustard seed Mark 4,26-34]. Compare, for example, how the revolutions in the Arab world began small and through Facebook, Hyves, and the internet grew and grew.

11. Disbelief paralyses leadership.

If there is no trust a leader can call out but nothing happens. So invest in trust and belief from the bottom-up and from the top-down. Jesus could do nothing in his own town because of their disbelief [Mark 6,1-6; Matthew 13,53-58].

12. Leadership is concerned with the inner man, not the outside.

The outward appearance may be deceptively beautiful. Jesus teaches that much evil comes from within [Mark 7,14-23; Matthew 15,17-20]. So look carefully in order to see who you have before you. Leadership is also recognizing human weakness.

13. Leadership takes account of 'contagion'.

A little 'poison' can destroy something good [also a business]. That could be gossip, lies, etc. In Mark 8,15 it is called 'the leaven of the Pharisees' [fake piety, fake commitment, fake devotion] and 'the leaven of Herod' [politics of lies, inadequate care for society which was completely corrupt because of the lust for money and power]. These kinds of people came with trick questions or they came to lobby/curry favour [see Mark 12,13 + 37-40]. Be attentive and don't let poison come in from without. Be careful when people are 'lobbying'.

14. Leadership knows conflict in its own ranks.

At a certain moment there were arguments between disciples about who would be number two in the pyramid of power under Jesus [see Mark 9,33-37; Mark 10,35]. Jesus places a child as the example [Mark 9,36-42; 10,13-16]. It is not about an internal struggle for power but it is about the best attention for the least, the smallest, the unprotected.

15. Leadership is serving. Jesus was very explicit about this. No filling of pockets but making yourself small [Mark 10,41-45; Matthew 20, 20-27; John 13,12-17; John 15,13].

16. Leadership is daring to deal with abuse.

Jesus even dared to deal with the power of money that was ruling over the holy temple. The temple had become a den of thieves whereas it was meant to be a place of prayer for all nations [Mark 11,15-18]. This example also shows how something pure and beautiful can lose its integrity. Under the impression of a fantastic outward 'appearance', greed, personal advancement and such can be holding the reins. Jesus dealt sternly with the hypocrisy of the religious leaders. He showed up their dishonesty on several points [they were sometimes only out for financial gain]. It is not surprising that these leaders had Jesus arrested, given

a false trial based on spurious grounds and condemned. He also pointed to the deceitful politics of power.

17. Leadership has a short and clear mission statement.

Jesus summarized all laws and rules in: 'love God above all else and love your neighbour as yourself' [Mark 12,28-34; Matthew 22,34-40]. This mission statement is distinct and unmistakable because it is about God or Mammon [Matthew 6,24]; it is about real, enduring priorities or the lie of the thieving officials. No one can serve two masters [Luke 16,13]. One cannot do one's work with mixed motives. Beware of the idols of our time: Become a VIP, money, power, and so on. It is a struggle to keep your goals pure.

18. Leadership is aware of the small.

Jesus tells his famous story about the widow's mite. That mite meant everything to her. She invested 100% whereas for a millionaire a mite means nothing. Are we aware of the seemingly small amounts - small donations, volunteers, cleaners, etc.?

19. Leadership recognizes Judas.

Note well that someone from top management of Jesus & Disciples Company was a traitor. How did this happen? Judas was at first touched by Jesus' conviction and presence but didn't understand the higher significance. He kept thinking in terms of power, taking over, conquering, profit, gain and self enrichment [he stole from the cash box]. He wasn't open for ethics, doing the other thing differently and better. There can be a Judas type in your organization, work, office, company, party, union, etc. that would sell all that is precious/sacred for a bundle of money. It could have caused great damage to leadership, mission and environment.

20. Leadership implements rituals for unity, festivities and commemoration.

These, for example yearly, rituals have great binding power [compare the institution of communion/last supper, Mark 14,22-25; Matthew 26,26-29; Luke 22,14-20].

21. Leadership knows how to reign over (control) populism.

Jesus didn't want to be a demagogue. He could easily have won over all the people for himself. At various times the people wanted to make him king but he then avoided it. Regularly he gave instruction NOT to make things known. He kept his goal as clear as day before him that it is all about the inner man and not about power, money, violence, manipulation.

22. Leadership knows modesty.

Never make too much of your successes and such. Matthew 6,1-4 Here aspects of what we call 'civilisation' are brought forth.

23. Leadership invests in thoroughness and the long term.

The story about the builder who built on sand is well known. When the storms and rains came everything was washed away. The house built on rock outlived all storms. Rock can stand for long term goals versus short term and easy profit;

it can stand for honest business practice, and so on. What is your rock and what is sand?

24. Leadership wants good work relations.

In another context it was mentioned that one cannot serve two masters [Matthew 6,24; Luke 17,7-9]. Having too many bosses is counter productive and too many part-time jobs can be a hindrance in the long run. Healthy work relations must remain between leadership and those carrying out the work. Work is not a democracy.

25. Leadership searches for the real values.

Jesus spoke clearly about 'treasures on earth and treasures in heaven' [Matthew 6,19]. Of course everyone works for his bread but are you able to bring in the real values of the organization, company, etc.? These are the treasures of heaven.

26. Leadership transcends worry.

One can worry about any number of things. Matthew 6,25-34 puts this into perspective and calls us to take time to live.

27. Leadership sees all inclusively not exclusively.

Jesus was a great example of someone who did not bother with an exclusive club. It was resented by the authorities that he, quite normally, went about with 'tax collectors and sinners', people of the underbelly of society [Matthew 9,11-13]. He was even friends with some of them. Definitely an encouragement to have relations with people who think differently, those of other faiths, other activities, other backgrounds, skin colour, and so on.

28. Leadership recognizes that new things need a new approach and new structures.

Jesus said that all that new wine could NOT be put into old wineskins, Matthew 9,17. Once he told fishermen to go into deeper waters [Luke 5,4].

29. Leadership respects others and expects that others will also do so.

It appears to be of great significance that everyone gives respect to those who deserve it [Matthew 10,41]. You are not in competition. One person who was not a disciple and did things in Jesus name was allowed to continue doing so [Luke 9,49-50]. Then there is the wise steward who gives to all their fair share [Luke 12, 42]. Actually, Jesus is standing up for stakeholders and not shareholders.

30. Leadership is humane and altruistic.

There are so many passages that ask attention for those who are the least in society [Matthew 10,42; Matthew 25,34-46; etc.]. It also concerns the style of leadership: 'he will not break a bruised reed or quench a smouldering wick' [Matthew 12,20].

31. Leadership dares to sow.

Dare to put your story, product, conviction out there [Matthew 13,18-23]. Even though enemies are sowing something else around it [Matthew 13,24-35], trust in your own strength, your own story and send that out. Circumstances will

never be perfect. Notable that Jesus names the good seed; these are people who do good [Matthew 13,38]. It is also true that these people are your best advertising. The medium is the message. And that appears to be people who are gripped by your motive, work, product, etc.

32. Leadership looks beyond circumstances.

This is about the famous story of how Peter dared step out of the boat to walk with over the water with Jesus. Because of doubt, in such circumstances, you won't be able to stay standing.

33. Leadership creates procedure and protocol.

How will you deal with someone who has been wrong? Jesus answered this clearly [Matthew 18,15-20]. There is even restoration for someone who admits his faults and turns away from wrongdoing [see the story about the Prodigal Son, Luke 15,22-24].

34. Leadership dares to pay in a different way.

In the story of the workers in the vineyard [Matthew 20,1-16] those who worked the longest received their correct wage [enough for food, lodgings, family], but those who worked for a shorter time also received a full days wages [so that the families would not go hungry]. Here the measure used is a very humane, social one. What your reward system will be for the employees and volunteers needs to be thought about.

35. Leadership regulates everything correctly.

Taxes, duties, levies are paid honestly [Matthew 22,15-22; Luke 20,20-26]. No fiddling and cheating.

36. Leadership discerns the ideas behind the rules.

Rules are necessary but why? The letter of the law kills but the spirit brings life. Matthew 23,1-31, is a strong speech by Jesus against the rulers who had frozen life within absurd regulations. Jesus says; what is it really about?

37. Leadership reserves for difficult times.

The interesting story about the wise and foolish maidens teaches this. The wise had extra oil when things went differently than expected [Matthew 25.1-3].

38. Leadership gives employees their own creativity and own responsibility.

The parable of the talents [Matthew 25,14-30] shows this clearly. The boss in this story didn't say what and how but gave space.

39. Leadership is inspiring.

Already touched upon in point 6 but this goes further. Regularly Jesus had a very inspiring message for his own people, for example John 7,37; 'If any one thirst, let him come.... Or John 14-15,17 is about consolation, the true vine, bearing fruit, helping each other.

Questions:

- For each of the 39 points give an answer to the question: how is this for you and why or why not [yet]?

*1] Every edition of your National Bible Society is good. If you want a faster version, read a version of The Living Bible (paraphrased version)

N.B. Of course there is much more to be said.

- For example that Jesus told a parable in which it was clear that EVERYONE WOULD RECEIVE HIS SHARE [Luke 12,42].

A clear argument for honest payment, but too an argument for stakeholders.

- Then Jesus criticized the excessive, luxurious, OPULENT lives [Luke 7,25].

- Then Jesus implements new forms of leadership. The disciples that he had trained himself became the new leaders of the first Christian communities [a better word for their coexistence than church]. The communities grew so quickly that they couldn't handle it [Acts 6]. More leadership was necessary. Deacons were chosen to lead the social care. [And that task was lifted from the disciples.] Note that these people were democratically chosen, and chosen because of their capabilities.

- God gives special gifts to these communities [Romans 12,6-8]: Prophecy, service, teaching, exhortation, contributing, GIVING LEADERSHIP, mercy [social care]. This is repeated in 1 Corinthians 12,28-31 where it is said again: Those who are capable of helping or leading. It is noteworthy that one is given the opportunity to grow and excel.

- God gives special spiritual/practical gifts to individuals [1 Corinthians 12,4-11], and these are not to stroke one's ego, but they are for service to the community; everyone is a member of one body [12,12-27].

- In new communities, started through the missionary travels of Paul and others, leaders [elders] were appointed too [Acts 14,23; 20,17; 21,18; Titus 1,5].

- The leaders had to satisfy certain criteria [Titus 1,5-7]; without blame, one wife, children who are not dissolute or insubordinate, not arrogant or quick-tempered, not a drunkard or violent or greedy for gain [sensitive to fraud, trustworthy], hospitable, a lover of goodness, self-controlled [first thinking about everything before one speaks out], upright, holy, he must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to refute those who contradict it; so no empty speaking and manipulation [verses 10 + 11]. See, too, 1 Timothy 3,2-13. Here the possibility of a trial/test period is mentioned, and how one is spoken about in normal life/the city.

Throughout these lists of criteria, the pitfalls of leadership are taken account of. See chapter 12 of this book.

- The apostle James often and clearly accuses failing leaders who aim for money and their own well-being and who oppress the workers and deny them a fair wage; James 5,1-6. Leadership is a matter of social righteousness.

- Finally: The most precious thing a person can give is his life. The greatest example of Leadership. What must have gone on with Jesus is shown well in the

film: The Last Temptation of Jesus Christ [a film by Scorsese]. It is worth seeing.

Chapter 10: HRM

Leadership means bringing the best out of people. Today this is called 'Human Resources Management'. Employees are the social capital of a business/company and NOT a cost factor. A business/company is not only for an economic purpose, but has also an added value regarding socio-cultural aspects, the personal development of its employees, and so on. A good business/company will work towards 'life-long learning'. It has been proven that the work ethos increases, productivity increases, loyalty to the company increases and internal criminality decreases. It is therefore important that leaders and management deepen their HRM skills and of course, implements them. HRM is just as important for volunteer organizations. It is important to recognize abilities and qualities, to get the right person to the right position and to invest in developing talents.

These are logical outcomes of Christian social thinking, i.e. methods.

Homework: Read the books:

- The One Minute Manager *1]
- Putting The One Minute Manager to Work *2]
- Leadership and The One Minute Manager *3]

Communication:

These books described, already in the 1980's, the essence of leadership styles and the accompanying considerations/actions. They are certain that positive guidance works better than negative lashing out. The power of compliments does more than cutting pay [as punishment].

Flat organization:

It appears to be better to have a flat organization rather than an enormous pyramid where the leaders are invisible and unreachable.

A flat organization assures that a business/company is not too much an organization with traffic only from the top down.

Bottom up:

Management must be top-down, but it is just as essential for a healthy business/organization to be bottom-up.

Clear communication from the workplace to the top must be organized. In the Netherlands participation of the workers is regulated by law. A company with 25 employees or more must have a representative for personnel and from 50 employees there must be an employees council. In many sectors and activities, this turns out to be a prudent and strategic/positive measure. It also helps in generating support. The more workers see themselves represented in the company/organization, the more it becomes 'theirs'. A certain emotional

'ownership' develops, even though not formally an 'owner', and commitment, loyalty, application, and productivity grow. HRM invests in its employees to the maximum.

Justice:

The above books say that as a leader you must be absolutely just and honest. You can't have 'favourites'. You will have to do everything to keep a culture of greed and bonuses from happening. Bonuses divert the attention from long-term goals, the future of the business, its place in [and value for] society, the interests of the employees to the short term, namely – how can I quickly get as much money as possible. Young, highly educated employees these days often think: 'What does it give me?' For example extra schooling; high wages is less important than many employers think. There are other things that hold employees.

Works of people:

Employees are certainly not 'saints'. Leadership considers what procedures and protocol must be when things go wrong. These are stipulated, written down and handed out to the employees. Those things that must be regulated are:

- theft
- bullying in the work place
- [sexual] intimidation
- the position of whistle blowers
- attempts at suicide

Never say and think 'this can't happen to us'.... It can!

Health:

Good leadership implements everything around Health and Safety. CNV also has an action point regarding 'enjoyment of work'. Well being is important for every business. There are physical aspects and psycho-emotional aspects. Hope you never have a 'sick building syndrome' within your gates. Air, light and relaxation are important for a good worker.

Questions:

- ***Have you already realized that, in order to reach your leadership goals, employees are indispensable? Even that they are the most important capital to reach those goals? Describe!***
- ***Formulate your goals, formulate a time-line to reach those goals, formulate where and how employees will make it possible. Formulate also where and how you will invest in the education and qualities of your employees.***

- *From dictatorial leadership to serving leadership. Describe how your process in this has been. Where are changes apparent?*
- *What are for you THE HRM management action points that you will use in your leadership in the near future?*
- *Don't forget your own development. How will you approach it?*

*1] The One Minute Manager – Kenneth Blanchard & Spencer Johnson; ISBN 0-00-636753-4 Willow Books/Fontana/William Morrow

*2] Putting the One Minute Manager to Work – Kenneth Blanchard & Robert Lorber; ISBN 0-00-636824-7 Willow Books/Fontana

*3] Leadership and The One Minute Manager – Kenneth Blanchard & Patricia Zigarmi & Drea Zigarmi; ISBN 0-00-637080-2 Willow Books/Fontana

Chapter 11: Mustard Seed Versus McWorld

At a certain moment Jesus said: ‘..if you have faith no bigger than a mustard seed [as big as the point of a needle], you will say to this mountain, “*Move from here to there!*”, and it will move; nothing will prove impossible for you.’ [Matthew 17,20].

This statement has some interesting aspects:

- To accomplish something, you must really believe in it. Then you will GO FOR IT and be capable of achieving it.
- That faith is something so powerful you can move mountains with it. Usually mountains are big setbacks that make you want to quit.
- So believe in your action, your product. Your idea can have large results for society, economy, politics, and so on.
- A mustard seed is so insignificant that you quickly throw it away but it has great power. Power that is greater than the sum of numbers in management education. This e-factor appears to be THE element in success or failure. The power of conviction lies in faith and not in many clever marketing plans, slick TV campaigns, etc. The public sees through the façade.

Jesus said something else about a mustard seed: ‘*The kingdom of heaven is like a mustard seed, which a man took and sowed in his field. As a seed, mustard is smaller than any other; but when it has grown it is bigger than any garden plant; it becomes a tree, big enough for the birds to come and roost among its branches.*’ [Matthew 13,31-32]. This text also gives food for thought:

- Something small can become something big, if it is given care, and it takes time to grow.
- From small to big can be attractive, that it attracts all kinds of ‘birds’ that gladly come to roost in the mustard tree. It has an impact on others and their situations.

Very practical and educational thoughts to be put into practice.

Why is this chapter called ‘Mustard Seed Versus McWorld’?

Because many think that they are ‘powerless’. As they think they are powerless they don’t dare to go to work and start something or fight for justice or take action politically, economically or for society. It’s too bad because, as the text shows, something small can in the long run have enormous results. Tom Sine wrote a book about this: ‘*Mustard Seed Versus McWorld*’ *1]. And that is the homework, read this book now.

The book has as its subtitle: ‘*Reinventing Life and Faith for the Future*’. The book tells about some alarming developments regarding the church, the poor, local communities, the rat-race to the top.... It also has some interesting ideas

about how you can start new local communities that are free from the influence of the all powerful 'McWorld' companies. It is written from an American perspective and is about American society but much is relevant to Europe and elsewhere. The book confronts you continually with interesting comments, ideas and questions. And that is necessary. It is time to step out of our comfort zone. Leadership dares to take these steps. Genuine leadership dares to leave the well known paths and take the narrow road. The book gives three images: *A Crisis of Foresight*: sketches a few coming scenarios that are certainly good for us to know and we will have to do something about them. Then: *A Crisis of Vision*: We have lost all kinds of ideas and visions from God about society during the past centuries through over-rationalization. Doesn't the Bible say somewhere that without vision the people grow wild? [Proverbs 29,18]. Finally: *A Crisis of Creativity*: We simply need [new] creativity and vision for every facet of life.

It is certain that you are NOT powerless and therefore there is NO reason to do nothing. Show your leadership, stand up and 'put your hand to the plough'. Plant seeds and make sure they become trees. 'Where there is no guidance, a people falls.' [Proverbs 11,14]

Questions:

- ***Who once planted a seed of hope, faith, expectation in your life or heart? Describe the situation and the results. Does it still have effect?***
- ***Have you experienced a situation where something small had great influence, that it could beat the big 'powers'? [powers: societal, economical, clerical, political, etc.].***
- ***When and where [for/in whom] were you able to plant 'mustard seeds'? What were the results and can they still be seen? How do you know you were the 'planter'?***
- ***Do you have the vision to plant more mustard seeds? Describe HOW, WHEN, WHERE AND FOR WHOM.***
- ***Do you also have the creativity needed for the growth processes, continual encouragement, creative approaches, communication with [communal] life processes?***

*1] Mustard Seed Versus McWorld – Tom Sine – Reinventing Life and Faith for the Future. ISBN 0-8010-9088-1 Baker Books

Chapter 12: Aphrodisiac

An aphrodisiac is a substance that increases libido. From many histories of people with successful careers it can be seen that as one climbs higher on the pyramid of power libido climbs too. This can lead to various derailments: the friends of power are sex, drink and drugs.

The powerful think they can do anything. See the recent history around Dominique Strauss-Kahn, former director of the IMF [he forced sex with a chambermaid and has a whole list of attempts at sex on his record sheet]. It seems that power makes them blind to certain consequences so that they permit themselves all kinds of things. The aphrodisiac can cloud good judgement. What is even stranger is that there are people of the opposite sex who are attracted like a magnet to those with real power. They are willing to do anything to have sex with the powerful.

Also it appears that the powerful must always be alert and have backing to protect themselves from competition for the next level of power. This demands energy, much energy. This leads to a kind of hormonal exhaustion because, at some point, the adrenaline is depleted. This energy giver must be restored. Some of the powerful become 'adrenaline junkies' and begin to take irresponsible risks. There are some who turn to drugs as the only way left to fight this energy drain. Lines of cocaine in boardrooms are common.

Power has a very dark side. It doesn't have to happen but it can.

Some well-known examples: In the Star War series Lord Vader falls for the 'dark side of power'. In the series Lord of the Rings Frodo has to do his utmost to withstand the power of the ring. Those who did take the ring were completely overcome by it.

Homework: First see the films:

- Macbeth – Roman Polanski version *1]. The classic Shakespearean drama about the destroying power of lust for power at any price.
- Indecent Proposal *2] To overcome money problems, how far will you go before you forget your morals and will act unethically?
- Inside Job *3] About how a small, greedy group of financial leaders and politicians cast the world into disaster in 2008 and caused the worldwide crisis. Tens of millions lost their jobs and all security. To this day these people have not been condemned.

The powerful often lose sight of human values. Christian social thinking [the morals and ethics of the Bible] is, therefore, so important in avoiding being pulled into the culture of greed with its motto 'the sky is the limit'.

On the way to solutions, many ethical dilemmas can present themselves. How far will you go in order to hold onto your standpoint, to remain honest. Think here about the dilemma in the film 'Indecent Proposal'.

Growing in leadership means, too, growing in self knowledge. Get to know your weaknesses. Learn to do something about them in a sensible way. Leadership also has to do with personal management, personal morals, personal [mental] health care. Never say 'that can't happen to me'. The list of top artists, TV evangelists, CEO's, political leaders who took a 'line' or stole from the cash box or had a rendezvous in a hotel is long, very long. And what a lot of damage it brought in the end! Think before you jump! The moment of the 'kick' seems to be attractive and thrilling but don't underestimate the aftermath, the damage, broken trust, broken relations, and so on and on.

How important it is to see that leadership is serving and not about satisfying your own ego.

Questions:

- *Leadership gives power. Have you experienced this? If so, how?*
- *Power appears to have influence on your actions. Be honest – have you seen this? With others? With yourself? How was it apparent?*
- *Power appears to have a clouding effect on others. They are attracted to someone with power. Have you seen this? How was it apparent?*
- *What are you going to do to assure that, as your power grows [as leader], you won't fall into the pitfalls of power? How will you withstand the aphrodisiac of power? The great Greek hero Odysseus had himself tied to the mast of his boat so as not to be able to give in to the seductive power of the wondrous singing of the Sirens [his shipmates closed off their ears]. How will you resist the dark sides of power?*

*1] Macbeth - Roman Polanski version – DNS 10668-Columbia Pictures

*2] Indecent Proposal - Robert Redford, Demi Moore, Woody Harrelson-55703-Paramount Pictures

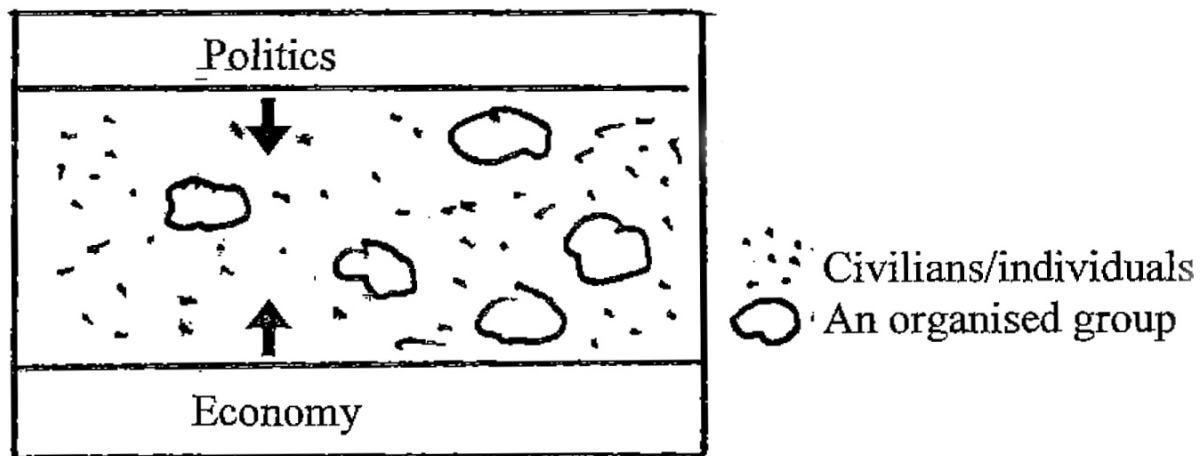
*3] Inside Job – DXS69053-Sony Pictures

Chapter 13: The Social Midfield

Up to now you have made a whole scan and thought about people, yourself and society. The next question is: WHERE do you live, give leading, work, etc.? That is called the SOCIAL MIDFIELD, it is also called civil society or community in some publications.

There is a well known drawing to clarify some aspects of this.

On the one side we have the power of politics. On the other side is the power of economy, corporations and such. In the middle are the citizens. If you aren't careful you can be crushed between the two power blocks.



ACTORS in the social midfield

1. Powerless?

Consider the following. When citizens are alone they are not really able to influence the power of politics or the power of the economy. Then there is no protection from the power.

2. Centuries of European history have shown that if individuals join a group they have influence.

Examples:

a. Merchants who formed the Hanseatic League in the 12th to 15th centuries. This merchant's league gave the necessary power to stand against that of the nobility.

b. New merchants and wealthy citizens organized themselves into the first Dutch multinational. The VOC of the 16th to 18th centuries, was the largest maritime power and provided the 'Golden Age' in the Netherlands.

c. The trade unions, that came into being from 1890, stood up for the interests of 'their' workers and initiated better working conditions, honest wages, education, etc., etc.

d. Today's lobbying groups that are seriously concerned about various subjects; that can be groups such as Greenpeace, motoring clubs and other interest groups.

The social midfield, society, CAN NOT be without central values. The values come from Judeo-Christian traditions of centuries and centuries. The whole Christian social thinking is based on that.

Leadership is bringing people together for a higher purpose or one that binds them, and it is leadership and unity based on Christian social values. If individuals are to be able to live, to breathe and to develop, a strong organized social midfield is a pre-requisite!

Questions:

- *Map out the social midfield [of the City, district or country where you are active]. Who are the important actors? Who makes the decisions at certain consultations/discussions? Why?*
- *What is YOUR position in the social midfield? Can you relay how strong or weak that position is? Why?*
- *How can you improve that position? Plan of action?*
- *What are your values and norms from which you give guidance; from which you operate in the social midfield – the field of influence of society?*
- *How do you transmit these values and norms to your group[s] to which you give guidance, for which you stand?*

Chapter 14: And now YOU

A few years ago the Continentals closed their shows with the song ‘It is all about you’. Music, content and show were unified to activate the public to put their faith into practice.

We have come to the end of this book that is actually a large self-study project. After broad vistas, deep things you were able to study and interesting films we now come to you personally. Because with all the questions, things that ask for leadership, solving problems a special element is asked: PERSONAL CREATIVITY, or Creative Leadership.

It begins straight away with your **homework**: Read the book ‘Creative and Christian’ *1]. In fifty-five chapters you are taken along using many biblical notes and situations where creativity plays an important role. This book has had several editions and has been since 1987 [first edition] a source of inspiration and blessing for many. Not only for those involved in the world of music, theatre, visual art, literature, media and such. These days, at management schools and other educational institutions, lessons are given in the field of ‘creative intelligence’. It appears that creativity is applicable to many terrains; economy, leading businesses, financial management, philosophy, development and research, and so on. What creative intelligence is able to accomplish go to do your **Homework**, see the film: As it is in Heaven *2] [overcoming suspicion, religious fanaticism, domestic violence, prejudice, etc.].

After reading this book I want to pause at a remarkable episode; one of Jesus’ stories, a parable about talents [Matthew 25.14-30]. A leader [a boss/owner] is going away and gives one servant 5 talents, another 2 and another 1. This distribution is based on the capacities of these people [thus from no one is asked too much]. It is remarkable in the story that the owner does NOT say how and where the servants are to work with the talents. Here begins personal creativity. It happened that by creative and purposeful action the man who received 5 talents earned another 5, he of 2 earned another 2 [both made 100% profit]. The one with 1 talent buried it. Rightfully this person was judged to be lazy and incapable. The story is a clear call to go to work with creativity. Though it is about money [Greek talanthon; 1 talanthon was worth about \$30,000 – a fortune at that time when you could live from \$1 a week], in this story money is a symbol for all human talents, gifts we receive at birth and which God intends us to bring to fruition. This is possible with creativity, only possible with creativity and it generates creativity.

The story begins with a noteworthy overture: [Matthew 25,14] *‘he called his servants and put his [whole] capital in their hands’*.

What does this say? Actually: God has given you everything in order to become a whole person, to live a meaningful life, to be creative and productive. God

delegates his capital [i.e. this world, the people/peoples/tribes/families, the animals, the whole of creation] to us to deal well with. That demands wise and creative leadership. This concerns yourself and also all social, cultural, economic and political connections. Of course, one person has more talent than another, yet creative leadership will be asked from both in order to increase, to improve, to bring more social consciousness, more humaneness, creativity and culture, better attention for ecology.....and to hand these things on the next generation.

So go to work on yourself in your various contexts.

For your encouragement here is a **final homework** to enjoy and close off this study. See the film 'Babettes Feast' *3] now. A wonderful film about what one woman is capable of achieving through creativity [cooking] and taste. She freed a whole village from all kinds of false [theological] prejudices.

Questions:

- *When growing up and during school, much of a child's creativity becomes becomes lost. Do you remember from your childhood jumping, dancing, singing, drawing, painting, sculpting, and other creative expressions?*
- *Do a self-study about this. In what areas do you feel a 'tingling'? How can you develop your talents?*
- *How can you implement creativity in your daily life? Personally, family, school, work/economy, town-city-society, trade union, politics?*
- *Write down your action points as well as when, how and in what time-frame you will implement the creative applications.*

*1] Creative and Christian – ISBN 1-903689-30-9 Piquant Editions/Continental Sound Music, Rotterdam

*2] As it is in Heaven – DS91830-Regie:Kay Pollak-pathe

*3] Babettes Feast – Isak Denesen-6135- Panorama-Metro Goldwyn Meyer

EPILOGUE

Throughout my life I have seen many forms of leadership. Good leadership and bad leadership. It is my serious conviction that we are in need of a new kind of leadership that is based on Christian social thinking, i.e. a biblical leadership that is serving rather than filling one's own pockets. This is applicable to every organization, church, sport club, the world of business, social services, trade unions, politics, and so forth. The future of your city, country, Europe are dependent upon leadership in every sphere of life. Leadership that has morality and ethics, that considers what impact decisions have on others and is not out for its own enrichment. Creative leadership will bring out the very best in the employees, situations, activities. I hope that this book with all the homework and questions may open your eyes and stimulate you to creative leadership. I wrote this initially as study material for students. In the end it is published as a book, available to everyone, in the hope that we can work with it towards a better future for all, replacing the prevalent self-interest.

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