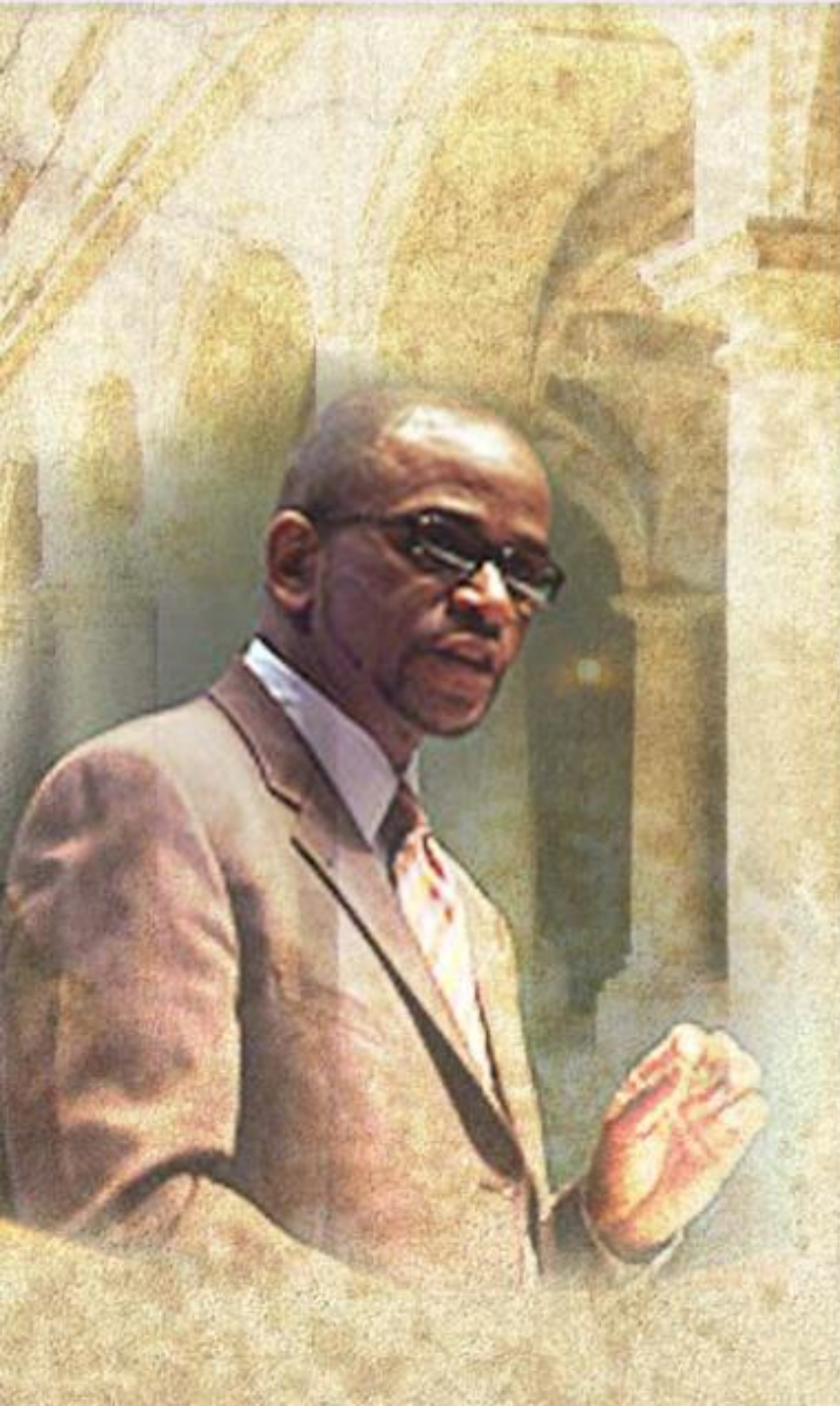


FOUNDATIONS  
*of*  
ADVENTIST  
LEADERSHIP

**A LEADERSHIP WORKSHOP**

*Based on the Collected Papers  
from the Leadership Symposium  
General Conference Session*

*July 3-7, 2005*



# Profiling Adventist Leadership:

*Responsiveness to*

*Diversity* – PART 2

Based on the Presentation by

***Leslie N. Pollard***

Vice President for Diversity,

Loma Linda University

Adventist Health Sciences Center

Session 9 will address *the*  
following questions:

---

1

What changes marked the new Paul?

---

2

How does a Christian leader regard his  
personal diversity characteristics?

---

3

What understanding is absolutely  
essential for a cross-cultural leader?

---

4

What three changes marked the new Paul that should mark us as Christian leaders?

---

5

What did Paul mean when he said that he “became AS a Jew” to the Jews?

---

6

What three solutions for the what-to-do-with-differences question are unsatisfactory? Why are they not satisfactory?

---

7

What are five suggestions that can help us as leaders be more responsive to diversity?

# IV. How Should Christian Leaders Respond *to* Diversity?

*(Continued)*

Three changes that

- *marked the new Paul*
- *should mark us as leaders in God's faith community*



# **1—Leaders must affirm their diversity.**

---

Each leader

- *identifies with a racial and cultural group*
- *is gendered*
- *has nationality*

These aspects of our identity are no longer our primary identity.

# The Old Paul

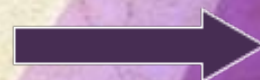
Acts 8:1-3

Primary Identity  
(Unchangeable)

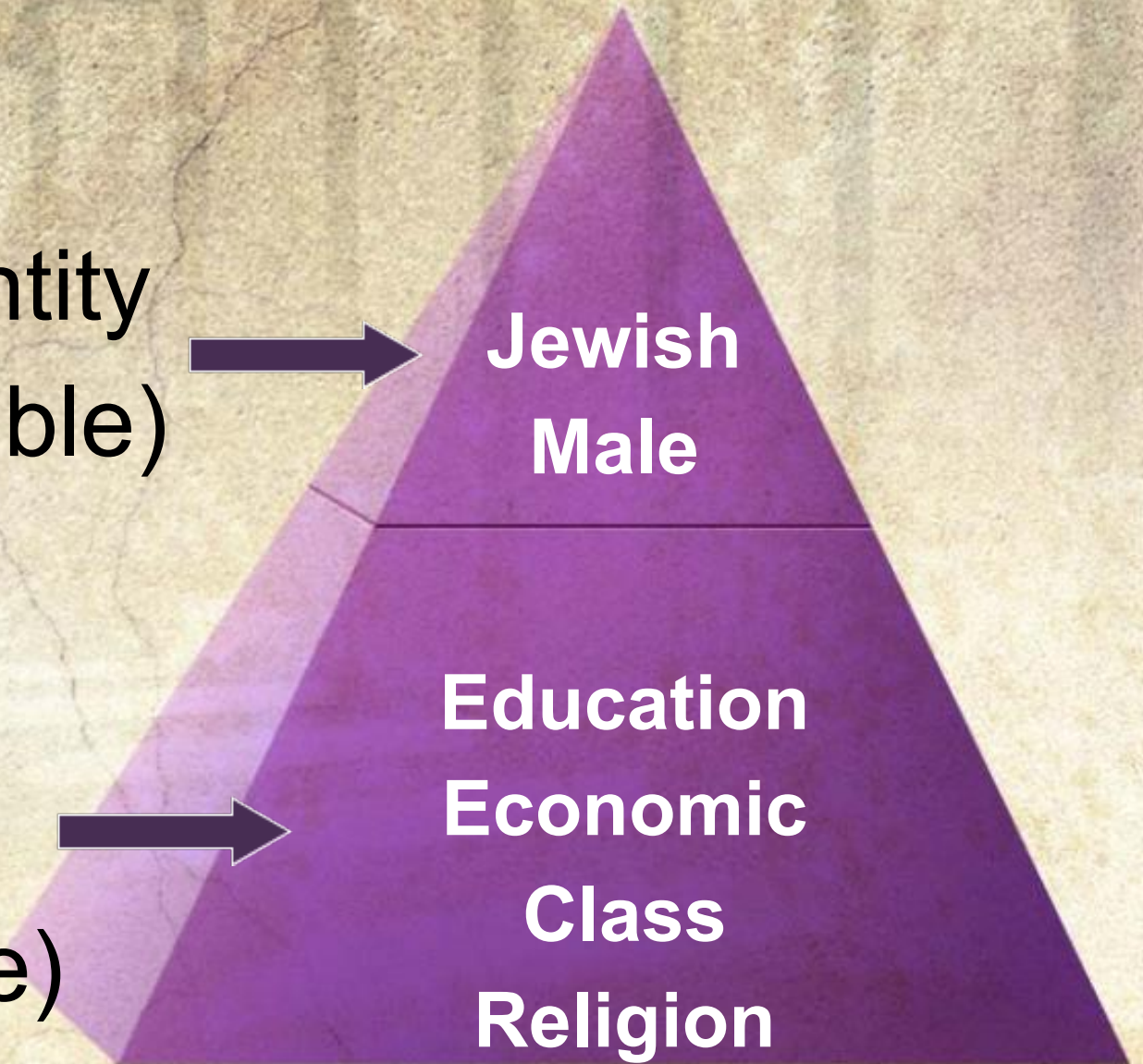


Jewish  
Male

Secondary  
Identity  
(Changeable)



Education  
Economic  
Class  
Religion



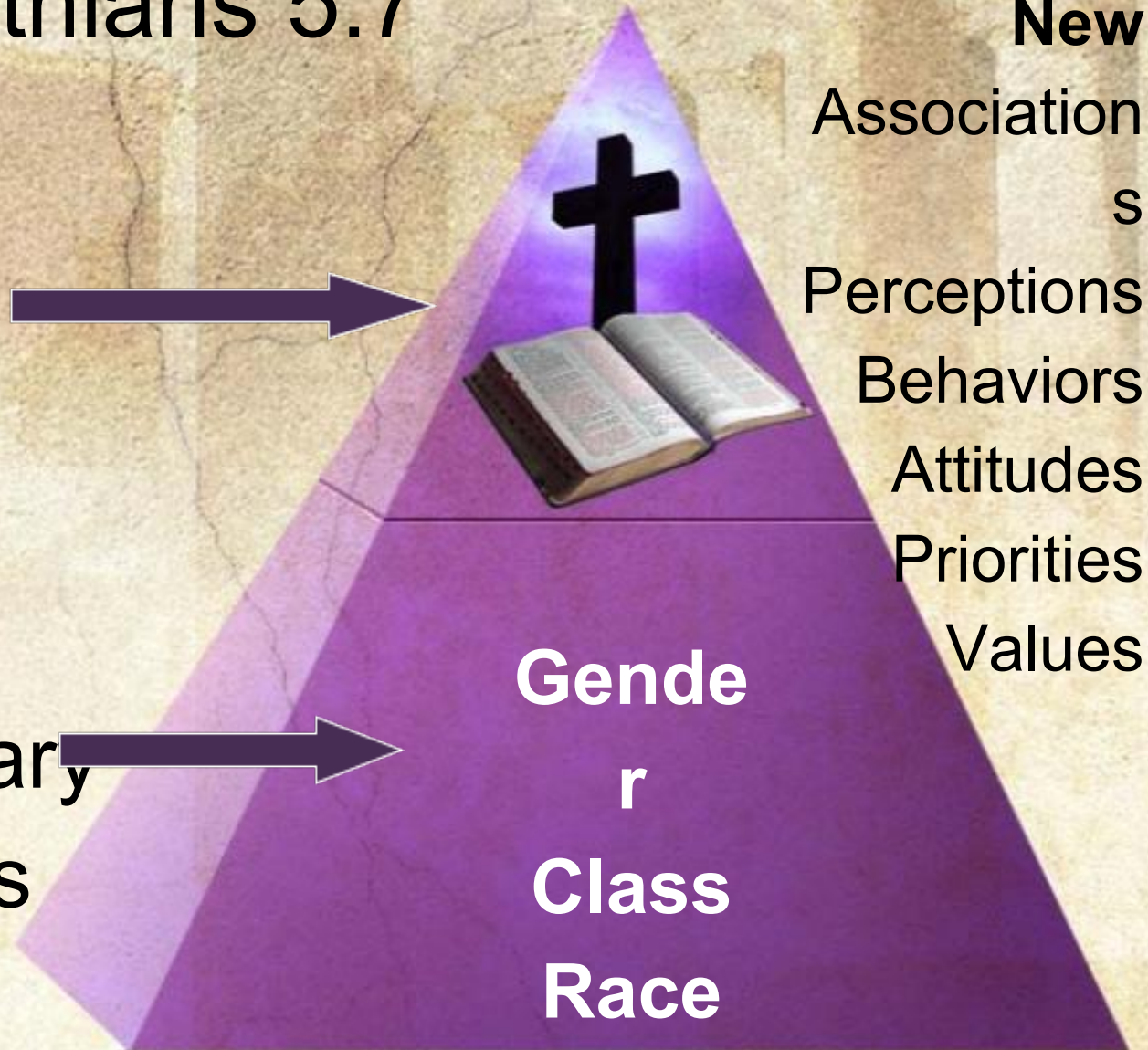
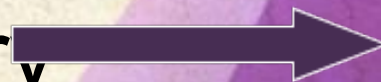
# The New Paul

## II Corinthians 5:7

Primary  
Identity



Secondary  
Identities



**New**  
Associations  
Perceptions  
Behaviors  
Attitudes  
Priorities  
Values

**Gender**  
**Class**  
**Race**



For Christian leaders, personal diversity characteristics

- *are no longer the defining reality of our existence*
- *are psychologically relocated to a secondary level of importance*
- *are not objective measures of social worth*
- *are temporal distinctions that have no value as far as*

For Paul, any former or present

**“ism”**

that is not surrendered to

Christ becomes idolatry.

**Asio-**

**Afro-**

**centrism**

**centrism**

**centrism**

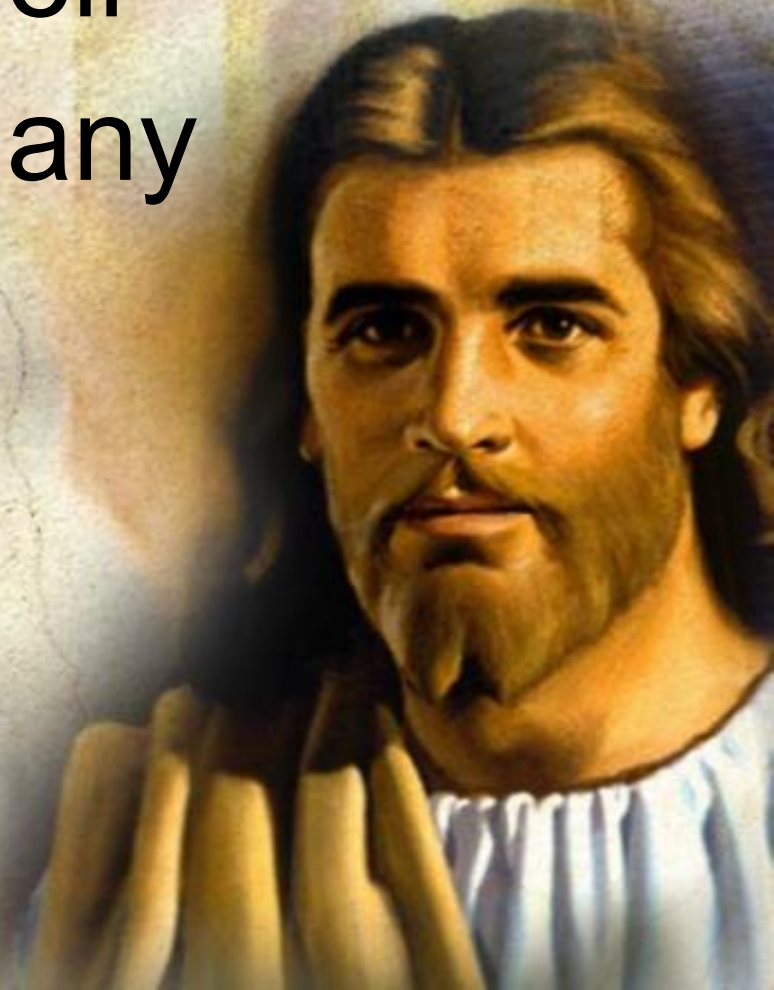
**centrism**

The Christian leader must

resist any “ism” that

clamors for our attention.

The gospel never allows believers to center their perspectives around any other center than Jesus Christ.



# No person can serve two masters.

<sup>24</sup>“No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other...”

*Matt 6:24 (NIV)*

<sup>2</sup>For I resolved to know nothing while I was with you except Jesus Christ and him crucified.

*1 Cor 2:2 (NIV)*

## We can have only one Center: Jesus Christ.

## **2—Leaders must understand their own cultural identity.**

---

We must

- *come to terms with our own personal identity and history*

- *learn to speak the cultural “language” of our people of origin*

- *critically analyze the strengths and weaknesses of the culture and worldview*

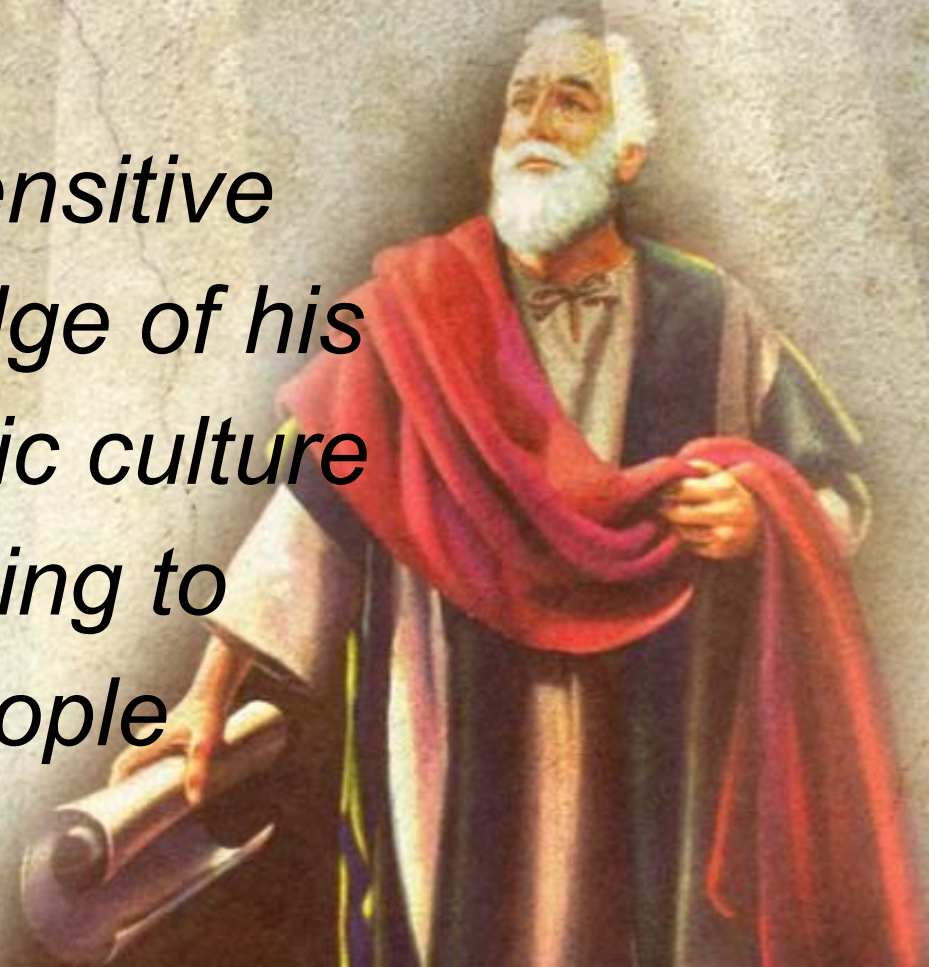
*This will enable us to better access and use our personal history as a leadership resource.*

***This is absolutely essential for the cross-cultural leader.***

Paul's statement that he "became AS a Jew" shows another level of response to his own people.

He

- *was deeply Judeo-sensitive*
- *had intimate knowledge of his own history and ethnic culture*
- *used this understanding to work with his own people*



Leaders are

- *not called to be ethnocentric*
- *called to be Christ-centered*
- *called to be ethni-sensitive*

Effective cross-cultural leadership requires that we study the culture(s) of the people we lead.

Our efforts to learn about the cultures of the people we lead will be richly

For the Christian leader,  
every endowment,  
including diversity, is

- *a gift to be stewarded*
- *not a possession to be worshipped or protected*





# **Ethnocentrism**

To an ethnocentric leader,  
diversity and ethnicity

**marginalize**

**oppress**

**classify**

**denigrate**

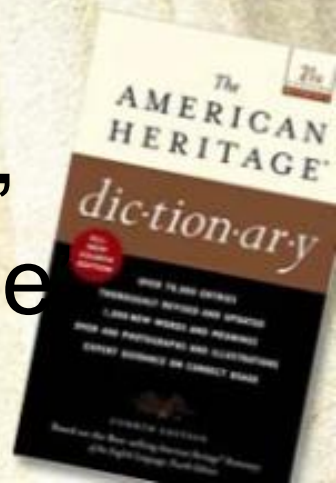
**endow**

**privilege**

## Ethnocentrism:

The tendency to judge members of other groups by our preconceived standards of acceptable behavior.

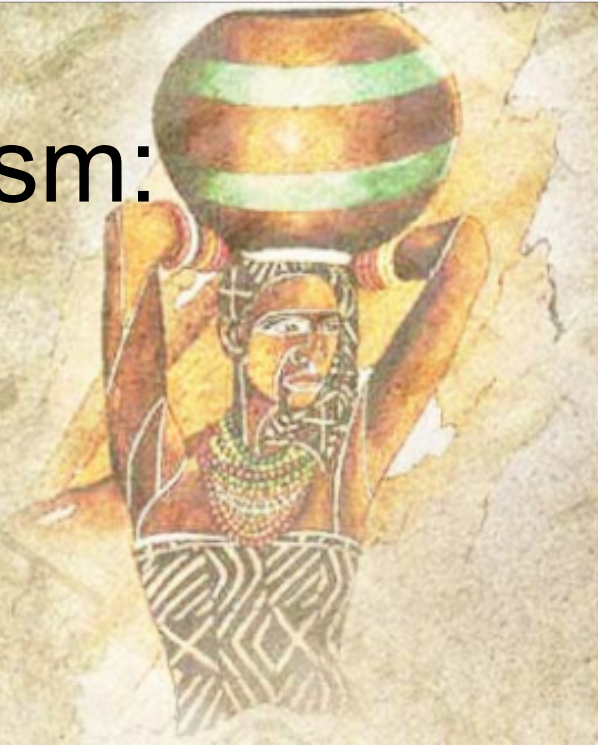
“The tendency to evaluate other groups according to the values and standards of one’s own ethnic group, especially with the conviction that one’s own ethnic group is superior to the





Children of ethnocentrism:

**tribalism**  
**sexism**  
**classism**  
**racism**  
**nationalism**



Ethnocentrism was not an option for Paul.

He

- *made his racial and ethnic experience of secondary importance*
- *became AS a Jew when working with his own people*
- *became AS a Gentile when working with Gentiles*
- *worked as an ambassador from Christ's kingdom*
- *worked for Jews but refused to be restricted to them*
- *extended his ministry to all who were*

There were two tracks of leadership  
for the reconstructed Paul:

**one grounded in ethnic  
particularity—**

he worked sensitively with his Jewish  
kindred.

**one grounded in cross-cultural  
leadership and ministry—**  
he understood the Gentiles.

This tells us that cross-cultural  
**service, ministry, leadership,**



## 3–Motivation for ministry must be a passion for souls.

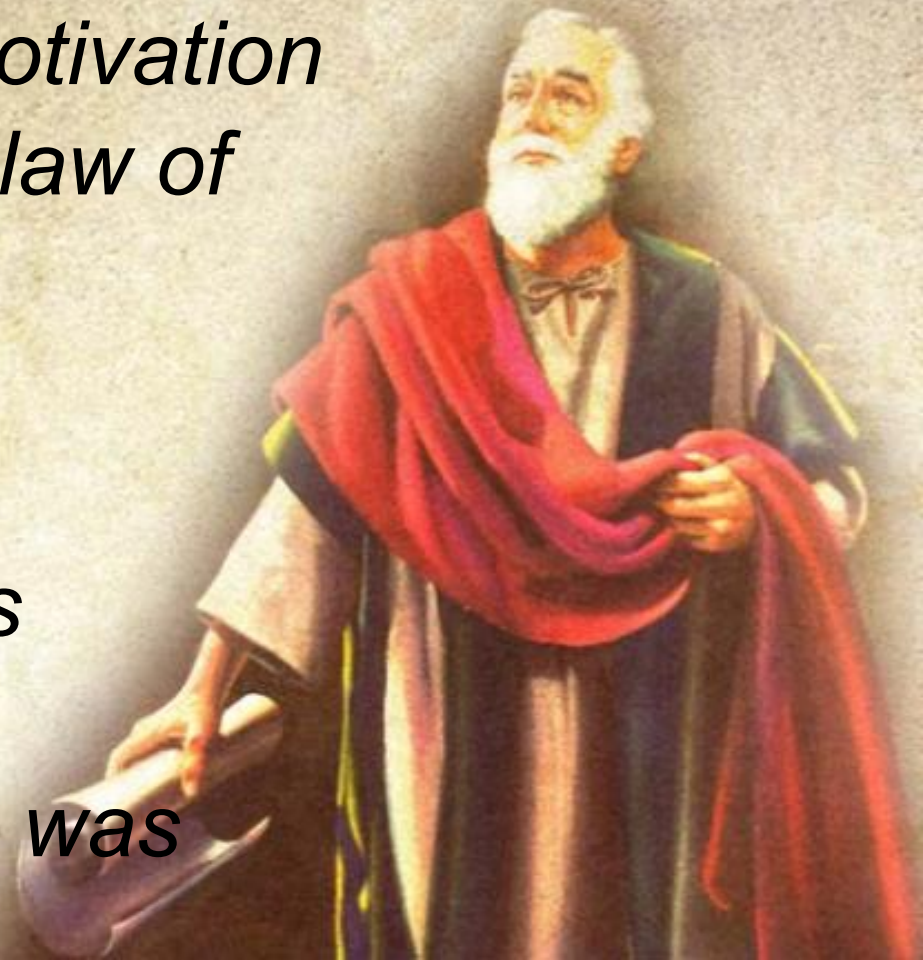
---

Paul

- *was guided by this motivation*
- *functioned under the law of love for Christ*

Paul's

- *mission was to win as many as possible*
- *cross-cultural service was motivated by agape*



Agape love means that the bonds  
between diverse brothers and  
sisters of different  
races,  
cultures,  
nationalities,  
genders,  
are intensified.



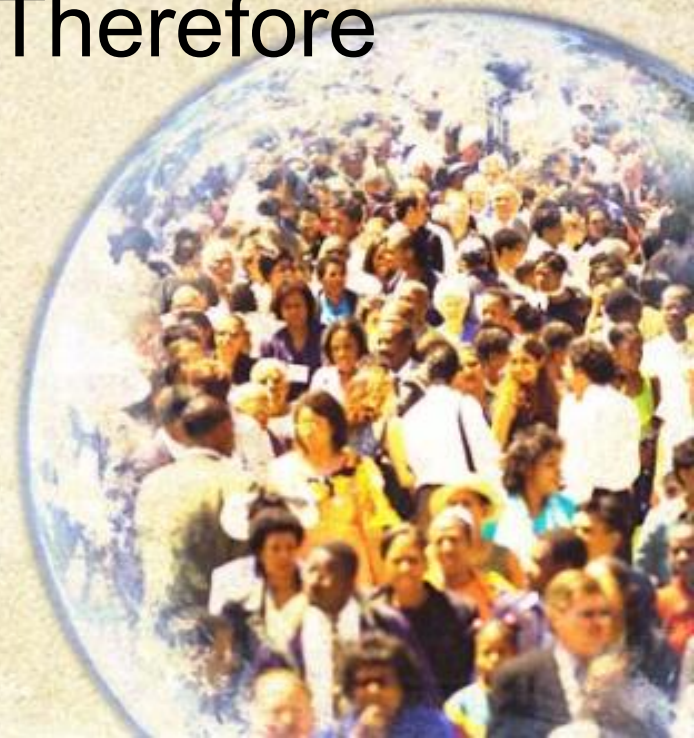
Cultural competence supercedes tolerance.

Tolerance must yield to love.

“There is no person, no nation that is perfect in every habit and thought. One must learn one from another. Therefore God wants the nationalities to mingle together, to be one in judgment, one in purpose.

Then the union that there is in Christ will be exemplified.”

*(United Methodist Church, 1973)*





## V. Resolving *the* “What-to-do-With-Differences” Dilemma

### The “Reject-the-Idea of Difference” Approach

This is unacceptable.

Paul

- *never rejected difference*
- *affirmed difference*
- *understood difference as opportunity*

*validated differences*

## Christian leaders

- *must serve people who are like us and who are different from us*
- *need to see racial, ethnic, gender, and cultural difference as an opportunity to serve the higher plan of God for the*

Rejecting the idea of difference is alien to  
*diverse human family*  
diversity competency and leadership.



# The “Being Difference-Blind” Approach

This is also unchristian.

God

- *made the colors*
- *wants them to be seen and appreciated*

Leaders who are “difference-blind”

- *homogenize the human family by invalidating uniqueness*
- *deprive themselves of the enjoyment derived from the richness and diversity of the human family*



# The “Differences-Do-Not-Matter” Approach

This is contrary to Paul.

Failure to explore the significance of difference leads to cross-cultural incompetence.

Paul viewed each group with its

- *culture,*
- *orientation,*
- *worldview,*

as a unique entity worthy of special attention.



## **VI. Suggestions *for* Being Responsive *to* Diversity**

### **1–Promote awareness.**

---

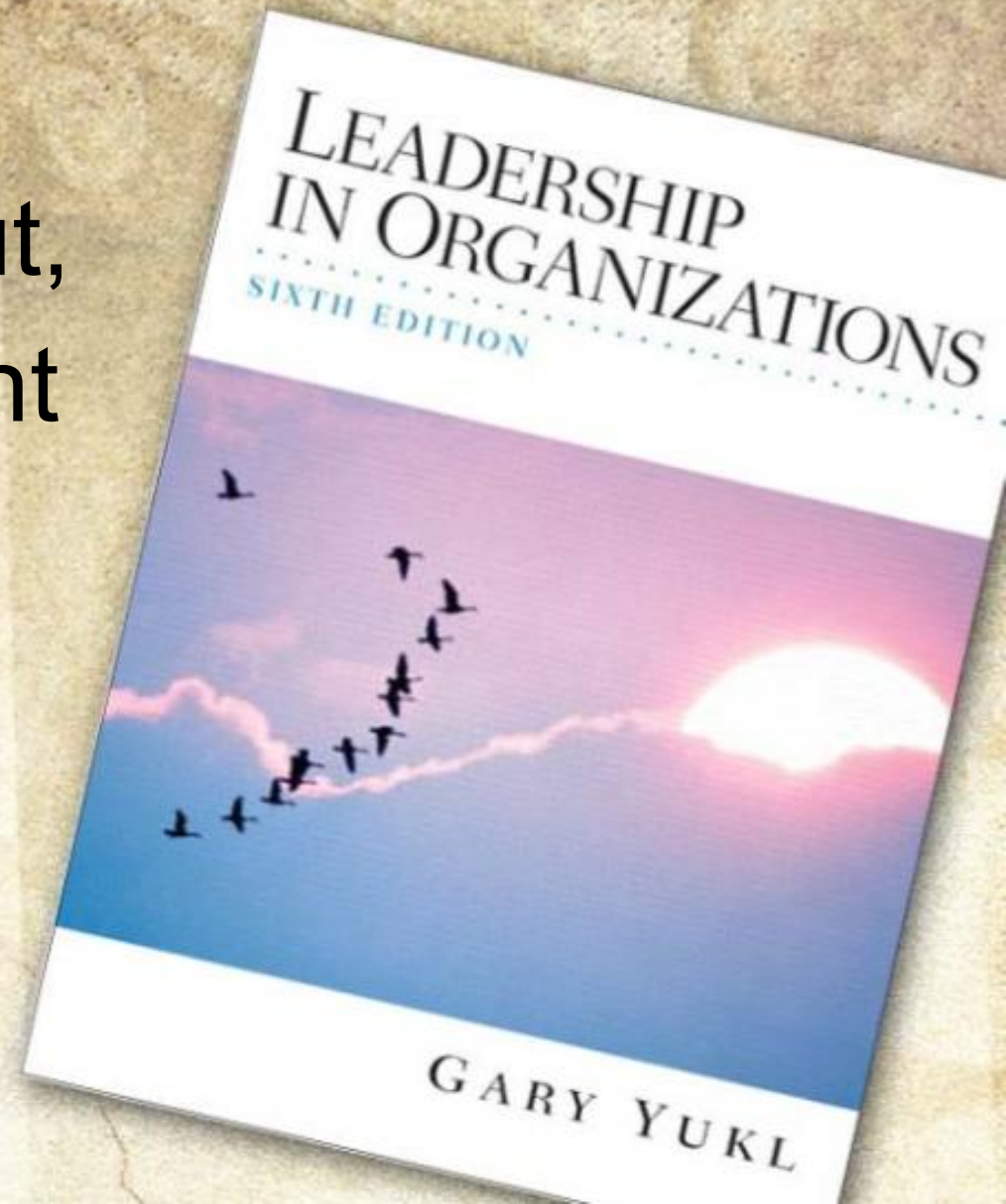
We can be the diversity leaders in our organizations.

Leaders set the inclusivity temperature of our organizations.

Diversity responsiveness is a follow-the-leader activity.



“Leaders communicate their priorities, values, and concerns by their choice of things to ask about, measure, comment on, praise, and criticize.” p. 213



## **2—Provide diversity education.**

Training helps followers understand the power of surface and subsurface differences.

Subsurface differences make the difference!

Educate to these differences.



## **3—To ensure responsibility, require accountability.**

---

When asked the reason for the outstanding quality of his hotel chain, William Marriott replied,

“We do not get what we expect;  
we get what we inspect.”

Are we evaluating employees and followers on their responsiveness to diversity?



# 4–Diversify your leadership committees.

---



Homogenous committees are not broad, rich, or deep enough to maximize our service effectiveness.

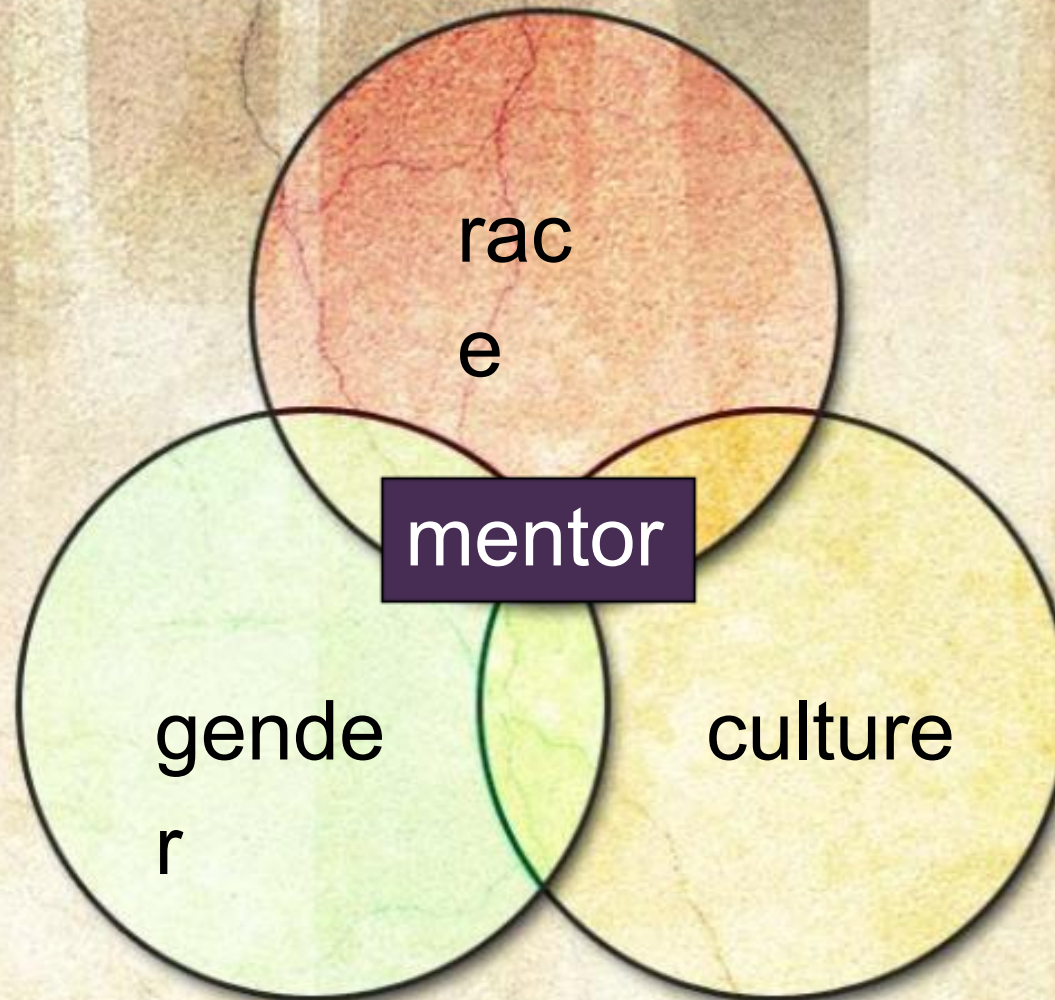
Are there disabled people on your leadership team? In places where physical disabilities are a stigma, it is vital that disabled people serve on the team.

How many women are in your councils?

If there was opposition to your election along ethnic or racial lines, did you reach out to include the opposition in your leadership team?

# 5—Mentor across gender, racial, and cultural lines.

---



## VII. Conclusion

In a fallen world, difference and diversity have been a source of separation and alienation.



In the church, for the believer,  
every aspect of our being,  
including our diversity

- *should be invested in the purposes of God*
- *must be used as a vehicle for God's mission*

“He drew a circle  
that shut me out—  
Heretic, rebel,  
a thing to flout.



But Love and I had  
the wit to win;  
We drew a circle  
that took him in.”

*“Outwitted”*

Edwin Markham

WARNING: while you are free to copy and translate the text of the content of this DVD for training purposes within the Seventh-day Adventist Church, illustrations are owned by various entities that have provided us limited use rights. DO NOT COPY OR USE THE ILLUSTRATIONS WITHOUT OBTAINING LICENSES AND PERMISSION TO DO SO IN ADVANCE.

