

Mike Wicker:

My name is Mike Wicker, and I am the Director of Education and Communication for *International Leadership Foundation*. We have been working on transformation since 2004, and we have specifically targeted Africa. We started in Africa and now we have expanded internationally to Asia, Europe and Latin America and the US. We chose the name, because the *International Leadership Foundation* can open doors and serve in society and with governments. So the whole idea of *International Leadership Foundation* is to have access in society; governments, business training, and family training. Let me just start with prayer, and then we can begin.

Lord, we thank You now for this Engage Group, and we just pray that You will guide us and be with us, and help us to learn from one another as we look at developing leaders, and spearheading transformation in society. Lord, we ask Your Holy Spirit to guide us, in Jesus' name.

All:

Amen.

Mike Wicker:

Okay, we will be talking about "Using Leader Development in Leading Transformation in Society". We'll open with some questions for you to answer, and then discuss the transformational process. Finally we will conclude by examining a case study in the country of Kenya in East Africa and look at several Transformational Projects. We'll study Kenya's statistical data according to Transparency International, specifically in relation to the level of corruption. We'll focus on certain initiatives that we have started, especially with the Kenyans, and look at how we are spearheading change in that society.

Someone asked, "What's does the word *spearheading* mean? What does it mean to be "spearheading national transformation in society?" It's a thought-provoking question. The term "spearheading" comes from the military that involves taking the initiative for leading national transformation. "Transformation" is a very difficult process to measure for it requires longitudinal data that correlates to the change process. We'll discuss this

more, and look at what it means for the church to get involved with societal transformation.

What is the greatest need in your society? What is the greatest need in your society today? I want to hear from you. What would you say is the greatest need in your city, nation or region of the world? We can include indicators relating to the spiritual or secular areas in your country.

Male Participant:

Economy?

Mike Wicker:

The economy, okay.

Male Participant:

Leaders.

Mike Wicker:

Leaders?

Male Participant:

Good leaders.

Mike Wicker:

Okay, good leaders.

Male Participant:

Corruption.

Mike Wicker:

Corruption.

Participant 2:

Trusting.

Mike Wicker:

Trusting?

Participant 2:

Trusting issue.

Mike Wicker:

Okay, the lack of trust.

Participant 2:

[inaudible conversation about China's milk]

Mike Wicker:

Right, okay, okay, yes. Okay. Any other?

Participant 6:

Role model. Role model?

Mike Wicker:

Role model? The lack of role model or poor role model.

Participant 6:

Yes.

Mike Wicker:

Yes, lack of good role model or the poor one. We do learn from negative role models, but it might not be the best way to teach.

There've been a number of conferences that have occurred on the African continent that have studied the continent's development. In particular, the *Pan African Christian Leadership Assembly (PACLA)* tried to answer this question on the greatest need in Africa. Although there are many needs in society similar to what we noted, the PACLA delegation concluded that leadership is the greatest need in Africa. As John Maxwell says, "Everything rises or falls on leadership."

Now, we want to turn our attention to how we can develop leaders. During the 20th century there was a spiritual awakening, the African church to grow. It's a phenomenal story. In fact, it is similar to the remarkable stories we have heard about in China and the Middle East. If you look at the growth

of the church in Africa, from 1900 to 2000, it's really incredible. Church historians would say that Africa experienced one of the greatest revivals ever witnessed since Pentecost. A century ago, there was less than one in ten Africans that were Christian that is less than 10%. Today, over 100 years later, Africa professes to have 50% of its population to be Christian. It's quite something when The Christian population increases from 10% to 50% in addition to the explosive population increase of population. In Africa, even though we have a very high percentage of Christian, we also have an increasing high percentage of Muslim that's growing as well on the continent.

Although the church is growing, there's a saying in Africa that describes the state of affairs of the church, "the Church in Africa is a mile wide, but an inch deep." In other words, the depth of Christianity is shallow, and consequently this opens the doors to sects and false teachings. When an evangelist pitches up a tent or I show the JESUS film, people would come from all around and many people would get saved. They would come up the aisle and people would convert. But it is the Biblical teaching, follow-up and discipleship, that is really needed on the continent today. As the saying implies, "The church is so wide, but is only an inch deep." There are many people in the African church – but the teaching – and just like what we heard earlier today about the church is growing so much, you need just sound Biblical teaching.

There's a church denomination in Nigeria that needs trained pastors. One of my students at the Africa Centre for Theological Studies, Rev. Shitta-Bey serves as the director at the denominational Bible school. He shared that as the Redeemed Christian Church of God denomination grew, new churches were planted with pastors who had no prior training. They may have known the Bible a little more than the average church congregants, and then they would assume the mantle of church leadership. Nonetheless, the church grew but it was on a weak foundation. So there is that need, just like our one brother shared about pastoral training. But the other thing, about the influence of Christianity on the continent ... when you look at a newspaper you often read about negative stories on the continent of Africa. Instability with governance, coups, hyperinflation ...

Male Participant:

Poverty.

Mike Wicker:

Poverty, yes. And with that comes disease and poor health.

Corruption is very high, so you have many social ills. So you may ask yourself, "Well, what impact did the church have on society?" There has been a dramatic impact in people's personal lives, but then the rippling effect into the society has been minimal. Remember the Parable of the Wheat and Tares. The wheat that refers to the church is growing while the tares that refers to sin in the world is following the growth of the tares. The church in many parts of the world is often having a small influence on the sin of the world.

When I was younger we would hear that certain individuals were called into the full-time ministry. However, we did not hear that others were called to be a professional in the marketplace. If somebody wanted to follow a professional career then they have not received God's call to change society. But it says here in Matthew that, "You are the salt of the earth." Let me have someone read this, Steven?

Steven:

"You are the salt of the earth, but if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead, they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others that they may see your good deeds and glorify your Father in heaven."

Mike Wicker:

Okay, good. So we are all to be the salt of the earth, the light of the world. Can someone explain what Jesus meant by the salt or the light? Just briefly summarize for us.

Participant 2:

Salt stands for preservation.

Mike Wicker:

Okay.

Participant 2:

It's used in preserving and it adds taste.

Mike Wicker:

Yes.

Participant 2:

God wanted His creation to serve for Him, so He is asking us to act in a preservative way so that our words should taste good.

Mike Wicker:

That's good.

Participant 2:

And the light. Light shows the way; like darkness gets light, so that's why I think God wants every Christian to shine a light. Light is transferred.

Mike Wicker:

Right.

Participant 2: Christian's light should be transferred; it should not be hidden. It's not a light that is confined to a corner rather it's a social light for families. Everything should be transmitted; the love of God should be transmitted to people who are in darkness so they will come to the light.

Mike Wicker:

Okay. Good. We should be salt; we should be light. We should not curse the darkness, but we should shine the light instead. When we look at the society ills, it's so easy to be negative about current state of affairs. Not in just Africa, but also around the world. We get bombarded in media and yes, there are some very challenging situations to overcome in society, but we should be shining our light, and we should be shining it in the market place, and having our disciples or friends shining it in the market place, in government, in the various domains of society.

Okay, I was talking about the spiritual transformation of Africa, but does it really equate to society transformation? I don't know in your countries if you

have seen this where the church is growing, the society may be rigid similar to a wall. My mother used to tell me, "Do not hit your head against the wall? The wall is stronger than your head!" In other words, some things in life are challenging from a personal perspective.

When we look at transforming society, it starts from the spiritual dimension. The only way to change society is to change the hearts of men. Now, in Romans 12:1-2 we read about the metamorphic process of transformation. A few days ago, I went on a tour to the silk factory where we learned about the silkworm. My tour guide suggested that we visit the government silk factory in Thailand because the government promises 100% guaranteed silk, 100%. The guide informed me that when you go to the market here, you see 100% silk on a cardboard, however you're not quite sure whether it is legitimate. The silk scarves at the market are probably not 100%. The high quality of 100% silk floss sold at a government factory is from the silkworm. The whole metamorphic process starts from the caterpillar, to the cocoon, and then finally transforming into a butterfly. That's what the apostle Paul refers to when he wrote in Romans 12:2 "be transformed." Transform is a verb. We are to be transformed by the renewing of your mind, meaning that something else is doing the act of transformation. What do you think is the force that is doing the transformation?

Steven:

I think it must be the Holy Spirit.

Mike Wicker:

The Holy Spirit is God, so it's not so much ... *let me renew my mind* in my own power. It's really the Holy Spirit doing the act of renewal. Yes, that's God's part. Our part is to open the Bible and obey, but it's really letting God do the work of transformation in our lives, and if you read the rest of chapter 12, we see the renewing work of the Holy Spirit by spiritual gifts so that we can help build up the body of Christ. In addition, the transforming work of the God enables us to interact with the world so that *love overcomes evil*. Without the Holy Spirit we could not love the world and shun evil. We need the transforming work of the Holy Spirit in our spiritual and societal lives.

Here's a model of leading transformation that has come out of my research. You could see the rippling effect of leading transformation. In the middle, it

starts with the spiritual part of our lives. It is like if you throw a stone in water. When you throw the stone in water, the biggest impact is in the center. Boom, the spiritual side has the greatest impact. Our personal lives are changed. We become a new creature; old things pass away, new things come, our thoughts, behaviors and actions are transformed. Furthermore, Then our relationships change. We begin to have new friends. We forgive others just as Christ has forgiven us. ,

But as we move out into organizations and society, we experience less impact. In addition it is hard to measure change since the process takes time. Many of us can give our testimonies of our changed life, when we got saved. Our personal lives were changed. Our relationships have transformed. But as we go out to the marketplace arena, do we have a testimony of how we have changed a community as a result of our work life?

The way to impact society stems from the inside out. A rippling effect from the inside out emanates from the spiritual and leads outward. We should not separate the sacred from the secular. It's all part and parcel of the whole act of transformation.

Let's now focus on the societal level and discuss the strategy for spearheading change in society. It starts with a community of leaders of integrity and strong character in each domain of society influencing holistic transformation. We're looking at a holistic way of being transformed. Whole means all around or multifaceted. The whole process of change results in complete transformation, not just on Sundays, but Monday to Friday. What does the word *integrity* mean? Do you remember when you took high school math? *Integer*, remember what an integer is in high school math? I see we have some clever people here that remember what an integer is?

Male Participant:

The whole number.

Mike Wicker:

Yes, you are a wise person. Okay, so it's a whole number. You know that holistic or integer is not a fraction. It's not 2.5. It is a whole number and as we're looking at this, and we were talking about integrity in the various domains of society.

What are the various domains of society? Some of you might have read or heard of *The Seven Mountains of Society*? I remember years ago when I studied societies, I learned the acronym KEEPRAH. K-E-E-P-R-A-H, was what I learned way back in 1978. When we look at domains, we're looking at dimensions in society such as Kinship (family), Education, Economic, Political, Religious, Arts (and media) and Health. These are the various domains of society.

Previously we discussed about the business domain and the need to use good ethics and practice integrity in this sector of society that focuses on profit margins. When we look at the numbers, we have more people in the private sector of business. Jesus taught the importance of finances in many of his parables about the Kingdom of God. We must remember that "money is not the root of all evil" but "the love of money is the root of all evil."

The government sector really affects the direction of a country. It also can add stability or instability to other domains such as the education, family ... The issues of peace and good governance are very important in the building and well being of a nation.

One time, I went to a church in Kenya where Emmanuel lives. The church denomination of Nairobi Chapel is a vibrant church based on the Nine Pillars of Integrity." I attended the branch in the Westland's section of Nairobi. I went to the church service and the sermon was quite short, like a sermonette. After the sermonette, people come to the front carrying large signs that displayed different domains of society. The purpose was to facilitate the congregation in the church to go forward to one of the seven domains of society. Then, each affinity group would meet to discuss how they would live their Christian life in their respective domain of practice. It was a method for forming nine smaller groups and encouraging each person to use their Christian faith to transform their workplace for Christ during Monday to Friday. It was a very unusual church service. They had an altar call but this time it was not to receive Christ, but rather to practice their faith during the working week. They would look at how you can survive and thrive at work. They formed fellowship groups and discussed various forms of outreach in that sector in Nairobi. This is *influencing* transformation, the holistic way.

This was from our strategic plan, that holistic development ... you could see it has the foundation on moral values. Professor Bellon wrote a book called, *Value-Based Leadership*.

Moral values are at the foundation including integrity, empowering leadership, maximizing resources, and productivity. Then we have our pillars: social, economic, political, whatever. Finally on top: a God-fearing society, dignity, wholesome living, global impact, and sustainable development. We are doing training for the African Union and when some of my colleagues started the training there, they were talking about moral values and there was a man from the African Union from a different faith. He said, "I smell something. You know, moral values smells Christian." This leader misinterpreted the influence of moral values! We wanted to speak in a neutral language, so moral values should not solely for Christians. It should be wholesome values in society.

Integrity is another word. Yes, we can interpret integrity from our Christian worldview. The AU leader sensed an aroma. He didn't tell us if it's a positive smell, but you can see the value-based foundation. So when we talk about values in a country that might have multi-faith, it's a good thing. It brings stability. It brings wholeness to that country, to development, and we should be using that, the positive values and getting that, so that we could have an impact, holistic development with that.

What are some of the foundational values that will help transform your nation or your community organization into a premier one? Let me hear some of the values that you would love to see in your nation or community, or organization?

Male Participant:

Respect.

Mike Wicker:

Respect. Okay. Sorry, I'm using my left hand. It's not a good hand, but it's the only hand I can write with. Yes, so okay, respect. What are some other values?

Male Participant:

Dignity.

Mike Wicker:

Dignity.

Male Participant:

Integrity.

Mike Wicker:

Okay, integrity.

Male Participant:

Equality.

Mike Wicker:

Equality. Yes.

Male Participant:

Transference.

Mike Wicker:

Transference? Okay. You know what? We don't need to write it. We can just say it.

Mike Wicker:

Yes, it's okay. I'm used about three or four, but it's okay. Okay, transference. Yes?

Male Participant 1:

Loyalty.

Mike Wicker:

Loyalty? Yes?

Male Participant 1:

Can I give you a question?

Mike Wicker:

Yes.

Male Participant 1:

When you look at the transformation that we are talking about, are we talking about change of it emerging from the church or transformation in general?

Mike Wicker:

Well, that's a very good question. Of course, we are Christians here, and we would like to think that societal change from the church. Certain societies might be changed from the church, but it might be also from the general population. If we look at the national transformation, we think about Singapore. Christians definitely had a large part in the national transformation there, but the other part of the population did their part as well. South Korea has more population than Singapore. And Christians played a large part in leading transformation. But I feel that it's a little bit of both. We as the church can initiate and help and follow through but there's more synergy when we engage other people and involve them in the process of change.

Let me give you an example. When I was in Zimbabwe I served at the African Leadership and Management Academy in Harare. This is a graduate university associated with University of Zimbabwe in Marlborough next to Mandel Training Center. One day, the HR Director of the Zimbabwe Sun Hotel Chain came to our office and said, "We want you to do training at the Zimbabwe Sun Hotel because our workers are stealing the towels from the hotel. We would like you to do the training to the lower management, to the lower workers." After listening to the HR director, we discussed a proposal but asked, "How do we conduct training to inform workers that they are stealing towels?" This was very challenging and a rather sensitive issue. Anyway, we thought, "Well, what are the core values with the organization?" Many organizations have very nice core values. Zimbabwe Sun Hotels ascribe to the following values: honesty, service, and integrity. So we suggested to the HR director that we could do training but we would like to do training to all levels of management, not just the lower level. She responded by saying "No, the lower level's stealing the towels." We countered by saying "How do you know it's the lower level? It could be the upper level doing it, we don't know?" Then we agreed that we would conduct

two separate trainings since the upper level managers do not want to be in the same room as the lower level workers.

You might think that as Christians we should conduct the training from a Christian worldview by using the Bible. Although Zimbabweans are typically religious people, in cities and society, we should use language commonly used in the marketplace. In other words, we should not open the Bible during the training. The context here is in the professional arena. An appropriate approach is to use core values, which are often based on wholesome morals often Biblical in nature to guide the training. I see many wonderful values in secular organizations and society. We have in our overall framework two approaches; first, a Biblical version of our training used in church settings and second, a professional version of training based on values and a moral vision.

When looking at the personal life, values should form part of personal development. We place God-centeredness at the middle, and then personal values in the next tier. Next we place the cohesive and developing communities, and finally the value added stewardship of resources. The framework could look something like this and then we can then look at the values needed for sustained change. When we looked at the country of Kenya, the original 2030 development plan for Kenya had no moral values attached to it. Our participants not only introduced moral values but in fact they negotiated with the government to include them as foundational values to national development.

We just talked about the importance of making money, developing wealth and helping the economy by employing workers in our organizations. The reality is that there is a high unemployment. The youth cannot find jobs. When we introduce a moral vision for nation building then we are using a value-centered approach.

We can talk about Christian values, but when you're in the marketplace, you need to speak in their language. If we use too much *Christianese* language, yes, I said "*Christianese*", not Chinese, *Christianese*. Do you understand? If we say, the fruit of the Spirit ... love, joy and peace. Although these are good words, but if you say the fruit of the Holy Spirit, we are using *Christianese*. Our "Hallelujah" type of words may be commonly spoken in church settings but this type of language is not appropriate to use in secular society where we have non-church people. A better strategy is to use a value-based

approach to get your foot in the door and develop trust. Thereafter, you can follow up with the Bible studies and utilize a Christian approach with a smaller group of interested people. This value-base approach, looking at a moral vision is more acceptable especially when you are interacting with government officials and business leaders in the professional arena.

For 27 years, I lived in a South African homeland in South Africa during *apartheid years*, Lesotho and in Zimbabwe. For the past 10 years I have traveled to West Africa particularly Nigeria every year to teach Christian Leadership in Lagos. The nation of Nigeria has a population of nearly 50% Muslim and 50% Christian. In order to encourage peace, the presidential position generally rotates between a Christian and Muslim. The current President is Muslim while his Vice President is Christian. The president before Jonathan Goodluck was a Muslim President but unfortunately he died in office and his vice president Jonathan Goodluck became the new president. They did this so to model equitable leadership although it might not be a perfect approach. Nevertheless, we want Christians in government, but what reaction will we receive from the other half of the population? They probably will not like it. We're praying for leaders who will be fair and just not only from a Christian point of view, but from a humane perspective. In West Africa, they are facing the Boko Haram conflict while in East Africa they are facing the Al-Shabaab conflict. While looking at the future generations, we need to encourage peace and governance.

We have to live in harmony. With the inclusion of moral values and vision we can help with building a nation. We like to see leaders attending our leadership seminars come up with their own list of values. We have 12 values ... God-centeredness, where it should be God at the center. There's a sacredness of human life and it is not just a pro-life agenda, but it's a human life, so we shouldn't be killing one another or promote ethnic violence. Next we ascribe to sacredness of human life, positive self-identity, personal and public integrity.

Ubuntu is a term used in South Africa. It means, *I am because we are*. In other words I'm part of a community. So it's not an individualistic word but rather a community-minded term. A sense of community, empowering love, dignity of labor, responsible interdependence, freedom for all, justice for all, excellence. This is the moral vision for development. We need to encourage our communities to live by these lofty values.

In Genesis, God made Adam and Eve and then God said, "Rule the earth." The apostle Paul said, "Whatever you eat or drink, do it all for the glory of God." So we want to conduct our leadership seminars and societal activities all for the glory of God, for Jesus Christ. We need a moral vision as a compass for navigation.

In the International Leadership Foundation we have a number of programs, but the transforming leadership seminars is the magnet that attracts people. This is how we penetrate society. We can advertise in the newspaper, which is quite costly. Rather, we start with a core group of committed Christians in a particular country and plan for delivering transforming leadership seminars. Leadership is the common thread that brings people of different faiths, different backgrounds, together. We have two tracks: a biblical track and a professional track. The biblical track is for Christian settings. In East and West Africa we are helping church members with leading transformation. That's the biblical side but on the professional side we go into governments, businesses, and do the professional seminars.

When we first went into Ghana, we were at a very nice hotel. We went to the Royal La Palm Beach Hotel. This was the same hotel where former President Jimmy Carter and George Bush stayed. Now when they visit Ghana as dignitaries, they reserve the whole hotel, because of security reasons. This is a nice hotel similar to our hotel here. We started our seminar in the early years by asking a strong Christian to MC the seminar. I remember so clearly when he stood up and was so excited and filled with the Holy Ghost. He began the morning by saying, "Let's sing a chorus." They started singing a chorus and asked "Rev. so-and-so, can you pray?" After the opening chorus and prayer, two Muslim men start walking out. Ah! We started running after them and saying, "Where are you going? You're in a seminar." They said, "No, this is a church service." Truth be told, we started a professional seminar in a Christian way and paid the consequences of losing the type of audience we intended to reach. We advertised in the newspaper about our leadership seminars, companies and worked with various companies and their HR Departments at banks and businesses. We encouraged them to allocate part of their training budget to attend our seminars. But we started off on the wrong foot. Anyway, we've learned along the way.

We have come a long way. Sometime ago, 15 managers from the Municipality of Harare attended our professional seminars on Conflict Management. There was a great need for mediation-type of skills for discouraging demonstrations and strikes. Fortunately, for us, we did not use a strong Christian language but embedded conflict resolution on the premise of a Christian worldview. We had to be true to what we advertised.

Now let us focus on transformational projects, because this is more than just a seminar. Although the seminars attract participants, the application project is what really drives the sustainability of transformation. and then we have other initiatives such as Advanced Coaching Seminars, Forum on Religion and Government and Youth Development.

This is our template for our seminars. We have the 12 C process for our leadership seminars. The first C is Character, in the middle, is character. Now, we don't use the word Spiritual Formation or Christ-centeredness, but we talk about character, that is character development. This is very important in society. It deals with principal-centered leadership. So from character we move to calling. We discuss the principle of calling and commitment. Now, the word calling is being used in the society in terms of purpose. *The Purpose-Driven Life* was a very popular book especially for people working in the marketplace. They wanted to know "What's my purpose in life? Why on earth am I here? Why am I working this job all these hours?" The calling. Are they called into this profession and into this particular job? We discuss general calling in society, being good citizens of society, then we move into specific calling. We look at that from a professional point of view or from a Christian point of view, whoever our audience is. Then we look at commitment, being committed to our calling. We also talk about competencies. Character and calling are important but we need to develop our competencies. Please notice that every word of the 12 C framework begins with the letter C.

Next we look at Community and discuss the need for building a community of like-minded people who will spearhead change in the context of a community. Next we branch out from the inner circle to the outer circle where we look at creative leadership, capacity building, communication coaching, collaborative change, celebrative and continuation. Continuation is the passing of the baton to the next generation. When I was heard the sessions today about China, it reminded me about the need for continuation

or leadership succession for many parts of the world. Sometimes, some of our leaders are sitting on the chair, but when they stand up and they walk around, they want that chair to be connected to them. If they leave the chair most probably someone new may come and sit on the chair.

The 12 C's is just a template we use for Transforming Leadership Principles. During our trainings, we hold three trainings at three levels where we cover 4 C's each during the three-day training. Six months later, we cover the next level and so forth. Lastly, we have an Advanced Coaching Seminar where we equip certified coaches who will help others to lead change. That's our template.

Now, let me ask you a question. When we look at the principle of calling, "Is God's call for you to be in full-time Christian ministry greater than His call for others in the marketplace?" "What do you think?"

Male Participant:

It's the same.

Mike Wicker:

It should be the same.

Participants:

Yes.

Male Participant:

I think that's when ... I'm thinking actually some of the challenges that we have been facing enough of with at least, that most of the theological schools have a very narrow view of training.

Mike Wicker:

Right.

Male Participant:

They have never been holistic in approach, and they're very much focused on getting people saved to enter heaven.

Mike Wicker:

Right.

Male Participant:

Never taught people how to live.

Mike Wicker:

That's right.

Male Participant:

Now, I think one of the biggest challenges that we have in the Christian community that has resulted in what you have read to us, "a mile wide ...

Mike Wicker:

Mile wide and an inch deep.

Male Participant:

... is also the theological framework of most people ...

Mike Wicker: That's right.

Male Participant:

That was primarily Eurocentric, then the cultural infusion ...

Mike Wicker:

Right.

Male Participant: ... into a society that, you know, after graduation you will not even know what you are doing.

Mike Wicker:

That's right. You get confused in the church, so it should be the same.

Okay, let's look at Kenya, because I want to spend a few minutes looking at the case study of Kenya. Thereafter we will have small group discussions, okay?

If we look at the Transparency International data, they have an indicator called *Corruption Perceptions Index*. The 2016 annual ranking of countries

correlates corruption with inequality. They figuratively feed off each other to create a vicious cycle between levels of corruption, unequal distribution of power in society, and unequal distribution of wealth. Well, they have the least corrupt country according to their formula. We observe that Denmark is ranked as very low in levels of corruption. Singapore, which transformed itself in one generation, is quite low as well. One of my colleagues who hails from Singapore remembers as a young child that Singapore was very corrupt with a poor distribution of wealth and power. But in one generation the country experienced national transformation. You have the U.S. ranked here and as you can see the US is not devoid of inequality and corruption. We have different countries such as South Korea. Recently we heard that the President of South Korea had corruption charges against him that eventually forced him to step down. As we proceed, we see China here, India, and Thailand and finally we have Kenya lower in the ranking. You can see how far down Kenya is. The last grouping of the most corrupt countries would be Iraq and North Korea. For our national case study, we observe that Kenya is a very corrupt country according to the statistics from Transparency International.

We started our Transforming Leadership training about 8 years ago in Kenya. As a result, the Kenyans have initiated many practical projects for change. When we deliver our seminars we encourage the participants to form affinity groups according to the seven domains of society and discuss change interventions. We facilitate the gathering of like-minded leaders together so that they can work on their Transformational Projects.

Here are some of the transformational projects that we helped create in Kenya. During one of our seminars, an affinity group worked on introducing a moral foundation to the Kenya 2030 Economic Development Plan. This led to changing of the constitution that incorporated good moral values into the new constitution. Over the past number of years, we had key leaders trained such as the speaker in the parliament, business leaders, local government officials and judges. An important outcome resulted in a system for mentoring of younger leaders. We have a monthly CEO forum of ethical business leaders who are influencing good governance procedures and encouraging wealth and job creation. These are examples for spearheading transformation in the business and government sectors of society.

The vision of Kenya's 2030 Development Plan was a plan we helped initiate where 2 reputable leaders, one from the government sector and one from the educational domain came to seminar and talked about the desperate need for moral values. These leaders went back to the government with some other representatives and lobbied for the inclusion of the moral foundations of the vision 2030 plan into the social, economic, and political pillars of the plan for the country of Kenya. This is incredible! We pray that based on moral vision and values, peace and good governance will occur in Kenya.

We have a number of results of transformation as well. Here's a project in east Kenya, near Lake Victoria. We had a delegate who came to our seminar from Kisumu where President Obama father comes from. On the lake, women were forced to feed their family by providing "sex for fish" to the fishermen. In order to get fish, the fisherman told the women, "This is how you pay for the fish." A leader from the community took our transformational leadership seminar and asked, "What if we have these women owning the fishing boats?" As a result, he worked with several people in the community and raised money to purchase fishing boats. Now the women are the sole owners of the fishing boats and they're pushing those fishermen to fish better. The social landscape changed ever since they owned the boats. This was a very simple solution that literally changed the fabric of society. This leader saw this unjust inequality in Western Kenya and implemented a transformational project in his community.

Another example is with the Nairobi City Water and Sewage Company. I remember in Lesotho, when it came to paying the local water company despite not receiving monthly water bills. We only would get the bill once a year. One time the bill was exorbitant and I wondered, "How did they come up with this figure?" I had to spend the whole day at the water company just to find out. I asked them, "Could you show me month by month water readings?" because they said they took readings every month, but they only produced a bill at the end of the year. I noticed by the monthly readings that our household was consuming more water in the winter months as opposed to the summer months that demanded more gardening. I reasoned with the water authority by asking, "How can this be?" We negotiated a fair average monthly bill based on this logical approach and agreed on a fair payment for the year.

Similarly, there's a lot of corruption and many irregularities in these municipal institutions. The CEO for the Nairobi City Water and Sewage Company, and 10 of his managers attended our transformational leadership seminar. As a transformation project, they worked on improving processes and procedures in their organization. As a result of their work and achievement on implementing change, their story of transformation was captured in the newspaper. There's been a great improvement in the water and sewage company in Nairobi. People are asking, "What changed? What's your new form of leadership?" But the CEO responded by, "We attended a transformational leadership seminar and it really helped us look at our organization and the follow-up on certain improvements within the institution."

In Nairobi, we have a Professional Mentoring Group of leaders who as business people said, "We want to mentor the youth to become ethical young leaders." So they designed a booklet to teach the youth how to be ethical, so that as they matured they can understand and live lives of integrity. This was a partnership with youth and school groups. They held a conference with hundreds of children and the whole emphasis on was on ethics and proper behavior to prepare them when they would go into the marketplace after their education.

We have another group of leaders who hold annual award ceremonies for leaders and companies who use high ethical standards in their companies. Our network of executives and leaders in Nairobi utilized a strong vetting system for nominating winners and present awards on an annual basis to those leaders who use high integrity and practice positive values recognized in the marketplace. They get the press involved.

Some of these award recipients are mature older leaders while some are younger leaders. At this conference I notice that many of our Chinese delegates look young. But although they may look young, they're actually older than what you think.

These are examples of transformation. We remember in education and learning especially in our training seminars that you can learn some even if you do not write your goals. But research shows us that if you have written goals, you learn more. Furthermore, if you share your goals with friends, you learn even more.

My colleague in Kenya, conducted a research with our training seminars where he distributed his sample into 2 types of research groups. One group attended the seminar without a follow-up process or transformational project. Here they would just learn some content by attending this seminar. Let's call this group the control group. Then he formed an experimental group of 243 people who attended the seminar and implemented a transformational project after the seminar. My colleague had each experimental group participant measure their transformation by gathering comments from three direct reports or people who reported underneath them in the organization.

This is similar to a 360-degree feedback, where you get your director above you, giving you feedback, then you your peers, and finally your direct reports underneath you providing feedback on your growth and development. I like to ask leaders, "Where do you place your wife? Is she your peer or is she your direct report, or is she your supervisor?" LOL!

My colleague found that the experimental group of participants who implemented a transformational project found significant change based on the direct reports of people underneath them who assessed their development. Furthermore, he found immediate change with women leaders. Perhaps women leaders who attended the seminars were more holistic manner and engaged others using both task and relational skills. The male leaders on the other hand, who participated in the post follow-up training, showed the highest long-term levels of transformation. Nevertheless, the study showed that significant change occurred in the experimental group as opposed to the control group. In this context, the follow-up project was very important for sustained change in the lives of our participants.

Now, in Kenya, we've done a number of things in the various domains of the society. We haven't penetrated all the domains, but we've looked at moral foundations, church transformation, community development, education, youth mentoring, business and government.

Now, I would like the remaining part of the time to have you work in groups. Let me suggest that we break up into groups with those sitting near you? Let's have three groups and we're going to have two groups of four and one group of three, okay? Perhaps your group can get together in a circle and you could talk about selecting a specific community or a sphere of influence

where *you* would like to plan for the change, okay? Look at what are the key leadership needs, and how will you lead this change in the community? Why don't you move the chairs into three groups. Okay?, good. Now, we'll have group one here ... group two here and group three, over there. This is the highest IQ group here.

Male Participant:

This one.

Mike Wicker:

Okay, so you have to think about the needs, based in your community, city, or country. What has God laid on your heart that you would like to see His work and change in? Assess some of the needs. Consider how you will lead this change? You want to talk with other likeminded people. In other words, we will need to enlist and recruit them to serve this team.

Mike Wicker:

I just want to show one last slide before we wrap up. It is very nice to get together and to learn from one another. I know it is easy to be discouraged when you talk about these issues, the many needs, the various programs in our communities. This is why it's important to get a group together, look at the preparation, envisioning, mobilized, the quick wins, and just continue working together for the betterment of our society. Here is a quote from Teresa of Avila, *God's Primary Instrument*:

"Christ has no body now on earth, but yours. No hands, but yours. No feet, but yours. Yours are the eyes through which is to look out Christ's compassion to the world. Yours are the feet with which He is to go about doing good. Yours are the hands with which He is to bless man now."

I'd like to close in prayer and ask my brother from LeaderSource to pray? Yes, I heard you share about work in the inner city. He is in a most challenging ministry that is not easy. Statistically, we have many issues in the inner city that needs transformation. It is not easy when you look at the statistics. But I am glad that he heard the call of God

and responded to bring hope in the city. I thought that we could have him pray for us to conclude. Okay.

Participant 1:

Lord God, thank You for having us here today. All of us have different and unique mission fields, and You have called us to do it, and we thank You for the grace of even being chosen and called to be able to do that, so we consider it a privilege and honor to be able to help contribute to building Your kingdom. Bless all of us here, but let us remember the things that we was taught today, bring it back to our remembrance. Even when we are gone back home, and get back into our environments, and in our community, You remind us about what we learned here today. Thank You for these brothers and sisters that we have, in Jesus' name.

All:

Amen.

Mike Wicker:

Amen. Okay, go and transform the world in the power of the Holy Spirit in the name of the Father, the Son, and the Holy Spirit.