

F: Formation and Training of Leaders

F/2

Training Emergent Leaders Requires a Different Method Involving Adult Education Principles.

Adapted from Lumko No.10 Towards Non-dominating Leadership

TOPICS OF ASIPA TEXTS:

- A: GOSPEL SHARING(7 Steps)**
- B: SMALL CHRISTIAN COMMUNITIES**
- C: A PARTICIPATORY CHURCH**
- D: TRAINING FOR PARISH TEAMS**
- E: SPIRITUAL FORMATION**
- F: FORMATION AND TRAINING OF LEADERS**

AsIPA F: Community Training Series

Formation and Training of Leaders

F \ 2

Training emergent leaders requires a different method involving adult education principles.

A. METHOD OF TRAINING ADULTS:

Introduction

In several countries in Asia we have the SCCs functioning for some years now. As a result, along with the existing members of the associations we have many new leaders who have come forward to render their service. We have in almost all the parishes the parish pastoral councils too. The type of training imparted to the fulltime pastoral workers like priests and religious sisters is known to us. It is in the seminary or other formation centres. There is a regular syllabus with residential facilities.

The training imparted to the rest of the leaders is more to fulfil a task or needed service. Most of them have their own regular family and job responsibilities. They render their part time service. All of them are adults. Hence we need to ask ourselves in this session: what should be the content and method of this training.

The story of a training programme.

The head office had organised a training programme for the finance department staff of all its branches. The notice was sent to the local managers to come along for training with two more finance staff. The local managers selected the two staff. One was the head of the finance department and the other was the accountant who maintained the accounts for the branch office. The accountant was a busy man who worked in a number of other companies as well for a few days each week. He had his own office and came every week for a number of hours. The full days programme consisted of two talks by the CEO and finance director on handling of accounts from a technical and ethical point of view, another talk was on company finance policies. There was some discussion on the company's policies. After the training at headquarters, the local branch CEO inquired into the usefulness of the training. The finance department head said that it was useful for him since he is involved with the decision making along with the group CEO and finance department members. However, he said that it was boring, and he found it difficult to concentrate. But the accountant said that it was merely a waste of time for him since he was not in any

way benefitting since he was only maintaining the accounts and in no way was he involved in the decision making.

Questions:

1. What do you think of this training? Was it necessary and why?
2. Why did the two persons feel differently about the training?
3. The policy talk would be useful to the decision makers. What about the accountant?
4. Other than lecture type what type of training would be more effective?

Supplement

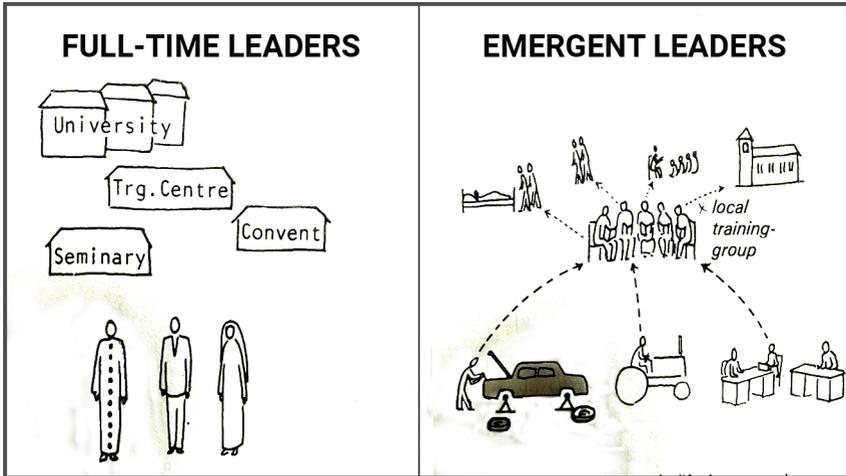
1. The training is necessary. The finance committee of the parish is a statutory body. Both the priests and other members of this committee should know how to handle the parish accounts. There is a lot of criticism regarding the handling of parish accounts.
 - The spending of money of the parish is linked to the parish pastoral plan. It is also linked to the diocesan pastoral plan and the objectives. Hence those who make decisions, the parish priest and the members of the pastoral council should be aware of the same.
2. The accountant is in no way involved in the decision making. Hence, he found it a waste of time.
3. Lay persons are not accustomed to listen to lectures. They should not be treated like children. They have a lot of experience in their own field.
 - More interaction and discussion would have made the training interesting to adults. The questions which they would ask would have made the training more pointed to their needs.

B. WHO IS AN EMERGENT LEADER VERSUS A FULL-TIME LEADER?

With the term “**emergent leaders**” we refer to leaders who emerge from within a Christian community and usually remain with that community. They will usually be self-supporting, will have an occupation, will do their work for the community in their spare-time and without any remuneration, will have a family, and will not be very young. They usually have acquired a more-than-average experience in living with a Christian community, but they have not received any religious formation besides the instructions which everybody receives in the community. They are usually among the most convinced and the most reliable members of the community.

Question for buzzing:

Look at the picture. What are the advantages of training the full time leaders and emergent leaders?



Full-time leaders	Emergent leaders
<ul style="list-style-type: none"> - Many of them receive training when they are young. - They do not mind too much if the syllabus contains items which are not connected with a concrete task. - They do not know what exact task they will later fulfil. - They are preparing for any task. - They aim at a life-time vocation, not at a concrete task. 	<ul style="list-style-type: none"> - They are orientated towards life issues and are easily discouraged by theory which seems unrelated to life. - They are highly motivated to learn about the specific tasks they want to fulfil, but are not motivated to learn items only because they are on the syllabus. - They know what tasks they will fulfil. - They absorb and remember what is connected with past experience and what is useful for tasks which they will fulfil immediately. - They participate well, but can withdraw easily if they feel that training is irrelevant or that they cannot manage their tasks.

Full-time leaders	Emergent leaders
<ul style="list-style-type: none"> - They will not withdraw from the training or from parts of it because it is not well presented. - They attend training in the morning, when still fresh. - They have much courage to try out new approaches, or do something they are not sure of. - They may dislike being told that things to be learnt will become useful only after completion of their studies, but they accept it as inevitable. 	<ul style="list-style-type: none"> - They attend training sessions after returning tired from work. - They have a public image and want to preserve it. They do not want to make a fool of themselves. They hesitate to risk officiating with insufficient training. - They want to “learn by doing”, and are easily discouraged from attending if learning is too theoretical. - They will remain in the training group only if they feel confident that they can follow the training and are making progress.

C. THE FOUR AREAS OF TRAINING.

1. *Work in groups of 5 to 8 persons*
2. *Study the following four areas carefully, keeping in mind the advantages listed above of training emergent and full time leaders.*
3. *After 30 minutes report to the whole group your answer to the questions given below.*

When training is conducted by the local priest, the emergent leader (or the pastoral worker) is given the necessary skill to conduct the desired task. It may also include the conducting of rituals such as Sunday service, funerals, catechism instructions etc. On the other hand when the training is conducted by experts in the training centre, often they place emphasis on information, knowledge and insights.

Let us remember that there are four distinct areas of an integral formation of a pastoral leader. They are the following:

1. **Spiritual life**

- Becoming convinced and committed Christians.
- Developing personal, private prayer

Purifying the motivation to serve and lead.
Maturing in the faith
Moving from natural religiosity to Christ
Integrating culture and Christian faith

2. Attitudes, values, awareness

Awareness of social responsibility
Awareness of community relations
Making community-building the priority
Making team-work a priority,
Making sharing with other leaders and with the community a priority
A Service-attitude instead of power-attitude

3. Skills

How to animate a group and a larger community
How to invite and influence others
How to lead ritual celebrations
How to conduct meetings
How to solve conflicts
How to communicate

4. Information, knowledge, insights.

Theological knowledge and insights
General knowledge eg. about society, the economy, media

It is a well-known fact that we generally tend to give importance to knowledge and skills during training. Attitudinal and spiritual formation is often neglected when we train emergent leaders. It is more difficult. However it is also very important.

Questions:

- 1. Do you think we have given sufficient emphasis to all these areas in the past in our training programmes?*
- 2. What happens to leaders if we neglect the change of attitudes and spiritual formation in our formation?*
- 3. What are the practical ways we can impart this formation?*

Supplement:

- We wanted the tasks to be performed quickly.
 - We have given importance mainly to skills and knowledge.
 - The leaders are busy with their domestic responsibility. They cannot afford to spend more time for training.
 - Locally there are not many leaders who can impart this integral training
 - The parish priest is also busy with many pastoral tasks to perform. He needs helpers to carry out these tasks with minimum formation.

2. The leaders may not find growth in their Christian life and may not find self-fulfilment when they perform the various tasks.
 - They may not be able to impart deeper convictions to the people when their own faith-life remains shallow.
 - The community members may not see any perceptible change in their life as Christians.

3. They can have regular recollections
 - They can have sessions on spiritual formation at regular intervals.
 - They can regularly evaluate their ministry as a group along with the parish priest and seek mutual guidance and encouragement.

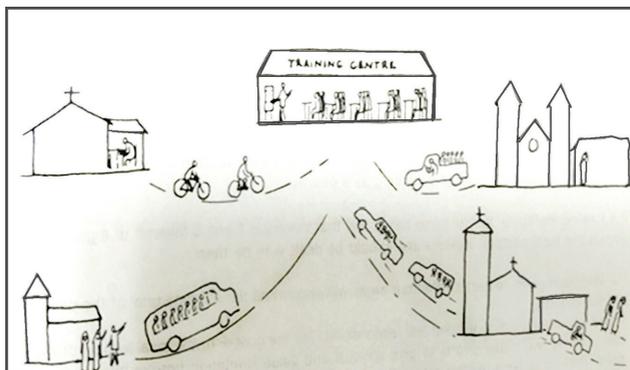
D. Advantages and disadvantages of leaders trained locally or at a centre.

When we speak of centralized training we mean training at a diocesan centre or a regional centre. It is conducted by diocesan trainers or other non-local experts. It takes place without the local priest and without the other full-time pastoral leaders of the parish. The local pastoral workers may arrange the training or provide the necessary transportation etc but are not a part of the training nor are they present for it.

Look at the picture below:

Discuss the following question:

What are the advantages and disadvantages of having the training by the regional centre



The advantages:

- + It is more professional
- + More uniform
- + Trainers have more time and are better equipped.
- + They have wider experience from different places/ areas.
- + They meet leaders from other regions or areas.

The disadvantages:

- The trainees may adopt a superiority complex.
- The content of training may be less adapted to local needs.
- It can be more theoretical and come into conflict with the local situation.
- The local priest and other pastoral workers may become apprehensive and may not give sufficient encouragement since he has not trained them.
- Their mistakes may be magnified.
- There may not be a real unity among all the existing and emerging leaders.
- The centralized training is expensive, less frequent and very few may benefit.

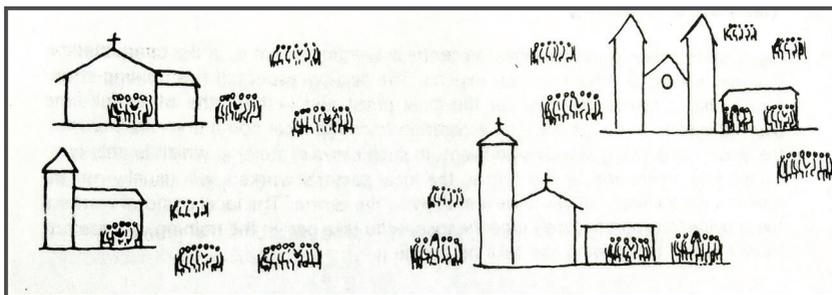
Local Training:

This training is carried out by the local priest and other local pastoral workers. It will take place either in their very community or in their parish centre.

Look at the picture below:

Discuss the following question:

What are the advantages and disadvantages of having the training locally?



The advantages:

- + The participants continue to feel that they are a part of the local people.
- + The community and other pastoral workers who impart the training also grow in the process. There may be greater unity among them.
- + The training will be more suited to the local needs, less theoretical and task oriented.
- + The training is more easily followed up during the day-to-day work in the communities.
- + The pastoral workers know the trainees, see the results of the training, can easily correct mistakes and encourages those who fail.
- + The training groups will be smaller in number and more numerous. They will reach more people.
- + It could be more frequent. The spouses also can get a chance once a way.

The disadvantages:

- It is often of lower quality and can overlook theory.
- The trainees can become too dependent on the trainers.
- It may lack diocesan unity and uniformity.
- It may come in to conflict with the arrival of the new parish priest to the parish. He may not be in favour of continuing the training.

CONCLUSION & SUMMARY**A Healthy combination of these approaches may be a solution:**

1. Frequent training by the local trainers with occasional training by the diocesan trainers.
2. Joint training. The diocesan training team comes to the community and conducts the training along with the local pastoral trainers.
3. Division of subjects. Some of the subjects are learnt locally and others at the diocesan centre.

We conclude the session with spontaneous prayer.

METHOD OF AsIPA TEXTS

AsIPA TEXTS are compiled for Christian men and women at grass root level of the parish. They can be conducted most fruitfully in Small Christian Communities, Neighbourhood Communities, Parish Pastoral Councils or any other small groups in the parish.

AsIPA TEXTS can also be used with larger groups, e.g. in the parish hall - provided the "participatory method" is maintained in smaller working groups.

Features of the "AsIPA approach"

1. AsIPA TEXTS adopt a "participatory approach" in which all participants of a group search and discover for themselves as far as they are able to.
2. The texts are compiled in such a way that the facilitator can use them with a minimum of preparation.
3. The facilitator is requested to follow the text as closely as possible and allow the participants to contribute when indicated in the text.
4. The facilitator is not content with one answer to a question but he/she encourages as many participants as possible to search for an answer. "Buzz groups" of 2/3 are helpful to achieve maximum participation.
5. The SUPPLEMENT can help add to the findings of the participants and summarize them.
6. The SUMMARY is meant to be used as 'input'.

AsIPA: As-ian -I-ntegral -P-astoral -A-pproach

The Asian Bishops declared in the Final Statement of their Fifth Plenary Session in Bandung: The Church of 1990s has to be a "Participatory Church", a "Communion of Communities", a Church that "witnesses to the Risen Lord" (FABC5,#8).

The question was, how to promote this "new way of being Church". Therefore, late in 1993, jointly sponsored by the FABC Offices of Human Development and of Laity, a consultation meeting was held in Malaysia. It was during this consultation that the pastoral process for promoting a "Participatory Church" in Asia was termed AsIPA: Asian Integral Pastoral Approach.

AsIPA TEXTS (training programmes) follow this directive:

ASIAN

They want to implement the vision of the Asian Bishops and help Asian Christians face Asian life in the light of the gospel.

INTEGRAL

They aim at achieving a balance between the "spiritual" and the "social", between the individual and the community, between hierarchical leadership and the co-responsibility of the laity.

PASTORAL

They train the laity in their pastoral mission in Church and world.

APPROACH

The process of AsIPA TEXTS can be described as a pastoral approach which is "Christ- and Community centred". It involves the participants of workshops to search for themselves and allows them to experience a "New Way of Being Church."