



Claybury International

# Growing the Servant Heart

## Leading with Insight

Student Notes

---

*These notes accompany the **Leading with Insight** on-line course module  
available at [academy.christian-leadership.org](http://academy.christian-leadership.org)*

Mike Waddell One Another Ministries

25<sup>th</sup> April 2014

OA-2772-04-140425 - Leading with Insight Student Notes

## **A Trust Based Approach to Digital Rights Management**

One Another Ministries has adopted a trust based approach to licensing our eBooks. It is our expectation that licensees will respect our rights in our eBooks and will not compromise our ministry by replicating, modifying or distributing them in full or in part in any way.

Our eBooks, being digital in nature, are not purchased but licensed for personal use only by the individual licensee.

Should you wish to provide copies of this eBook in full or in part to other people, perhaps for educational or training purposes, please direct them to [www.christian-leadership.org](http://www.christian-leadership.org) where they may use the Shop facility or contact Claybury International to discuss your needs.

Licensees may quote from our eBooks provided that a clear attribution is made.

### **eBook Licence**

By receiving this eBook in digital format you have agreed to abide by the terms of this licence and Claybury International grants you a non-exclusive, non-transferable right to use this eBook.

You may download install and use this eBook for your personal purposes only.

You may only make copies of this eBook for back-up purposes and use on another computer that you own.

You may print this eBook for your personal use only.

You may not provide or otherwise make available this eBook in whole or in part in any form to any person without prior written consent from One Another Ministries.

You may not translate or modify this eBook's content or format in any way.

You may not sub-license, rent, lease or loan this eBook.

You may not combine or incorporate this eBook with any other work without the prior written consent of One Another Ministries.

You may quote from this eBook provided that you make attribution to the authors and One Another Ministries.

This licence is binding upon you and us and our successors. You may not transfer or assign this licence or any of your rights under it without prior written consent.

The terms of this agreement are governed by the laws of England & Wales, whose courts shall have sole jurisdiction in relation to all matters arising.

Claybury International is a ministry of One Another Ministries, a charity registered in England and Wales, Charity Registration Number 1153662. Contact details may be found at <http://www.claybury.com>

Scripture quotations are from The Holy Bible, English Standard Version® (ESV®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved. Unless otherwise stated quotations are taken from the ESV

©2014 Michael Waddell/One Another Ministries All Rights Reserved

# Contents

<b>Objectives</b> .....	<b>4</b>
Prerequisites .....	4
On-Line Delivery.....	4
A Helpful Book .....	5
<b>God Made</b> .....	<b>6</b>
<b>What is Emotional Intelligence?</b> .....	<b>7</b>
Emotional Intelligence Defined.....	8
A Biblical Injunction .....	9
EI at a Glance .....	10
Head and Heart .....	11
<b>Emotional Hijacking</b> .....	<b>12</b>
The Hijack! .....	12
Countering the Hijack .....	13
<b>Insight into Thinking Processes – The Ladder of Inference</b> .....	<b>14</b>
Observable Data .....	15
Selection .....	15
Assumptions.....	15
Conclusions .....	15
Modify Beliefs .....	16
Act.....	16
An Example .....	16
Underlying Belief .....	16
Observable Data .....	16
The Selection .....	16
Assumptions.....	17
Conclusions .....	17
Modify Beliefs.....	17
Actions.....	17
The Spiritual Dimension .....	17
<b>Self-Awareness</b> .....	<b>18</b>
Self-Awareness v Selfishness .....	19
A Journey in Two Directions.....	19
<b>Take a Moment for Self-discovery</b> .....	<b>20</b>
Exercise 1 .....	20
Exercise 2 .....	20
Exercise 3 .....	20
Exercise 4 .....	21
Using the Lifeline .....	21
<b>Measuring Emotional Intelligence</b> .....	<b>21</b>
Psychometrics Assessments.....	21
<b>Developing Social Awareness</b> .....	<b>23</b>
Empathy.....	23
The Goal.....	24
Other Dimensions .....	24
Developing Empathy .....	25
Questions .....	25
Practices .....	25
<b>Empathy and Relationship</b> .....	<b>27</b>
Developing Effective Relationships – The JoHari Window Model.....	27
Relationship development as seen with JoHari Window .....	29
Monitoring and Managing Yourself and Your Relationships.....	30

<b>Feedback .....</b>	<b>31</b>
Giving Feedback .....	32
Receiving Feedback.....	33
The Spiritual Dimension .....	34
<b>Self-Management .....</b>	<b>34</b>
Biblical Examples.....	34
Take a Moment: .....	34
The Samaritan Woman - John 4: 1-26 .....	35
The Anointing of Jesus - Luke 7:36-50 .....	35
The Sisters of Lazarus - John 11:17-44.....	35
Pharisees, Sadducees Scribes and Herodians – Mark 12:13-34 .....	36
Tips for Self-Management.....	36
Dealing with Negative Thoughts .....	37
<b>Relationship Management.....</b>	<b>38</b>
<b>Summary and Conclusion .....</b>	<b>38</b>
<b>Action Plan .....</b>	<b>39</b>
<b>Further Study.....</b>	<b>39</b>
<b>Next.....</b>	<b>39</b>
<b>Bibliography: .....</b>	<b>39</b>
<b>Appendix: Life Line Chart .....</b>	<b>41</b>

## Objectives

These notes accompany the **Leading with Insight** module in the Growing the Servant Heart on-line course. **Leading with Insight** also includes a second subject entitled **Gaining Cultural Insight** which is presented as a stand-alone lesson. This course is available free of charge at [academy.christian-leadership.org](http://academy.christian-leadership.org)

Servant leadership focuses on others, e.g. those we lead. Being skilled at developing effective interpersonal relationships, therefore, is a foundational skill for the Christian leader. This module explores how insight into ourselves and others can enable our interactions and relationships with them can be made more effective. The foundations of this are self-awareness and awareness of others. Armed with this insight we are able to adjust our behaviour in order to enable the best and most effective relationships we can achieve. This is generally called “Emotional Intelligence” and this module, **Leading with Insight**, explores this.

We briefly examine the fact that God created man to be a social being and then explore self-awareness which in turn gives us insight into others. We also look at how we can manage our own emotional responses and our relationships in the light of our improved awareness.

There are frequent exercises to give opportunity to work through the implications of the material.

At the end of this lesson, as the student, you will have:

- Considered your interactions with others in terms of Emotional Intelligence, in the context of Christ-centred Servant Leadership.
- Begun the exploration of your own Emotional Intelligence.
- Identified key Emotionally Intelligent strategies to enhance your ability to work with and lead others.
- Had the opportunity to devise an action plan for applying these new insights.

## Prerequisites

Completion of **The Jesus Model** module of the **Growing the Servant Heart** on-line leadership programme. This can be found at [academy.christian-leadership.org](http://academy.christian-leadership.org)

## On-Line Delivery

For convenience and ease of use the material is delivered on-line in two parts and each part is divided into topics:

Part 1: Introducing Emotional Intelligence and Self-awareness.

Part 1 includes 4 topics:

- An Introduction to Emotional Intelligence – which starts with a Biblical perspective.
- Understanding Emotional Hijacking.
- Insights into thinking about and responding to situations.
- Importance of Self-awareness.

Part 2: Developing Emotional Intelligence.

Part 2 includes 5 topics:

- Developing Awareness of Others.
- Enhancing our relationships.
- Feedback.
- Developing Self-Management.
- Module Summary and Conclusions.

### **A Helpful Book**

An inexpensive book that you may find helpful is **Introducing Emotional Intelligence A practical Guide** by Dr David Walton, published by [Introducingbooks.com](http://Introducingbooks.com) ISBN 978-184831422-1. It's available from Amazon in both paperback and Kindle formats

This is an easy to read introduction to the essentials of Emotional Intelligence with tips on approaches for improvement. It also includes questionnaires to give you helpful insights into your own Emotional Intelligence.

# Part 1

---

## God Made...

Genesis 1:27 and 2:18 shows us that God made mankind to be social beings. *“It is not good that man should be alone; I will make a helper fit for him.”* We discover that animals although, at this point not afraid of him, are not helpers fit for man. So God creates woman such that together they are a mutual help, support and company. So from the outset men and woman are made to be social in nature, living in relationship with one another.

*Having made man and women “God saw everything that he had made, and behold, it was very good.” (Genesis 1:31)* It is interesting that at the end of the previous 5 days God considered things simply to be good, but now, having completed it all, they were “exceedingly good”. Consequently, as created, it is clear that man’s interpersonal skills will have been “exceedingly good” too.

Alas we are all too familiar with the Fall and its consequences, which are recounted in Genesis 3. As a result of man’s wilful and rebellious disobedience sin entered the world and resulted in the corruption of man’s nature and character. The Bible is so full of accounts of the breakdown of man’s ability to live and relate together that we can be in no doubt that our social interaction abilities are now far from “exceedingly good”. The Bible’s accounts of Joseph, and the brothers Jacob and Esau, come readily to mind as prime examples of failed relationships because of what we would now call poor interpersonal skills. It’s obvious that some people are better in this area than others, but none of us are in the place of the perfection God intended at the end of his work of creation.

God’s remedy to the Fall and its consequences is the Cross and sacrifice of Christ which results in our being made a new creation in Him through the Holy Spirit (2 Corinthians 5:17), who also lives in us as our “Counsellor”. And in Romans 12:2 Paul instructs us to co-operate with the Holy Spirit, that our minds might be transformed and aligned to God’s will, so that we will no longer conform to the “pattern of this world”.

Our natural, human nature tends to be selfish and self-focussed and this works out in our relationships with others. We tend to focus upon self and not the benefit of others which would be a reflection of God’s agape-love working through us. For the moment focussing primarily on our topic, this transformation in our thinking will work out in improved attitudes to and relationship with others. Why? Because we now have God’s heart newly created within us, and with the Holy Spirit’s help we regain some of those interpersonal abilities lost in the Fall.

In Ecclesiastes 4: 9-12 The Teacher makes plain that there are benefits to be had from working together with others. Aside from the fact that working with others can be very pleasant and rewarding, and for extrovert types quite necessary, these benefits include:

- Greater reward
- Support and resilience
- Strength and security

- **Take A Moment:** Spend a little time reviewing the stories of Joseph and the brothers Jacob and Esau and see what you can learn about their inter-personal skills.

We have seen that God intended man to be a social being enjoying the benefit of relating to others but that our interpersonal skills, rather than being exceedingly good, have become exceedingly diminished.

This is an area, summed up with the term “Emotional Intelligence”, that needs transformation if we are to be Christ-centred servant leaders, living out the character of Christ in maturity as we lead others.

## What is Emotional Intelligence?

In 1995 TIME Magazine headlined Emotional Intelligence.

Traditionally IQ was considered the best predictor of ability and likely success. We are all probably familiar with IQ tests to some degree; they measure aspects of intelligence such as verbal, logical and arithmetic reasoning, visual and spatial perception, speed of thought and so on.

However, even when it was being championed, it had been observed that in reality IQ was not necessarily a good predictor of success in life. It had been observed that those whom we would describe as being “good with people” often out performed those with high IQ. As a first approximation it is these “good with people” skills that were dubbed as “Emotional Intelligence”.

Back in the 1920’s when the work on IQ was in the ascendancy, researchers were already considering whether there was such a thing as social intelligence. The term Emotional Intelligence first appeared in the 1960s. In the mid to late 1980s there was an increased focus and work was published by Payne, Beasley, Greenspan, Salovey, Meyer, and Goleman. Most of the work on Emotional Intelligence was focused on the workplace in the search for business efficiency. However, it is none the less generally applicable, and in this module we tend to focus on Goleman’s model.

In His 1998 book, Goleman talks of a new emphasis because the rules of work were changing. People were no longer being judged by thinking capability but how we relate to other people; our personal qualities; how adaptable, flexible and persuasive we are and so on. In short, how well we work with other people. Research demonstrates that leadership and management is about that, rather than just our thinking capability and decision making processes. It’s about how we relate to and motivate the people around us.

Phil Reinders, a pastor in Alberta, observes that in the church *“It is vital to consider emotional intelligence, because pastoral ministry involves human dynamics.”* If there is a role that relates to and works with people, then the pastor is that role. With it comes the whole emotional dynamic of spiritual and emotional care for others. Reinders’ observation is that in the church we have tended to neglect knowledge of ourselves, despite Calvin’s observation that self-knowledge is a consequence of knowing God. As we shall see, self-awareness and self-knowledge is actually the key to being aware of others and transforming our relationships with them.

*Simply for your awareness, more recently it has been postulated that as spiritual beings we must also have what is termed as spiritual intelligence. This is not a Christian idea but it has emerged from eastern spirituality.*

## Emotional Intelligence Defined

Each of the researchers on Emotional Intelligence has a different perspective, which means there is no single definition. We see here the definitions of Salovey and Mayer and Daniel Goleman.

“[Emotional Intelligence is the ability to] “perceive and express emotion, assimilate emotion in thought, understand and reason with emotion, and regulate emotion in the self and others.”

Salovey and Mayer (2000)

“[Emotional Intelligence is] the capacity for recognising our own feelings and those of others, for motivating ourselves and for managing emotions effectively in others and ourselves.”

Daniel Goleman (1996)

- **Take a Moment:** Spend a few moments thinking through Salovey and Mayer’s and Goleman’s definitions. Make some notes on your observations.

Some consider Emotional Intelligence to be based on personality traits. Therefore, these researchers consider that one’s Emotional Intelligence is a relatively fixed thing, albeit variable in the sense that how personality works out is usually considered situational. That is, one’s reaction is not simply dependent on one’s own personality alone but also the situation that you are in, and the personalities of others who are involved.

Other researchers consider Emotional Intelligence to be a skill or ability directly related to emotion that can be developed – Salovey and Mayer are in this camp. Goleman considers Emotional Intelligence to be a combination of the two. He also tends to look at it from the perspective of brain functioning. His research shows that key factors include how one’s mind processes emotion and therefore Emotional Intelligence is not fixed but can be significantly developed.

In reality, Emotional Intelligence is a complex concept and as a result there is no single theory and no single definition. However, in one way or another all the researchers include the following elements in their models of Emotional Intelligence:

- Being self-aware – i.e. understanding self; what motivates and drives me.
- Being able to modify my behaviour as a result of that understanding.
- Then, as a result of that self-awareness to be able to understand other people, what motivates them and drives them.
- Then having/developing the relational and social skills to be able to manage my behaviour in order to better relate to others.
- Modifying my behaviour so that other people can better relate to me.

In one form or another key elements are as listed:

- Self-awareness
- Self-regulation
- Self-motivation
- Empathy
- Social Skills

To be effective leaders we must develop our ability to understand ourselves and understand others, and as a consequence develop the ability to motivate people in the right way to achieve our mutually desired goals. From the perspective of the Christ-centred servant leader this means to enable those we lead to fulfil their potential in Kingdom service.

### A Biblical Injunction

- **Take a Moment:** With this overview of Emotional Intelligence in mind, what can you discover from 1 Thessalonians 5:14 *“And we urge you, brothers, admonish the idle, encourage the fainthearted, help the weak, be patient with them all.”*
  - Initially consider how the idle (or literally unruly), fainthearted and weak might perform, from your perspective, if they had to accomplish something important and challenging?

None of them does it. On that basis alone can you differentiate between the three types of people?
  - Being honest with yourself, how might you respond to them and why? What does Paul have to say about or response?
  - What might we have to do to align our response with Paul’s guidance?
  - What will happen if you respond to all three types of people the same way? Will it be helpful? How can you know how to respond to them?

Thinking through the processes which underlie this brief study:

- We see the need to be self-aware regarding our response. We need to be patient and so we need to recognise our frustrations, fears and anxieties, not allowing them to drive and dictate our actions.
- We need to regulate how we behave so we do not react angrily but with patience. This provides the opportunity to work out what is going on, whereas if we “just react” we may well be unloving in our response, harm the other person and destroy the opportunity to enable them to do what is necessary.

- To respond helpfully and effectively we need to differentiate between the three types of people.

So, we need to understand them. This requires empathy; that is to understand another person's condition from their perspective; placing ourselves in their shoes and feel what they are feeling.

- Once we understand where each person is coming from we can respond appropriately. Admonishing for laziness one that is able but afraid is plainly not good. Similarly offering only encouragement to one who is unafraid but simply unable and needs help is downright insensitive and so on.
- So having controlled our initial reaction and having empathised with each person we can exercise our social skills by choosing an appropriate, individual approach for each to enable them to achieve their potential.

This exercise is but one Biblical example that highlights the need for all Christians, not just leaders, to develop and employ the attributes that are described as Emotional Intelligence.

Developing our Emotional Intelligence means that we must engage with its complexity. That requires the integrated development of all the factors that underpin Emotional Intelligence:

- There is something we must do about developing our thinking; the rational processes of understanding the information we perceive in the situations we are in,
- There is something we must do about understanding our own feelings and the feelings of other people and ;
- There is something we must do about understanding our own behaviour and how other people are behaving in situations.

Emotional Intelligence is about the fusion of these three areas; thinking, emotion and behaviour. So, as we develop it in ourselves, we need to develop our capabilities in each of these aspects.

## **EI at a Glance**

This 4 part model is one way of looking at Emotional Intelligence; it's the model that Goleman uses.

In the Recognition part of the model, Goleman starts with recognising self – self-awareness. This includes being aware of one's own emotions and being accurate about that awareness.

Social Awareness is then about being aware of what is going on with other people both from an individual and an organisational perspective. Thinking also about how we serve others and how we relate with them.

In the Regulation half of the model Goleman first considers self-regulation. This is about how one controls one's self; how open and transparent we are in our relationships and interactions with others; how we adapt to situations; what drives us – is it achievement or something else and therefore what do we focus on, do we take the initiative.

Then lastly, the question is how do we use all of this in our relationship with others? How do we set about inspiring and developing others? How do we deal with conflict and change in relation to others?

Goleman also suggests that Emotional Intelligence is split in two directions. The *inter*personal and the *intra*personal.

*Inter*personal intelligence is about how we relate to others and how we understand them and their motivations.

*Intra*personal intelligence is about accurately understanding ourselves and how we operate based on that accurate understanding. A key element in building this view is feedback through which we get to understand how others see us. Often our view of ourselves is limited because we don't get much input by way of feedback. Ideally our self-view needs to be as broadly based as possible. Later we will look at a model called the JoHari Window, don't worry, despite the style of its name it's not New Age thinking. It is helpful in giving insight into and developing intrapersonal intelligence.

## Head and Heart

**“The old paradigm held an ideal of reason freed from the pull of emotion. The new paradigm urges us to harmonize head and heart” - Goleman**

Goleman's “old paradigm<sup>1</sup>” is about IQ, not Emotional Intelligence, and was all about intellect and reason and it held on to reason rather than thinking about emotion and relationships. This went as far as to consider leadership to be devoid of emotion and focused on making rationally correct decisions. The “new paradigm” of Emotional Intelligence is not about emotional thinking without reason, but it is about blending emotion and reason together, harmonising them.

- **Take a Moment:**
  - Recall a time when your **“HEART ruled your head<sup>2</sup>”**
    - What was the decision that you made?
    - Why did you make that particular decision?
  - Recall a time when your **“HEAD ruled your heart<sup>3</sup>”**
    - What was the decision that you made?
    - Why did you make that particular decision?
  - Was there any difference in the quality of the outcomes?
    - How did you feel about the results?

---

<sup>1</sup> Paradigm - a typical example or pattern of something; a pattern or model Oxford English Dictionary

<sup>2</sup> You made decision more based on emotion than rational logic

<sup>3</sup> You made decision more based on rational logic than emotion

- How do rational logic and emotion combine in your normal way of making decisions?
- How and when does God factor in your decision making process?

## Emotional Hijacking

At one time or another we have all been in that place when we respond to a situation with a rapid build-up of strong emotion, often fear, anger or panic. It's as if we are under the control of strong influences over which we have no control. This is emotional hijacking and it has physiological origins due to the way the part of brain called the amygdala functions. *The name amygdala is derived from the Greek for almond because the amygdala are almond shaped.* There are two of them and they are relatively small in comparison to other regions of the brain.

Goleman refers to his process as the "Amygdala Hijack" and identifies three distinct steps:

- The onset of sudden emotional reaction
- A sense of being "taken over" by that emotion
- Regret afterwards: "Why did I do that?"

The amygdala is the part of our brain that assesses threats and controls our "fight or flight" responses. It has access to memories of our emotional experiences and assesses situations to decide if we are under threat. If it decides that we are, then it rapidly triggers the various body functions to take appropriate action, pump adrenaline into our system and kicks-off our fight or our flight, whichever is best for our survival.

You have been there, everyone has, so you know that cool, rational thought doesn't take place, at least for a while, because the amygdala over-rides our rational processes. Our rational processes are carried out in the cortex of our brain and they are relatively slow compared to the amygdala, and our responses are under our control. On the other hand the amygdala is fast and forces action, which is often uncontrollable and not always rational. At this point the automatic action of the amygdala prevents you from being able to take considered and rational control of your responses. This means that you can say and do things, not meant but which hurt and offend.

## The Hijack!

What is the process by which the amygdala hijacks you?

1. Information from all the senses is sent to both the cortex and the amygdala.
2. The cortex processes information rationally at normal pace, preparing to exert normal controls on your reaction. At the same time the amygdala rapidly compares our sensory information with our stored emotional memories of threat and danger; it's much faster than our cortex. If there is a match the amygdala acts quickly.
3. The amygdala floods the cortex with hormones, which block its processing and prevent it from having control. At the same time it fires off our emotional and physical fear responses e.g. strong sense of panic, flooding the body with adrenaline. This is the moment of the

hijack.

4. The result is an unthinking response which can be swift and extreme, and if fight is the response then it can be violent.

Your emotional hijack response is determined by the information about threats and fears that the amygdala has available to it and which have been accumulated over the years. This, if you like, is the database it uses to compare with your sensory input and make its decision to trigger fight or flight. There can also be a third type of response which is freeze.

So, you can be forced to freeze, fight or flee, dependent on your experiences collected over a lifetime. Imagine having been in some situation in the past which justifiably caused fear and now you are in a situation which somehow resembles it; how someone looks, something that's said, a smell and so on. Your amygdala compares the current situation to that one in your memory and **HIJACK!** Off you go in the heat of the moment, uncontrollably into the attack or the flight; or you freeze like a "rabbit in the head lights".

The poor, harmless unfortunate who is with you has no clue as to what is going on, or why; hopefully you have not ruined a wonderful relationship.

### Countering the Hijack

All is not lost because being forewarned is being forearmed, and if you can recognise what is going on there are things you can do.

- When it happens to others use empathy and humour

If you are with someone who succumbs to an amygdala hijack deploy your empathy. Avoid responding to them as a threat, because the last thing you need is to be hijacked too, and use humour to neutralize the situation. If you are the target of the response remember that you have done similar things to others in the past and if you get along with this person in general, joke a bit and understand that everyone makes mistakes.

- When it happens to you hold it in for 6 seconds.

The hormones with which the amygdala floods the cortex take 6 seconds to dissipate. So when you sense it happening hold it together for 6 seconds and the reaction will begin to subside and the cortex can begin to resume control:

- You can count six elephants. In English saying, "one elephant" takes about one second, so count six of them;
- Slowly take six deep breaths;
- Focus your thoughts on something pleasant or fun, or on things you want to do at the weekend, until the initial reaction to lose control subsides.

- Identify the stimulus

Identifying what triggered the reaction can keep the cortex involved and help prevent the amygdala from taking over completely.

- Train the amygdala

Remember, the amygdala operates on past information so by identifying the triggers you can teach the amygdala to respond differently in the future.

On the longer, a considered self-awareness is also important. If we examine ourselves we can learn to understand who we are and why we react as we do. Then we have the possibility of reacting differently. As our amygdala builds up its knowledge of our reactions resulting from such reflections, it will develop a new understanding of threat. So we need not be controlled by those things we often refer to as “Hot Buttons”. This can help us in our progress through life as well as improving the way we react and respond to others.

- **Take a Moment:** Recall the last time that you suffered an emotional hijack?
  - *Try to work out why it happened?*
  - *Was it based on reality?*
  - *How should you have responded?*
  - *What can you do to improve your response next time?*

*Remember, your response might have been wholly appropriate if there was a genuine threat so this question is not intended to imply that any such response is wrong. It's intended to help you begin to develop your self-awareness.*

## **Insight into Thinking Processes – The Ladder of Inference**

The Ladder of inference was proposed around 1990 by Dr Chris Argyris, a professor at the Harvard Business School. It provides a fascinating insight into our thought processes, specifically the relationship between our beliefs and our actions. In this case beliefs refer to all those things we believe about how the world works, not specifically our religious belief system. An example: I believe that the white granular powder kept in the sugar bowl won't harm me or make me high but will sweeten my coffee and I use it accordingly. I tend not examine it every time to check if the powder is salt or something else. I believe that the sugar bowl contains sugar. Whilst this is trivial it illustrates the point.

The Ladder of Inference also explains why different people involved in the same, single situation will respond differently. We each have a different experience and our beliefs about the world are frequently different in some way. As such the Ladder of Inference provides insight; it helps our self-awareness and empathetic awareness of others. Let's work through it, one step at time.

## Observable Data

This is the impartial reality that we observe. The classical way of emphasising this is to imagine a video camera capturing events. It records the raw data with no filtering or interpretation and it's the same for all observers of the event.

## Selection

This is the first processing step we perform and it's based on our beliefs about the world, how it works, what is of value and so on. Based on our beliefs we interpret the facts by giving them meaning and we make theories about their significance and on the basis of that significance we choose to work with some data and ignore the rest. We also build stories from the selected and interpreted facts as we string them together into something that begins to make sense.

Our minds are designed to create and match patterns and so we match the selected data to existing patterns and where that fails we create new ones. Our minds can be considered lazy in this respect: we will force fit new situations to the nearest old patterns rather than make new patterns. This is to do with how our brains physically function and gives rise to all sorts of obvious limitations and disadvantages. Often we are quite unaware of the way our beliefs about the world affect our response.

Two different people will have a different set of beliefs about the world. To a large measure they may be the same, but we each have trodden an individual path through life and so have our own, individual patterns of thinking. Thus there will be differences and sometimes they are significant. Therefore, two people may well give the same facts about the same situation quite different meaning and significance. So it's no surprise that the explanations they develop can be quite different.

## Assumptions

The stories we develop to provide context and explanation of the selected facts will be incomplete. So we now fill the holes with assumptions based on our view of the world or, where that is lacking, we may deduce the assumptions to fit our view of the facts.

We will also identify issues and problems and deduce solutions.

It's worth noting that at this point we are devising and assuming pseudo-facts to fill in the gaps. However these are seldom tested so who knows if they are true!

Even assuming that two people had the same interpretation of the event after the Selection step, here they will almost certainly make different assumptions. So we can see how divergent viewpoints and opinions arise.

## Conclusions

We now reach the point where we draw our conclusions and from the options and possibilities identified in the previous step we choose our course of action. Again it is worth noting that our choice of action is heavily dependent upon our worldview and beliefs and the untested assumptions that we have made.

As we have noted, there are two key points where we introduce our inferences and assumptions in order to complete the picture and be able to act. But those things that we introduce are untested.

- They may have been proven true for a different situation but are they true for this one?
- Are they even a good approximation?

Thus we arrive at a place of conclusions and decisions that may be built upon unsound foundations.

## Modify Beliefs

We now arrive at what has been called the “Reflexive Loop”. We have processed a situation based on our current beliefs; we have interpreted it, filled in the gaps and drawn conclusions. A product of this process is that we have modified our model of the world. Dependent upon the specifics, our inferences may have strengthened or weakened our views, or created new connections and thus new beliefs. In any case these now enter our store of experience and attitude, and will affect us the next time we climb the Ladder of Inference.

## Act

We now act based upon our conclusions and decisions, and in so doing we create a new set of Observable Data and away we go again.

## An Example

Let’s just step through a made up example to illustrate the Ladder of Inference at work.

### Underlying Belief

In the UK soccer Premier League there is a myth, that for whatever reason, the referees favour the “Big” clubs, especially when they play at home. So when they make decisions that affect the play it is believed that they are likely to make bad decisions as far as the smaller, visiting soccer clubs are concerned.

### Observable Data

A “smaller” visiting team is playing a “BIG” team and is 1 goal to nil down. In the flow of play a visiting player, racing towards the home side’s goal, is brought down by a star defender’s tackle some 2 or 3 metres outside the Penalty Box, and a goal scoring opportunity lost. The defender is not penalised and play continues. *Post-match analysis on TV, examining the incident from several angles agrees with the referee’s decision.*

### The Selection

Cuthbert, a visiting mid-field player sees the tackle. He didn’t get a good view of what happened but, because of the Myth, he believes that the referee was in error and a Free Kick should have been given. The kick would have been so close to the goal surely they must have scored and equalised.

He saw his team mate go down hard and roll around in pain, “It must have been a viscous tackle” he thinks. (He forgot that as soon as the referee had made his decision that his colleague got up and moved without pain). “It’s the referee favouring the ‘big boys’ again.” “They never decide in our favour.”

## Assumptions

He also assumes that the referee must be afraid of the home side manager, “He can be really tough when he wants to be. The Ref would never be able to stand up against him...”

He observes to himself: “If the referee won’t penalise the defender then I will have to do it.”

## Conclusions

Cuthbert concludes that:

- His team mate was fouled in a dangerous tackle so the defender must be a ‘nasty piece of work’.
- The Referee is afraid of the manager of the home team and will always find in their favour.
- If no one else will, he will have to bring about justice as best he can.

## Modify Beliefs

Cuthbert’s opinion of the defender is forever altered and he considers him to be a ‘dirty player’.

He believes that the Referee is untrustworthy and lacks integrity.

He confirms that the Myth is true, the referees will always find against the “smaller team”, no wonder they are at the bottom of the league. It’s not to do with them, everyone is against them.

## Actions

*In future, Cuthbert always argues with this particular referee. And when people say how good a player that defender is he always makes offensive and derogatory remarks.*

In the course of play Cuthbert has opportunity to come near the defender: “He has the ball! Wait for it”. “Got him! He won’t get up from that one for a while.” “ Red Card! Why are you Red Carding me Ref? If you had done your job properly in the first place.....”

If you take time to think back to your response to old situations and monitor new ones, you will see this process at work in yourself and others. When you reach differing conclusions to other people you will begin to understand why. As a Christian, you will certainly discover things that you need to work through before God.

## The Spiritual Dimension

The Ladder of Inference is a good model but it is devised from a secular perspective and therefore excludes mention of spiritual influences. However, the model is sufficiently good to allow this to fit.

The Bible teaches quite plainly that the fallen nature of natural man has a preference for sin and an enmity towards God. Thus man’s sinful nature casts a shadow on our interpretation of the world, and therefore distorts our worldview and beliefs that play so strongly in the processes the model describes.

The Bible also clearly teaches that the devil is at work seeking to deceive the world (Revelation 12:9). In this he will also seek to have us modify our beliefs and worldview and persuade us of wrong interpretations and assumptions.

God declared that his Creation, which included man, was “Exceptionally Good” but as a result of the Fall our natures became corrupted. When we consider the Ladder of Inference we need also to account for that corruption in our thought processes; how they may no longer operate as God intended. Thus crucial steps in the ladder will likely exhibit a bias away from godliness.

For the Christian, we also have the internal work of the indwelling Holy Spirit who works to bring about increasing degrees of Christ-likeness. This works out in our characters, which in many ways are the expression of how we think.

- **Take a Moment:**
  - Identify three ways in which the Ladder of Inference model can help you be more self-aware?
  - In this light, what strategies would help you make more appropriate responses?
  - How could these help you as a Christ-centred leader?
- **Take A Moment:** Prayerfully consider what beliefs you have about other people, especially those that you lead?

*(Remember here that ‘beliefs’ are the very broad beliefs we have about how the world functions. They are not simply limited to religious beliefs but equally we cannot exclude what God tells us about the world)*

- How do your beliefs affect your response to these people?
- Which beliefs are tested and proven and which are based upon assumption and inference?
- What should you do with those beliefs that are based on assumption and inference?

## Self-Awareness

Hopefully as we have worked through some of the mechanisms that are at play in the way we think and respond and also completed some of the exercises, you will have realised that self-awareness is the key to awareness of others. We all have a different experience but we are fundamentally the same. Consequently insight to what makes us tick gives us insight into what makes others tick.

Self-awareness is the gateway to improving our ability to understand others and improving Emotional Intelligence. It not only illuminates our behaviour but it helps illuminate the reasons behind why others react as they do; helping to turn the monochrome of puzzlement into full colour.

From the bridgehead of self-awareness we not only develop our social awareness but gain the insight that allows us to have greater control over our emotional responses to situations. The combination of social awareness and self-management enable us to better manage our relationships with others.

As we develop empathy we are able to understand what is going on with others and by self-management we are able to adjust how we behave, so as to better relate with them at that time. This will improve our ability to communicate and work with them so that we are able to avoid barriers and collaborate more effectively. An outcome that is essential to the Christ-centred servant leader. We are also able to model the quality of relationships that are necessary for our team to work together effectively, an essential leadership practice.

## Self-Awareness v Selfishness

As Christians we understand the call to be concerned for others, to serve them in line with the model of Jesus, as we discussed in **Exploring Leadership in the Kingdom**. Thus focussing on self seems to be the wrong things to do; it seems to be selfish.

However, being self-aware is not even close to being selfish. Selfishness is about focussing on gratifying our desires at the expense of others. Self-awareness is not about that at all. It's about knowing ourselves so that we can engage in a journey of growth towards maturity. It's essential to developing spiritual maturity as we submit our character to Christ. It's also essential to being able to relate better with others so that we might serve them. This is a core value of being a Christ-centred servant leader.

In Romans 12:3 Paul is encouraging his readers to have a right and modest view of themselves; to be aware if they hold themselves in too high a regard and to moderate their attitudes and attendant behaviour. To do this they must be, or perhaps become, aware of themselves.

In chapter 13 verses 3-5 of his Gospel, John tells us that Jesus was self-aware. He knew who he was, he knew his destiny and he knew his inherent servant character. In fact he was the most self-aware person that ever lived but the testimony of Jesus is nowhere spoiled by selfishness. Jesus is the Christian's role model and his indwelling character, through the Holy Spirit, offers the prospect that we too may develop our self-awareness without being selfish.

## A Journey in Two Directions

Self-awareness, for a Christian, is a journey in two directions. It helps in our relationship with God. For instance, the Ladder of Inference challenges us to examine why we think and react as we do. It opens up the possibility of our cooperating with the Holy Spirit as he renews our minds, so that we might not conform to the world (Romans 12:2) but we to test and approve God's good and perfect will. It enables us to compare ourselves, not with each other, but with the model of Jesus and the Bible's teaching about the nature of the "new man".

Self-awareness is also the foundation upon which our awareness of others is built. This works in two ways: We become aware of how we react towards and relate to others, and we have a model that makes us sensitive to what is going on with other people. It has been said that "The seedbed of empathy is self-awareness".

- **Take a Moment:** Read Romans 7:14 - 8:4 Paul's demonstration of self-awareness
  - What did Paul understand about himself?
  - What did that help Paul understand about the problem he faced?
  - How did that help Paul deal with the issue?
  - How would you have probably responded if you had that same dilemma?

Paul is confronted with the agony of being trapped in sin. He desired to do differently than he did, but he could not escape. He understood himself and was able to turn to Christ for aid and was able to utter praise.

How would we have responded? May be by ignoring or denying the issue and hoping it would go away or perhaps, at the other extreme, by becoming down-hearted and depressed, entering spiritual decline and giving up.

## Take a Moment for Self-discovery

Now it's time to take a moment, well several moments really, to complete some exercises that will help you explore and develop your self-awareness. It is possible that these exercises may emotionally take you somewhere where you feel conflicted or find difficult or painful. If that happens, don't give up, but rather go and talk about it with someone that you trust. Also bring it before God in prayer.

You will find it helpful to make notes. Also find that trusted person and over a cup of coffee take time to share with them about the exercises and what you have discovered.

### Exercise 1

- **Take a little time to reflect on your feelings when you meet:**
  - Authority figures
  - Old people
  - Young people
  - Other church leaders
  - Attractive members of the opposite sex
  - Parents, relatives
- Why do you feel this way with these people?

### Exercise 2

- Ponder what it is that motivates you?
  - Pushes you into action?
  - Pulls you in to action?
- If you could do anything in the world what would it be?
  - Why?

### Exercise 3

- The Retirement Exercise
  - Imagine that you are retiring....

.....write notes for the speech that you hope that your boss would give at the retirement party.

## Exercise 4

- Using the Lifeline Chart, available in the Appendix, plot:
  - The high and low points of your life
  - Repeat the exercise for your spiritual life (use a different colour)
  - Bearing in mind Emotional Hijacking and the Ladder of Inference, how do these highs and lows affect you?
    - Why?

## Using the Lifeline

The horizontal axis of the plot represents age and the vertical axis a rating from -20 to +20 allowing to rate your life point. So for instance getting married might score plus 15 points and the birth of a child plus 20; the death of parent might score minus 15 and being made redundant minus 5. You can find a chart that you can copy and use in the Appendix or you can sketch it out on a sheet of paper.

## Measuring Emotional Intelligence

An inexpensive book that you may find helpful is **Introducing Emotional Intelligence A practical Guide** by Dr David Walton, published by [Introducingbooks.com](http://Introducingbooks.com) ISBN 978-184831422-1. It's available from Amazon in both paperback and Kindle formats.

This is an easy to read introduction to the essentials of Emotional Intelligence with tips on approaches for improvement. It also includes questionnaires to give you helpful insights into your own Emotional Intelligence at an overview level.

## Psychometrics Assessments

Psychometric assessments are essentially questionnaires that are designed to measure certain aspects of a person's ability or personality. They are tested and validated to prove that they actually measure what they claim to measure. They can be very helpful in providing information and insight during the recruitment process, when identifying personal development needs and progress, structuring a team and so on. In these cases they provide information to inform the decision making processes. So, for instance, they can give you insight into a person during recruitment but it is bad practice to make decision solely based on them. There are excellent psychometric assessments that measure Emotional Intelligence and provide an Emotional Quotient – or EQ.

A word of warning: Such assessments provide reports in addition to scores. These reports comment on particular strengths and weaknesses of the individual concerned that have been highlighted by the particular test. It is always best, in fact we would say necessary, to have a qualified practitioner help you understand the feedback you receive. The reason being is that an unqualified person alone is unlikely to understand exactly what is being said in the reports, their implication and recommended development path. It is possible to completely misunderstand what the report says because of the technical meaning of key words and this may cause significant problems.

It is for these reasons we would recommend that you do not use on-line psychometric assessments unless you have the assistance identified.

The questionnaires in the book recommended above are designed to give a simple and helpful flavour of Emotional Intelligence and stay well away from the danger areas. Therefore, they are useful for our purposes of introducing Emotional Intelligence and helping you gain your initial insight.

# Part 2

---

## Developing Social Awareness

In the model of Emotional Intelligence that we are using, Social Awareness is about awareness of others. We might describe it as our looking outwards from ourselves and understanding “what makes the other person tick”. As we have seen, self-awareness, “understanding what makes us tick”, gives us lots of insight into others. Not that the same specifics apply to them as they apply to us, but the general mechanisms and classes of issues will apply. So for instance others are as susceptible to Emotional Hijacking as we are and the Ladder of Inference is an equally good model of what goes on for them as it is for us. They have a Lifeline too which has been formative and they respond to the same situations as do we.

All of this gives us platform upon which we can build our appreciation of what is going on with others and that means we can modify our behaviour to respond to them appropriately.

- A key to awareness of others is empathy, which, as we shall see, is about an insight into the other person’s situation, emotions and reactions.
- People don’t exist in isolation, therefore understanding the organisational issues and pressures that apply in their situation is also important. For instance, in the **Reflections on Leadership** module we looked at organisational culture and how it might affect the people in an organisation.

Equipped with both awareness of others and self we have the basic perspectives that will enable us to develop our relationships with those with whom we live and work. The essential tools available to us are classified as self-management and relationship management. As Christ-centred leaders seeking to live out Christ’s servant ethic, this focus on others and their well-being and benefit is crucial.

- **Take a Moment:** Find a Dictionary and compare the definitions of:
  - Empathy
  - Sympathy
  - Pity
- What do you learn about them?
- What are the differences?

## Empathy

The first and most important aspect of our awareness of others is empathy.

Empathy is about our having an emotional understanding of what is going on with another person. It’s about being able to “stand in another’s shoes” and sense their feelings. It’s not a cognitive or intellectual exercise but an emotional connection with the other person.

Note the difference between empathy and pity and sympathy. Pity and sympathy are both emotional responses to another but they are our emotions and they require little emotional insight into the other’s situation. We can have pity or be sympathetic because we have witnessed suffering

and misfortune, they require no emotional connection. To be sympathetic does not require that we understand and share the emotions of the other person.

There is also the phenomenon of Emotional Contagion. This is about mimicking the emotion of others. In some settings it might be called “mass hysteria” where emotional responses of people build up and align. But this is not empathy; this is adopting the emotions of others and making them our own.

Empathy is a sort of emotional resonance with another.

Empathy is something that people come equipped to develop. It begins very young, as infants we learn about emotion and respond to the emotion of others: parents, siblings and friends. It’s affected by how a child sees parents deal with emotion and how they responded to others; were they are empathetic towards others.

Our empathy is clearly influenced by God, if we are Christians. Through the indwelling Holy Spirit we are given a new heart and then Jesus Christ and the Father live within. If they live within then we have been endowed with God’s heart of agape – love, which is concerned for others. John in his first epistle has much to say about this growth in, and outworking of, agape-love. We saw in the module **Exploring Leadership in the Kingdom** that agape-love is core to Christ’s servant character and therefore to the character of Christ-centred servant leaders.

## The Goal

From Goleman’s perspective empathy is the key to being emotionally intelligent. Self-awareness is good but it is about equipping one to have empathy. Empathy is important because it provides the necessary insight to be able to be “others-focused”; understanding what is going on with them. Then, from that position, to be able to go on to serve others. Now, Goleman very much has a business perspective in his application, however, what he is doing is applying principles. As Christ-centred servant leaders, when we seek to meet the needs of others it has that dimension of pastoral care. This is heart driven care, not simply meeting the demands of a consumer. The two may often be mutually exclusive. It’s the conflict of what we want versus what we need or what is best for us.

As Christ-centred servant leaders we are concerned to see those we lead grow and achieve their full potential. Empathy is an important element guiding us in this endeavour. In the church context we would see this as discipleship and even in an organisational context, as we shall see later in the course, we must also be concerned for the spiritual development of those that we lead.

## Other Dimensions

As an aid to developing empathy with people, Goleman highlights the importance of two factors: cultural diversity and political awareness – sometimes referred to as organisational awareness. These two factors affect the people with whom we seek to empathise. One’s cultural background will shape, in part at least, emotional responses to situations. Thus two people of two different cultures may respond differently to a specific situation. Insight into cultural differences will thus give us clues as to the emotional responses we observe and inform our ability to have empathy with another. A simple, perhaps over trivial example may be food stuffs. People from one culture may be horrified to be faced with a particular food while another will relish it.

Similarly, the culture and currents that exist within an organisation affect emotional responses and sensitivity to these currents will give clues as to the emotional response of others. In the most general sense these may be described as political awareness, with no negative connotation implied. Organisational awareness is perhaps a better term. These background currents exist in every organised situation, including churches. An example might be a senior management project review which has the implied consequence of change to the way the project is run and possibly even censure of a well-liked leader or the team as a whole. That will emotionally affect the project team, which in turn will affect how they respond to other situations or incidents.

## Developing Empathy

So the question arises, how do we develop empathy. There are some skills and practices we can adopt.

### Questions

The ideal technique for developing empathy may be telepathy, the ability to read someone's mind. In the absence of this ability questions are a crucial tool.

The first skill is to develop the skill of asking open questions, i.e. questions that require a response which imparts some information and is more than "yes" or "no", or their equivalent phrase. But one must not simply be satisfied with the response to the first question, it is necessary to gain more insight to develop empathy. Thus probing questions are required, but of course this must come up short of an interrogation. These follow-up questions may be helpful:

- Can you say more about that?
- Can you be more specific?
- I wasn't aware of that, tell me more.
- I'm curious about that...can we discuss it in more depth?
- What are some of your concerns?
- Let me see if I understand you correctly.....this is what I think you're saying....
- How do you feel about that?

### Practices

Questions alone are insufficient because we need to work at developing our skills at building empathy in general and we need to work at developing empathy with specific individuals. The following provides some suggested practices that may help:

- **Keep a log or a journal**  
Simply make notes, keep them and refer back from time to time.
- **Become aware when underlying concerns are not adequately expressed**  
Think about what people tell you and try to discern if you are getting insight on the real issues.
- **Make a note of possible feelings or emotions that the other person may be experiencing**  
Reflect upon what you hear and observe and deliberately identify how you think the other person is feeling.

- ***Develop a list of open ended questions to ask next time you meet that person***  
Following the previous step, what questions will help you confirm what you think they are feeling?

- ***Practise listening without interrupting***

Especially if you have tendency to speak a lot, train yourself to listen and not interrupt. Wait until the other person has completed their point of view before offering yours.

Even if you don't speak a lot, remember that sometimes you have to allow the silence so the other person can gather their thoughts or pluck up courage to say something. Silence can often be the most eloquent question of all and sometimes avoids the need to phrase a question.

- ***Avoid being defensive***

Especially if what the other person has to tell you is negative and you feel the implication that somehow you are at fault. Some people have the ability to make it seem like your fault, even when you have nothing to do with their situation at all.

- ***Allow time for people to express opinions and ideas***

If you are under time pressure or have your own agenda, there may be a tendency to rush on to the next item. Sometimes that may be appropriate, but if you are trying to gain insight you will need to let the other person have time to say what they need to say.

- ***Practise active listening***

When we get to the communications module we'll think about the unused processing capacity that you have when listening to someone. Use it productively to get to grips with what you are hearing. Paraphrase what you are hearing. When it's your turn to speak play it back to the speaker. It will also confirm to them that you are taking them seriously and enable them to correct you if you got it wrong.

- ***Always bring the focus back to the conversation***

It's very easy to have a conversation drift off topic, especially if one of you is struggling with its emotional aspects. Keep an eye on the conversation and gently bring it back on topic.

- **Take a Moment:** Think about 5 or 6 different relationships that you share.

- Think of a range of levels of relationship e.g. your spouse, your child, your boss, a new acquaintance, an old friend, a colleague
- How well do you empathise with them?
  - Identify specific instances
  - What were they and how did your empathy show itself?
- What could you do to improve your empathy?

## Empathy and Relationship

As leaders we are inherently involved in relationships with other people including those we are charged with leading and also our peers and fellow team members. As we have seen, Emotional Intelligence includes developing really good relationships so that we don't simply get on better, but both we and those we lead are able to achieve our full potential. This is a primary goal of servant leadership. Both self-awareness and empathy are crucial to this end.

Empathy can only exist in the context of a relationship and, because it is based on the sharing of information, it requires that we engage in effective communications with the other person.

Whilst we have been considering empathy from one perspective, ours, in a collaborative environment built on the principles of Christ-centred servant leadership, empathy is a two-way thing. It is of mutual advantage that both parties in a relationship have empathy with each other.

When we get to look at team relationships later in the course, we will see that "solid relationships" are so important. In this case developing empathy is not a spectator sport but a multi-lateral pursuit as each team member seeks to understand all of his colleagues. This pursuit will include both self-disclosure, as we help others get to know us, and feedback, as we help others get to know themselves.

## Developing Effective Relationships – The JoHari Window Model

Now, imagine a window allowing you to see absolutely everything there is to know about you. Plainly, only God has that view.

From your own perspective this separates into all those things that you know about yourself and all those things about yourself which remain unknown to you. In Psalm 19, David wrote about hidden faults.

From the perspective of another person, those with whom we have some kind of relationship, everything there is to know about you splits into all that they know about you and all that they don't know about you.

Overlaying these two perspectives forms quadrants or panes which describe four types of knowledge about you.

This is the JoHari (pronounced Joe-Harry) Window Model. The clue is in the pronunciation: It's named after two people Joseph Luft and Harry Ingham. It is a simple model that helps us visualise our relationship with one other person at a time. Once we can visualise our JoHari Window we can take steps to develop the relationship and gain the other's assistance in improving our self-awareness and awareness of them. It helps us model our level of self-disclosure to and receptivity to feedback from that one other person in that relationship.

Both people in a relationship have their own JoHari Window. A separate JoHari window would model my relationship with each member of my team or each of my friends and so on. The shape of the window can be different for each person and can change over time, representing the development of the relationship it describes.

The four quadrants are:

A. Things about you known to both you and to the other person

○ ***The Open Pane or Arena***

Consider the relationship with a family member, say your spouse. They will know a lot about you: simple facts such as height and weight but also likes and dislikes, political views and so on. This pane will be large. They know a lot about you because they have observed you and also because you have told them – self-disclosure.

B. Things about you known to you and NOT to the other person

○ ***Hidden Pane***

What might be here? Well, you may have a “skeleton in the closet”, something embarrassing, or even criminal, that you don’t want anyone to know. It may be you are simply shy and don’t talk much about yourself. Either way you know it and the other person doesn’t.

C. Things about you known by the other person and NOT by you

○ ***The Blind Spot***

You might find it hard to identify things that you don’t know about yourself because if you could do that you would know them. So just think about another person for a moment. You will likely be able to identify some things that you know about them that they probably don’t know about themselves.

Whilst you might know lots about yourself, this model is situational. In other words as you move from one situation to another, as you meet new people, you will find yourself in new situations and relationships and so there will be new things that you don’t know about yourself, in that situation, and lots that they don’t know about you.

D. Things about you NOT known by either you or the other person

○ ***The Unknown Pane***

This is even harder to imagine because by definition only God knows it. It could be your tolerance to high stress or how you cope with sudden wealth, redundancy, or family bereavement; simply because none of those things have happened to you yet.

There are three processes at work in the JoHari Window model:

• ***Self-Disclosure***

This is the process of you disclosing information about yourself to the other person. You help them get to know you – you may tell them or allow them to observe you. This will reduce the size of the panes that represent the things the other person doesn’t know about you.

Plainly, in most relationships time is also a factor here. Usually, the longer that you know someone the more you know about them.

- **Feedback**

This is the process whereby the other person tells you things about yourself that you didn't know. This can obviously be a sensitive but necessary process to negotiate. This occurs when you ask for feedback or listen to what others have to share.

- **Self-Discovery**

Self-discovery is the means by which you can reduce the size of the Unknown area. Because it's unknown neither self-disclosure nor feedback can illuminate it, although feedback may trigger a process of self-discovery. Self-discovery is about broadening your experience; about trying new things, going to new places, meeting new people and so forth.

The purpose of this simple model is to assist us to gain an understanding for and appreciation of how effective feedback and self-disclosure can improve communication skills. It supports the development of both self-awareness and empathy.

Because of the place that feedback and self-disclosure has in the model it is helpful in understanding and developing our intrapersonal intelligence. You will recall that is was an element we discussed earlier when considering Goleman's model of Emotional Intelligence.

## Relationship development as seen with JoHari Window

The shape of the four panes in the JoHari window varies dependent upon how much you know about yourself and how much the other person knows. So:

- Imagine you have just met someone on a team that you have just joined, then your JoHari window would look like the New Team Member.

The Open Pane is small because the person knows very little about you. They will have had no opportunity to give you any feedback about yourself (the things they know that you don't) so the Blind Spot will be quite wide. Similarly you have had no opportunity to disclose things about yourself so the Hidden pane (that which you know about yourself and they don't) will be tall and thin.

As you have the opportunity to get to know this person you will tell them things (self-disclosure) and you will expand the Open pane as they get to know more about you.

As they get to know you they have opportunity to provide feedback to you, so increasing the area that you know about yourself.

- When you become an established team member the Open Pane will be large because both you and the other person will know a good deal about you.

There are some classic/extreme JoHari Window profiles, which will help you to be able to analyse what is going on. These represent extreme behaviours.

- ***The Turtle***  
This is an extreme form of the New Team Member. It means that you and the other person don't know each other well. That is OK if you've just met but if you've known each other for a long time it may not be so good.
- ***The Interviewer***  
This is a relationship where lots of feedback is provided but there is little self-disclosure. The interviewer is always seeking information and feedback but shares nothing of themselves. Thus the Blind Spot is small but the hidden area is very large.
- ***The Bull-in-the-China-Shop***  
The classic image is of the bull rampaging through the shop knocking shelves over and smashing the expensive china.

What has happened is that the "Bull" has disclosed lots about themselves and solicited no feedback or has ignored whatever feedback might have been given. The result is this huge blind spot that represents the fact that they ignore correction and guidance.

- ***The Ideal***  
Here the Open Pane is as large as possible because much has been disclosed about self and lots of feedback has been obtained. Consequently there is little that is hidden from either person and the unknown area is very small. Recalling the nursery story of Goldilocks and the Three Bears, Goldilocks was happy when she found the chair, the bed and the porridge that was "just right". The Ideal model is "just right".

## Monitoring and Managing Yourself and Your Relationships

By considering what your JoHari Window looks like in your relationship with someone, and comparing it to their JoHari Window from your perspective, you can assess the state of the relationship. You can then decide what strategies to take to develop the relationship. The goal is to close in on the Ideal model which represents a healthy bi-directional relationship.

The JoHari Window will enable you to manage yourself in the relationship in focus, as well as identify how to encourage the other person to grow the relationship from their side. The following strategies can help you change the various panes in your window:

- ***Increasing the size of the OPEN pane***  
You can do this by giving and soliciting feedback and by self-disclosure. The giving of feedback can be seen as a form of self-disclosure as it gives insight into how you think, what is important to you, your manner and so forth.
- ***Reducing the size of the BLIND SPOT***  
Soliciting and being receptive to feedback will reduce the size of this pane. When feedback comes you have to take notice, it's not enough just to allow people to share things; feedback must have an impact. The weight you give to the feedback will depend upon the credibility of the person giving it and how many people give the same feedback.

- **Reducing the size of HIDDEN Pane**  
Giving feedback and self-disclosure reduces the size of the Hidden pane but self-disclosure is the main mechanism.
- **Reducing the size of UNKNOWN pane**  
Reducing the size of the Unknown pane is by definition difficult. However there are some general strategies you can employ so: Avail yourself of and be receptive to sharing the experiences of others; learning vicariously, i.e. from others as they grow; explore new things and opportunities. Deliberately explore new activities, places and interests.

Later in the course, when we look at team development and leadership practices, we will see how vital effective communications are in building the trust, collaboration and solid relationships that are essential to individuals achieving their full potential. The JoHari Window model will be an important tool.

- **Take a Moment:** For the same relationships that you identified in the last “Take a Moment” exercise:
  - Sketch out what you think the JoHari Window looks like for each.
    - From your perspective
    - From their perspective
  - Why do you think they are similar or different in each relationship?
  - Are they what you expected or not, why?
  - What specific things could you do to move each relationship towards the ideal?
- **Take a Moment:** What personal development strategies could you use to reduce the size of the Unknown area in your JoHari Window?
  - What subject areas would you like to explore?
  - How might you go about that?
  - Make a plan.....

## Feedback

As we have seen as we looked at the JoHari Window, feedback is important in helping us develop self-awareness, awareness of others and in growing relationships with others. As leaders we will often be called upon to provide feedback to others. In fact this is an important tool for the Christ-centred servant leader whose goal is to grow others so that they can fulfil their full potential.

Sharing feedback, especially negative feedback, is a delicate matter and empathy is crucial. As the giver of feedback we need to put ourselves in the other person shoes so that we can be effective in our Christ-centred goal of helping them benefit from it and grow some more.

- **Giving Feedback:**  
When you give feedback we are communicating to a person or group as to how their behavior is affecting or influencing you.

- **Receiving Feedback:**  
When you receive feedback from others you have the opportunity to learn how your behavior is affecting or influencing them.

Feedback may be verbal, non-verbal or both, so learning to read body language is important. We all have that skill to some degree but we may not be conscious of it.

Because the feedback process can be emotionally sensitive our empathy with the other person is vital to its success. Without it we will lack some crucial guidance as to how we should interact with the other person.

## Giving Feedback

One of the guides to giving feedback is the BOOST model, which highlights five aspects of giving feedback:

- **Balanced**  
The feedback needs to be focused on the receiver's development needs and strengths. Development needs may be either negative or positive. The negative aspects are things that need correction but when there are positives these also need to be built upon. Where feedback is negative then it's good to include positives Remember the goal is the benefit of the receiver, helping them to achieve their full potential.
- **Observed**  
Feedback must be based on the observed facts not our thoughts, feelings or opinions. Remain aware of the Ladder of Inference and its implication for our perception and interpretation of events. When the receiver begins to work out how to respond we will have the opportunity to sensitively coach them and help them identify suitable development actions.
- **Objective**  
It is important not to focus on the receiver's personality but on their behavior. It's easier to adjust behavior, especially where it is a matter of training or practice and experience. Therefore be factual, and focus on actions and outcomes. Be descriptive not evaluative and judgmental.
- **Specific**  
Back up and illustrate the feedback with specific examples of observed behaviour. It's hard for the receiver to work with generalities and much easier with specific issues.
- **Timely**  
Being timely means giving the feedback as soon as is reasonably possible. Why reasonably? Well the other person's actions may have made you angry or upset, in which case it's better to say nothing until you have regained your equilibrium. In any event, the feedback needs to be given sufficiently close to the event under consideration for the detail to be remembered.

Additionally, if the feedback was not solicited but the initiative to provide it is yours then, remember to gain the receiver's agreement. Avoid just dumping it on them. It's also good to make sure that the feedback session will take place somewhere that is conducive to the process and free from distractions, such as the telephone.

## Receiving Feedback

The goal of feedback is to enable the receiver, potentially you, to grow and develop in order to fulfil their (your) full potential, therefore you need to be prepared to receive it. There is no point in asking others to give you feedback unless you are prepared to be open to it and to consider comments which differ from your own perceptions.

The following five points are intended to help you be effective in receiving and benefiting from feedback:

- **Be explicit** about what you need and why you want feedback.

When you solicit feedback, be clear as to what you are seeking, what kind of feedback you want and what you want achieve from it. Unless your requirements are clear, the other person is unlikely to be able to fulfil your expectations.

- **Be attentive;** listen carefully and seek to understand, ask for clarification.

When receiving feedback give your full attention to the task and work to achieve understanding. This may mean that you need to ask questions to clarify what has been shared and you need to reflect back what you have heard, paraphrasing the feedback to confirm understanding. It is important to focus on what the person wants you to know, not on what you would like to hear.

- **Be aware** of your own reactions, remain objective and avoid rejecting and censoring the feedback.

This is where self-awareness comes into play; notice your own emotional and intellectual reactions to the feedback and the person giving it. Be careful that you do not filter what is being shared because you reject or censor it. If the other person has a perspective of events that is not aligned with yours, don't dismiss it but recognise the difference, it may be no less valid than your viewpoint.

- **Be silent;** avoid responding, except to clarify, and avoid both preparing your response and the temptation to explain.

When receiving feedback, especially negative feedback, one can be so tempted to take on the debate, to explain or justify your own actions. Doing this will minimise the value of the feedback so refrain from making a response. Don't even begin to frame a response in your own mind until you have listened carefully to what has been said and have considered the implications. Don't use the excuse of correcting factual errors to avoid hearing and resonating with the substance of what has been said. If you need to explain, wait until the other person has completed their feedback.

- **Be reflective;** at the end seek recommendations if appropriate then review the feedback and work out your action plan to benefit from it.

Once you have received the feedback, honestly and openly consider it with care and then formulate your action plan. Remember, the JoHari “Bull-in-the-Chins-Shop”. Their Blind Spot was huge because they never took any notice of the feedback that was given. If you need to, talk it through with someone that you trust.

## The Spiritual Dimension

With negative feedback it is possible that we become offended or feel hurt and so respond with anger and unforgiveness towards the giver. Sometimes the feedback may make us anxious. If this is the case we need to recall and work through the Biblical injunctions before God:

- To not let the sun go down on our anger. Ephesians 4:26
- To forgive. Matthew 6:14&15
- To not be anxious but bring the issue to God. Philippians 4: 4-7

We need not address the issues raised through feedback on our own; we can work these things through with God in prayer. You can also engage the help of someone you trust.

- **Take a Moment:** Plan a mock Feedback Session for someone  
(*You won't have to deliver it unless you use a real, live situation*)
  - Identify the purpose of the feedback.
  - Make notes against the BOOST model points.
- **Take a Moment:** If you can solicit some feedback from someone – *it could be to open up your JoHari Window with them.*
  - If they are not used to giving feedback then explain the BOOST model to them and ask them to try to use it.
  - Plan the feedback session.
  - Use the 5 receiving feedback guidelines.

## Self-Management

Self-management is the capacity to adjust one's behaviour to that of others.

### Biblical Examples

Amongst other things, Jesus is our role model both as Christians and as Christian leaders. The goal here is to look at several passages from the Bible to see how Jesus managed his reactions in these situations; how he dealt with people individually in their situation and how he did not respond in the way other people did. Does he provide us with an example, a model to follow?

#### Take a Moment:

As each story comes up pause the video and read the passage in your Bible and see how Jesus behaved compared to other people or, given the background, how you might have expected them to behave. How do these observations help you? After a pause there will be our observations.

- Read each passage and:
  - Identify how and why Jesus responded to the key person in the situation
  - Compare Jesus' response with how others in the story responded, or you would you expect them to respond, to the situation?
  - What do you learn that helps you when dealing with other people and your own self-management?

### **The Samaritan Woman - John 4: 1-26**

The Samaritan woman had two things going against her: First she was a Samaritan and Jews had nothing to do with Samaritans, second she was a serial adulteress. Remember the parable of the Good Samaritan, crucial to the point was that Samaritans and Jews were overwhelmingly prejudiced against each other.

Ponder for a moment how the disciples responded. They marvelled at Jesus, admired him because he was talking to the woman. They would have probably gone with their cultural norm and would have had as little as possible to do with her. Jesus had been brought up in the Jewish culture and was fully aware of the situation but he chose to conform to a different culture, that of the Kingdom.

She was also a sinner but he was not repelled by that, as those who had brought to him the women taken in adultery would have been. He chose to respond to her as he would have responded to any other person.

### **The Anointing of Jesus - Luke 7:36-50**

With others, Jesus had been invited to eat at the home of the Pharisee. While he was there a sinful woman, possibly a prostitute, came and anointed his feet and washed them with her tears.

The Pharisee was aghast that Jesus should have received this woman of sin. He certainly would have had nothing to do with her and presumably it was out of embarrassed politeness that he didn't turn her out.

It's interesting that it is self-righteous people who are intolerant of sin. Jesus, who as God, could justly have condemned sin, did not. He chose a different perspective and a different, gracious reaction to this woman. It's not that Jesus did not get upset because of sin, his views about the Pharisees are plain, yet here, he chose not to denounce his host but to lovingly instruct him.

### **The Sisters of Lazarus - John 11:17-44**

Jesus loved Lazarus who was ill but did not attend him until he died. His reason was that he knew that this illness would not lead to death but to God's glory.

The sisters both knew that Jesus could have prevented the death of Lazarus had he come earlier. We might have been tempted to explain. But Jesus chose not to.

Jesus knew the outcome; that he would raise Lazarus from the dead, so why should he grieve and weep? He chose to do this because it was a demonstration of his empathy, his oneness with his friends in their grief.

## Pharisees, Sadducees Scribes and Herodians – Mark 12:13-34

In this sequence of three incidents the Pharisees, Herodians and Sadducees are seeking to trap Jesus. They pose him questions, trying to highlight their wisdom and his lack of it. He knows this: Mark says he knew of their hypocrisy, while in Matthew's account we are told that Jesus was aware of their malice. They were out to get him.

If you knew someone was out to get you how would you respond? Probably not very well. Jesus knows them; he has insight into their thinking (awareness of others) and deals with them directly but politely. (Who of us wouldn't want to punch them on the nose? – Raise your hands!)

Then the third test; up comes the Scribe, who, according to Mark and Luke, is also a Pharisee. If it was me I would probably be getting ready to do damage by now. But Jesus chooses to listen and hear what the man has to say. The man turns out to be a wise and spiritual man, asking a wise and important question and his response to Jesus' reply shows him to be close to the Kingdom of heaven.

Jesus received the three approaches, two were up to no good, he chose to be straightforward but not angry with the first two, and open and complimentary to the third. He dealt with each case individually and specifically, that meant he was able to receive the third approach for what it was, genuine, spiritual and wise.

In all three cases they marvelled at Jesus' wise responses and how he dealt with them. But he dealt with each differently.

## Tips for Self-Management

The key to self-management is self-awareness. Being aware of what is going on inside when you face every-day as well as exceptional situations, like Jesus, enables you to choose your response. Your responses are your choice.

It is also driven by a desire to manage our emotions in cooperation with the Holy Spirit. Paul's famous declaration of his battles in Romans chapter 7 comes to mind again.

Think back to Emotional Hijacking, when your amygdala takes over. Being aware that this can happen and noting that it is actually happening now, enables you to engage in the strategies we discussed.

Knowing about the Ladder of Inference enables you to observe your reaction to situations and ask yourself new questions.

- Why are you selecting and interpreting the data in that way?
- Why did you fill out the story with those assumptions?
- Are your beliefs and worldview in this instance valid?
- Is your action therefore appropriate or should you behave in a different way?

Using the JoHari Window and feedback strategies to develop your relationships towards the "Ideal" is also a self-management strategy. As you get to know yourself and the other person better it will modify your beliefs which are at work in the Ladder of Inference and in the amygdala hijack, and so you will develop the ability to behave differently.

When you have an issue with someone, choosing to use the BOOST model to give them feedback, instead of responding thoughtlessly and angrily means that some good can come of it.

Reflection afterwards on what happened in an incident and why, enables you to prepare to behave differently next time.

From the spiritual perspective, prayerful reflection on our behaviour enables us to listen to what God has to say to us about that situation and how we behaved. Of course, there is also always Nehemiah's 'arrow prayer' "Help!" More generally, seeking to become mature in Christ, in line with Jesus' example and Biblical teaching, will also pay dividends in the way we behave.

Having integrity as a goal is also a good self-management strategy. Integrity is the combination of behaving honestly and morally alongside the alignment of your words and deeds. It means meaning what you say and doing what you say you will do. Being transparent about it is also important. This transparent integrity is the foundation of trust and is the basis for strong and effective relationships.

In the **Reflections on Leadership** lesson we looked at six actions by which a leader could establish good or bad organisational cultures, keeping those in mind and choosing the best path will also enable you, as a leader, to manage your own responses and actions.

## Dealing with Negative Thoughts

One crippling characteristic that we have all probably encountered at some time in our own lives is that of the impact of negative thoughts. Things that we believe about ourselves that prevent us from doing things that we are able to do. By recognising these negative thought processes we can choose to adopt a positive outlook, changing the way we think and how we behave.

The psychologists call this Cognitive Behavioural Therapy. It's simply about how our thoughts lead to our actions so by replacing negative thoughts for positive ones we can cause positive behaviour. It's an approach used to help people who have a fear of flying for instance.

One of the most frequent fears that people have is of public speaking, so by way of example let's consider that. The concerns and fears may go something like this:

- I will forget what I want to say and people will think I am stupid.
- If people think I am stupid they will not respect me.
- This will confirm what I feel about myself: that I am stupid and people do not respect me.

Note the underlying issue of a poor view of self. I am stupid and feel inferior. Few people who feel that are anything close to being stupid and have no need to feel inferior. This leads to a train of thought (recall the Ladder of Inference) which fills in the blanks.

The antidote is to address one's thinking with a more realistic view - for example:

- If I forget what I want to say it's not the end of the world – lots of people forget what they want to say at times. *Think of all those TV news readers and reporters we see on the out-take shows.*
- This can give me a chance to poke humour at myself and make my presentation entertaining.

- If I do forget my words people may find it amusing but they won't think any less of me. I know they think highly of me and have commented on how much they enjoy listening to me.

As Christian's of course we have the Holy Spirit's assistance, provided we seek to have a right view of ourselves before God. One thing we must be careful of is not to dismiss sin in this way. God has a far better remedy, confession and cleansing: 1 John 1 8&9

## Relationship Management

Developing a sound relationship between a leader and those whom they lead is integral to the **Growing the Servant Heart** programme. It has already emerged in the material covered so far and will continue to emerge in the material still to come, as we look at leadership practices, team dynamics, communication skills, leading and managing change.

## Summary and Conclusion

- **Take a Moment:** Review what you have discovered in this module.
  - What are the key take home points?
  - How does it integrate with the things you discovered in the previous module "The Jesus Model"?
  - Prepare an action plan to apply your learnings to your daily leadership situation.

Emotional Intelligence is a concept that describes how we relate to ourselves and others. It leads us to deeper insights about the people we relate to and how our beliefs and attitudes affect that relationship. Those insights can enable us to develop a deeper awareness of our own selves, what makes us tick and react as we do. They also help us gain greater insights into other people and develop empathy with them. From this platform we are in a position to choose how we interact with them to improve our relationship.

This desire is driven by agape-love, which is concerned for the well-being and benefit of others and is a key motive behind seeking to be a Christ-centred servant leader. As such, our goal is that each person we lead should achieve their full potential in their Kingdom service for God.

Self-awareness is not the same as selfishness or self-interest. It is about developing a realistic view of our characters and our behaviour so we can make choices about our behaviour towards other people.

The reasons we respond to threats as we do (emotional hijacking), and the hidden assumptions and beliefs we have about the world (Ladder of Inference), are crucial factors in our behaviour. Knowing this allows us to develop our own attitudes and reactions so as to become more Christ-like and by definition more emotionally intelligent. Similarly, the JoHari Window gives us insight into the state of our relationships and suggests how we can use self-disclosure and feedback to deepen those relationships.

From the Gospels we see that Jesus provides us an example of an emotionally intelligent person, one must conclude the most emotionally intelligent person ever. He is the model for the Christ-centred

servant leader and just as he chose his behaviour towards the people he encountered, as leaders so must we.

Maturing self-awareness and others-awareness will form a good foundation from which to mature as a Christ-centred servant leader and develop those whom you lead so that they can achieve their full potential.

## Action Plan

Take time to reflect on what you have learned and identify what actions you need to take as a result in order to develop your own self-awareness, your awareness of others and how to develop your relationships with those whom you lead.

## Further Study

Take time to step through John's Gospel and examine how Jesus related to the people who encounter him. Look for his examples of self-awareness, awareness of others and self-management.

## Next

The second subject in the **Leading with Insight** module is **Gaining Cultural Insight**. It provides an introduction to the impact of national culture on how we think and behave. It is intended to enable the student to be able to assess the impact of their own and other cultures and the culture of the Kingdom of God on their leadership style.

After this there are two important perspectives to be considered when a leader leads others. The first is the essential leadership practices that the leader must exhibit; the second is the needs of the people in the team being led. "**Leading through Others**", the subsequent module in the **Growing the Servant Heart** programme examines both these areas from the Christ-centred servant leadership perspective. They are equally applicable to church and Christian enterprises.

## Bibliography:

### **Books:**

Chernis, C., Adler, M. (2000). Promoting Emotional Intelligence in Organizations. American Society for Training and Development

Goleman, Daniel. [1995] Emotional Intelligence. Bloomsbury

Goleman, Daniel. . (1998) Working with Emotional Intelligence. Bloomsbury

Higgs, M., Dulewicz, V., (1999) Making Sense of Emotional Intelligence. NFER Nelson

Walton, David, (2012) Emotional Intelligence A Practical Guide, Introducingbooks.com

### **Web:**

[www.eip.org](http://www.eip.org).

[www.eiconsortium.org](http://www.eiconsortium.org)

[www.eicentre.com](http://www.eicentre.com)

### Appendix: Life Line Chart

