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Building Resilience in Korean Canadian Leaders at Non-Profit Organizations  
in Toronto

A Research Portfolio  
submitted in partial fulfillment  
of the requirements for the degree of  
Doctor of Ministry  
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By

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Toronto, Canada

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## **ABSTRACT**

This Research Portfolio was written to complete my Doctor of Ministry (DMin) program at Tyndale University in Toronto, Ontario. It describes how I changed from an agnostic to a Christian and from a worldly leader to a servant leader. To do so, it combines three documents written during my DMin: my Leadership Narrative, my Philosophy of Christian Leadership, and my Project Report. Each of these tells part of the story of my growth. During my studies, my skills as a marketplace missionary, coaching mentor, business consultant, and leadership instructor developed a great deal, which gave me the confidence and courage I needed to introduce a new paradigm of Christian development to my Korean Canadian community. To achieve this purpose, I studied resilience and began my research project, which sought to answer the question, “Can I design a process that will help Korean leaders develop their resilience?” The Project Report describes how I tried to do so. Six executive leaders at three Korean non-profit organizations in Toronto participated in the project. Case Study Research was my primary methodology, which allowed me to discover each individual participant’s experiences as they went through the resilience training. Both qualitative and quantitative analysis were used to determine the findings, outcomes, and interpretations of this project. It had positive outcomes, with participants’ experience suggesting that resilience can be improved by being educated in the right environment and being nurtured by a trusted person through one-on-one coaching conversations.

## **DEDICATION**

To my parents and four older brothers in Seoul Korea

## ACKNOWLEDGEMENTS

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At first, without the expertise of my professors Dr. Chapman, Dr. Magnus, and Dr. Krause; my advisor Dr. Peltz; my academic mentor Dr. Pak; and my two faithful editor friends, Christine and Jinny.

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## **CHAPTER 1: INTRODUCTION**

This Research Portfolio was written in completion of my Doctor of Ministry (DMin) program at Tyndale University in Toronto. It describes how I changed from an agnostic to a Christian and from a worldly leader to a servant leader. My life can be divided into two stages: before conversion and after conversion. Since I became a Christian in 1998, the direction and values of my life have been radically changed, which I believe was God's sovereign plan for my life. Robert Quinn, the renowned change agent, summarizes the essence of change with one sentence, "All change is self-change. To continue our journey is to reinvent the self" (Quinn 1996, 45). In reviewing my development as a leader, I have come to agree even more with this statement, because so much of my life changed after I grew personally. This is partly why I think of self-leadership as the most critical element of leadership development.

One important step forward in my faith and leadership development was selecting resilience as my research topic. I did this to help Korean leaders nurture their inner strength and improve their self-leadership. The ability to find meaning and bounce back from negative events is one of the most critical components in personal and leadership development (Bennis and Thomas 2002, 1). Part of the reason I wanted to do this was because I was concerned for Korean society because of issues it faced. For example, Korea's suicide rate increased to double the OECD average in 2020. This was part of a trend,

since the country had the highest rate in recent decades (Noh 2022, May, 18). Even though I knew I could not solve social issues in Korean society, I wanted to help in some way. I thought that it might help to promote a different paradigm of leadership development within the Korean community. Resilience—the ability to overcome negative events—has always been important for leaders. It became an even more important skill when the COVID-19 crisis impacted all areas of human life starting in March 2020. This is why I decided to develop a resilience training process as my research project. This project involved training six Korean Canadians, who were serving as executive leaders at three non-profit organizations in Toronto. The project began in April 2021 and the final report was completed in April 2022. I was still in ongoing discussions with participants in July 2022 when I delivered my public presentation on this project.

Since I began my DMin studies in 2016, I labored to discover theology that had practical implications for daily living. For this reason, I became interested in the Faith and Work (FAW) Movement. FAW helped me to find a way of integrating Christian faith with business and everyday life. After this, I chose resilience as my research topic. The topic was selected because it fulfilled my desire to nurture inner strength and improve self-leadership among the leaders within my Korean Canadian community. I developed a resilience program as a small step towards introducing a new paradigm of Christian development, which focused on a leader's own development rather than trying to change others.

This portfolio consists of three major chapters that combine documents that were written in different stages of my studies at Tyndale University. Chapter 2 contains my Leadership Narrative. This describes my development

as a leader. First, I provide details about my Korean Canadian context. I included this information here instead of in a dedicated chapter, as is the norm in such portfolios, because I changed my research focus after I had already completed my Context Exegesis for a different context. Second, I use the five phases of Clinton's development to identify and describe each stage of my growth. Clinton's five phases include Sovereign Foundations, Inner-life Growth, Ministry Maturing, Life Maturing, and Convergence. I broke up Life Maturing into two parts because I am still going through this stage. During Life-Maturing Part One, I describe how my callings as a marketplace missionary, coaching mentor, business owner/consultant and leadership instructor/writer were discovered. During Life Maturing Part Two, I shared how I developed a preferred future for myself by practicing Appreciative Inquiry, which I explain further in Chapter 5. Third, I review some tests on my personality, leadership, and spiritual gifts that I completed during my studies as well as the effects of my meetings with a spiritual director and a counselor. Finally, I consider how this self-knowledge can help me achieve a fruitful life and ministry in the next stages of my journey.

Chapter 3 describes my Philosophy of Christian Leadership. To complete this chapter, I combined two manuscripts I wrote during the DMin program: my Philosophy of Christian Leadership, written in April 2018, and my Five Axioms of Leadership Development, written in January 2019. The first document describes how I try to lead myself and others while the second provides a philosophical foundation for the first. Chapter 3 provides a theoretical foundation for the resilience training process I developed in my research project. This project is described in Chapter 4, my Research Report.

I experienced many obstacles and difficulties before I completed my research project. However, I also realized that the almighty God could use my difficulties to bring about his sovereign plan with his power and wisdom. Clinton describes this process using the term “negative preparation,” meaning God uses negative experiences to free a leader from their current situation and bring them into a new developmental phase (Clinton 1988, 135). These difficult experiences from 2018 to 2022 allowed me to see how many Korean leaders suffer from past adversities, which hinders them from moving into a better future. This new self-awareness led me to study resilience and develop a resilience training process as my research project. I hoped it would help Korean leaders improve their resilience, and that the project participants would experience personal transformation and positive change as a result of that increased self-knowledge. Case Study Research was used as the primary methodology for my research project. This project was completed with six leaders at three non-profit organizations in Toronto.

Since studying resilience in 2020, I witnessed how my newfound knowledge was the master key that opened many new doors to serve others. I had to learn to abandon my own plans and agenda during this period of spiritual awakening. One door that opened was the opportunity to develop a holistic resilience program with some Korean Canadian leaders in Toronto in October 2022. My prayer is that God continues to use it as a way of nurturing leaders and building a healthy community.

In the following section, I include some key terms that will be used throughout this portfolio.

## **Important Concepts for My Journey**

**Leadership:** “A Leader is a person who influences and impacts people, with and to use engaging processes, to come together and move together in delivering in a deeply own purpose” (Dr. Magnus, *Learning Organization* 2018).

A highly effective leader is a person who learns and keeps growing their own inner resources and competencies to ensure that they are self-aware, self-regulated, self-managed, and self-coached. This results in them being increasingly resilient as they seek to intentionally influence people, using engaging processes that bring them together toward owning and delivering a compelling purpose. I believe that competent Christian leaders provide both great and godly leadership, seeking to be centered on the triune God themselves by keeping him in everything.

**Resilience Theory:** Resilience is one of the themes that the leaders of the FAW movement have been concerned about while pursuing personal and organizational development (Letter et al 2016, pp.119-121). In the unpredictable environment of the twenty-first century, leadership development might be “all about resilience and a willingness to adapt” (Nelson and Dickens 2015, 9). Resilience is described as “[people’s] ability to sustain their energy level under pressure, to cope with disruptive changes and adapt. They bounce back from setbacks and overcome major difficulties without engaging in dysfunctional behavior or harming others” (Kohlrieser 2014, 1). A resilient leader or organization has this ability, particularly important in times of trial. A resilient leader is also “always moving, innovating, and finding new ways to do things to improve their situations” (Thompson 2010, 196). It was also discovered that resilient people possessed three common characteristics: “a

stance acceptance of reality; a deep belief or value, that life is meaningful; and an uncanny ability to improvise” (Coutu 2001, 3).

During the second interview in my research project, I developed and used some questions to help participants identify their patterns of responding to the past adversities by using “the ABC method”, an abbreviation of Adversity, Behavior, and Consequence (Reivich and Shatt 2002, 65). The primary purpose for using this method was to help participants confront their past adversities instead of escaping or denying them, which might be considered as the first step for becoming more resilient.

**Servant leadership:** Servant leadership “begins with the natural feeling that one wants to serve, to serve *first*. The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served” (Greenleaf 1970, 15). The unique quality of servant leadership is manifest in Jesus, my Savior and Master. His character and leadership described in Philippians 2:5-8 have been my example while developing myself as a leader. I want to become a mature servant leader by following the leadership and life of Jesus Christ in my daily life.

**Situational Leadership:** Situational Leadership, developed by Paul Hersey and Ken Blanchard in the late 1960s, is “a clearly defined process of moving a person towards maximum effectiveness by applying the appropriate style of leadership at the appropriate time” (Blanchard and Johnson 2001, 188). Situational leadership provides the four different styles of leadership that can be adopted to develop followers depending on the degree of their competence and commitment, which includes “telling, coaching, participating, and delegating” (Burns, Shoup, and Simmons et. al 2014, 107).

I notice that the major strength of Situational Leadership is that the style of leadership is not determined by what a leader prefers but the needs of the follower in any given context. This is the style of leadership that I have practiced in my coaching ministry for over a decade. Coaching, described below, is a form of situational leadership.

**Level 5 Leadership:** Level 5 Leadership, introduced by Jim Collins in his book “Good to Great” (2001), is characterized by a combination of personal humility and professional will” that made the companies grow from good to great while comparable companies didn’t show any significant growth in the same industry (Collins 2001, 7). A level 5 leader hold the common characteristics of both exceptionally personal humility and an unwavering will for achieving the company’s vision (Collins 2001, 20). A level 5 leader begins with people to build their strong team and create a culture of excellence while contrast to a level 4 leader tends to focuses on more vision first (Collins 2007, 40).

Even though it was discovered from secular companies, I see Level 5 leadership as a biblical model expressed by Jesus Christ who demonstrated exceptional humility as a suffering servant (Phil. 2:7-8) and unwavering will for expanding God’s kingdom to the world (Matt. 24:14). This style of leadership has guided me to develop Christian character as a servant leader. I aim to serve others with biblical principles and professional will as a kingdom builder to expand God’s kingdom to the world.

**Holistic Resilience Program:** The program is designed to help Korean Canadian leaders experience holistic recovery and healing in the four areas of physicality, relationality, spirituality and mentality. The program was one of



the outcomes of my research project and launched with four Korean Canadian leaders in Toronto in October, 2022.

**Appreciative Inquiry (AI):** ‘It is a collaborative and highly participative, system-wide approach to seeking, identifying, and enhancing the “life-giving forces” that are present when a system is performing optimally in human, economic, and organizational terms’ (Watkins & Mohr 2001, 14). I use the holistic and strengths-based approach of AI as a process for developing myself and others. Even though I did not use AI as a primary methodology in my research project, it helped guide my coaching conversations with the participants.

**Coaching:** “An intentional process of empowering people by taking parts of particular knowledge, experience, and skills through mutual communication or relationship to bring out the best performance or reach a certain goal” (Kinlaw 1999, 31). Compared to coaching in general, Christian coaching has a primary purpose or goal to help persons or groups “move from where they are to where God wants them to be” (Collins 2009, 23). The process of coaching includes three key principles: “The ability to ask good questions, the gift of listening, and the ability to not interject yourself to the coachee’s story” (Hand and Langman 2022,16).

I practiced coaching for personal and organizational development because it provided a very collaborative, respectful and mutual process that brought about good results. Being trained as a coach helped me develop myself as a communicator by practicing active listening and asking good questions. The process was also helpful for me to become a more calm, mature, and professional leader by increasing my self-awareness and differentiation.

**The Faith At Work (FAW) movement:** FAW is a “lay-led, non-church based movement that began as a means for people of faith, mainly Christians, to address a central question: What does it mean to be a person of faith in the marketplace?” This movement has been grown as the “Ministry of the Laity” (Ledbetter et al 2016, xv).

FAW helped me integrate my Christian faith into the workplace and daily life. This movement motivated me to become a marketplace missionary in 2019 and develop resilience training as my research project.

**Paradigm:** A paradigm is “a set of rules and regulations (written or unwritten) that does two things: 1) it establishes or defines boundaries and 2) it tells you how to behave inside the boundaries in order to be successful” (Baker 1992, 32). This portfolio is about my paradigmatic change from a worldly leader to a servant leader. It also includes my desire to lead a paradigm change from “an outside-in process” (leadership development) to “an inside-out process” (leader development) (Ledbetter et al 2016, 113), especially within my Korean Canadian community.

**Korean Canadian(s):** In this portfolio, the term “Korean Canadian” is used exclusively to refer to first-generation Canadian immigrants from Korea. In contrast, the term “Korean” is used to refer to Koreans more generally, including but not limited to those in Canada. Korean Canadians experienced a seismic shift in coming from Korean culture to Canadian culture. They were the group I completed resilience training with during my research project. Korean Canadians match the description of marginalized people who live in two worlds, in both of which they are more or less strangers (Heo 2000, 15).

## **Conclusion**

In this chapter, I introduced my portfolio, which consists of three major chapters: my Leadership Narrative (Chapter 2), my Philosophy of Christian Leadership (Chapter 3), and my Project Report (Chapter 4). This chapter also included described key concepts that will appear throughout the rest of the portfolio. In the following chapter, I will describe my Leadership Narrative.

## **CHAPTER 2: LEADERSHIP NARRATIVE**

### **Introduction**

Chapter 2 describes my development as a leader. The narrative describes how I began a personal relationship with the living God and was gradually transformed into a servant leader.

I begin this chapter by providing details about my Korean Canadian context. I included this information here instead of in a dedicated chapter because I changed my research focus after I had already completed my Context Exegesis for a different community. Explaining my context sets the stage for my Leadership Narrative. Following this, I use Clinton's five phases of leadership development to describe how God formed me into a servant leader. Using Clinton's framework this way provided me with an opportunity to think through my past, present, and future: where I was, where I am, and what I might do in terms of achieving a God-honoring vision in my next life phase. The five phases include Sovereign Foundations, Inner-Life Growth, Ministry Maturing, Life Maturing, and Convergence. Then, during the last section of this chapter, I review personality, leadership, and spiritual gifts assessments completed during my studies at Tyndale University. I also describe my experiences meeting with a spiritual director and counselor at Tyndale. All of these helped me grow in my self-knowledge and pass through personal difficulties with faith and courage in the past few years. In reviewing

these, my purpose is to share what I have learned, which will hopefully help me achieve a more fruitful ministry in the next phase of my life. Chapter 2 concludes with thoughts that came to me as I reflected on my story.

### **Part One: My Context**

I am a marketplace missionary, coaching mentor, business consultant and leadership instructor. I was born into a non-Christian family and grew up with four older brothers in Seoul, Korea. One of the best memories came from the largest market in Seoul, where my parents owned a small clothing store. I spent a day with them there.

Even though I was not a Christian, I had opportunities to learn Christian culture and the Bible at a Christian high school and University. I earned a bachelor's in history from Seoul Women's University in 1992. During my university years, I lived with despair and hopelessness caused by both personal issues and the social situation in Korea, which I will share in more detail shortly. As a history major, I became interested in studying the history of modern China and Mao's life, especially how he led the revolution with the help of a small number of people. I often thought my university studies were useless. However, I later recognized God's goodness when I realized that my knowledge of worldly leadership helped me discover the unique qualities of Jesus' servant leadership when I studied Christian leadership at seminaries in Canada.

After becoming a Christian, I witnessed a repeated pattern of conflict among Christian leaders at both for-profit and non-profit Korean organizations. When I began to study Christian leadership and management in 2002, I questioned what made Christian leaders differ from worldly leaders, because I didn't see any difference between them in light of the conflicts I

witnessed. This question created a desire within me to discover different principles and practices of Christian leadership and have them adopted into our Korean community.

This desire was increased when I witnessed a terrible conflict among church leaders at my home church in Korea. The church in Seoul, Korea was founded in 1998 and used to be one of the fastest-growing congregations in the world. Under a strong and charismatic leader, the church was able to complete a 50 million dollar building project with only 400 members in 1998. It had 9000 members by 2009. However, a conflict resulted in the senior pastor being sent to jail from December 2011 to August 2013. The number of congregation members dropped from 9000 to 3000 in 2014. They were divided into three groups and churches.

When I witnessed a similar conflict among the first-generation Korean Canadian leaders at a non-profit organization in Toronto, I began to consider whether there was a fundamental issue behind both conflicts. When I was watching the Korean movie, “Ode to My Father” (2014), I unexpectedly understood that the issues were rooted in Korean history and family systems. “Ode to My Father” was a drama that depicted modern Korean history, from the 1950s to the present, through the life of an ordinary man. The story of the main character was filled with major historical events such as the Hungnam Evacuation of 1950 during the Korean War, the government’s decision to dispatch nurses and miners to Germany in the 1960s, and the Vietnam War. As a first-born son who had become separated from his father, the main character had to sacrifice himself to take care of the rest of his family for his entire life. The Korean War (1950-1953) resulted in two states—North and South Korea—which were separated by the Korean Demilitarized Zone in the

later part of the Cold War. Many Korean families were unexpectedly separated by the division of North and South and never saw each other again. As a result of these Twentieth-Century events, families in Korea were filled with sorrow, fear, and anxiety. As I watched this movie, I realized this broken family system influenced how Koreans built churches and leadership structures. This has been described as the “genius with a thousand helpers” model of leadership, or “Level 4 leadership.” It became the normal leadership model among Koreans and contributed to the expansion of Christianity and the Korean economy in the 20th century (Collins 2001, 47). The damage caused to Korea’s spirit resulted in an overdependence on strong leaders who centralized power around themselves as they led the nation towards their vision and goals for it.

Since 1953, South Korea and North Korea have continuously been at war. Because of a state of truce, strong and charismatic leadership may be needed to lead Korean society in the Twenty-First Century. However, leadership structures depending on one leader have produced many problems, especially through the overuse or misuse of power and money. This was the main issue behind the conflicts I observed among leaders at non-profit organizations, including churches. In this structure, the level of trust among a leader and followers tends to be very low because it is forced rather than earned. Additionally, an unhealthy, obligation-based relationship is established between a leader and their followers, which results in the lack of mutual communication and respect. I had these problems in the churches I was part of. I will describe Level 4 leadership in more detail in my Philosophy of Leadership.

Recent research completed by a popular Christian daily newspaper indicated that ethical issues among Korean Christian leaders was identified as the primary cause of a steep decline in trust for Korean churches and Christian leaders. The same research found leaders' ethics, words, and deeds to be the top three things that Korean churches and leaders should improve to restore their reputation (Kang, Jang, and Choi 2002). I found this research informative. It suggested to me that a different Christian leadership development paradigm might begin with training that helps leaders improve their self-leadership and self-knowledge. I developed the resilience training in my project to meet this need and contribute to a shift in thinking concerning Christian leadership development among Koreans. To accomplish this, I selected Korean Canadian executive leaders at non-profit organizations to participate in my research project. First-generation Korean Canadians have experienced a lot of adversity because of the historical events described in the movie, "Ode to My Father" (2014). Korean Canadians end up living as marginalized people because of this adversity. According to Dr. Chun-Hoi Heo, the senior pastor of a Korean church in Toronto, "the marginal man is a product of human migration and culture conflict, and is one who lives in two worlds, in both of which he is more or less a stranger" (Heo 2000, 15). This describes my fellow Korean Canadians well.

According to the 2022 Canadian Census, there were 217,650 Korean Canadians throughout the country and roughly 100,025 Koreans living in Ontario in 2021 (Wikipedia 2022). The first group of Korean immigrants were seminary students who were sent by Canadian missionaries in Korea in the 1940s. Because of this, Korean churches have been the central place where Korean immigrants live and grow together in Canada. The first Korean



immigrants were from the generation that survived the cruel Japanese Colonial Rule (1910-1945), the Korean War (1950-1953), and extreme poverty. Their hard work was foundational in establishing the Korean community in Canada. These immigrants developed two Koreatowns in Toronto where they built business districts. The 2022 Canadian Census showed that 40% of Korean immigrants worked in family-owned business and their average income was only 67% that of the average Canadian resident (Wikipedia 2022).

Among my research participants, those in their sixties were part of the first generation of Korean immigrants. They held senior leadership positions at three non-profit organizations in Toronto. During the first round of interviews, I discovered that those in their sixties received the least emotional support from the people around them, and yet leadership roles were simply given to them because of their good reputations, their social position, and their economic power. These five participants confessed they had never received emotional support from professionals while dealing with adversity. This is because emotional vulnerability is considered shameful among Koreans, especially for leaders. As a result, the pains and negative emotions suffered from their adversities were imprinted more deeply into their hearts. This convinced me of the necessity of creating a support system for those in their sixties, since they will likely continue to be the main leaders for some time. My research participants indicated this, and so does recent research. Mauro F. Guillen, an expert on global market trends and a professor at the Wharton School, concluded that those above their sixties would be the most influential group in coming decades (Guillen 2020, 42). This was the same trend I found in my interviews. This reinforced my conviction that resilience should be

taught to this age group as part of improving personal and organizational health.

I have provided these details about my Korean Canadian context before going into my leadership narrative because I changed my research focus after I had already completed my Context Exegesis for a different community, and I thought that this context would be helpful for understanding my story. Now I will describe my development as a leader.

### **Part Two: My Development as a Leader**

This part is the story of how God changed me from an agnostic to a Christian, and from a worldly leader to a servant leader. As mentioned in Chapter 1, my life can be divided into two stages: before conversion and after conversion. The direction and values of my life drastically changed once I experienced a conversion in 1998. However, it was a long journey before understood what it means to be a real Christian. Eventually, I came to realize that becoming a real Christian is a lifelong process “to be transformed into Christ’s likeness” (2 Corinthians 3:18). I also realized this process also includes the death of my old self, receiving the new life of Christ in me, and living with His power to expand God’s kingdom to the broken world (Galatians 2:20). In *Mere Christianity*, C. S. Lewis describes this process with his own words:

The Christian way is different: harder, and easier. Christ says, “Give me All. I don’t want so much of your time and so much of your money and so much of your work. I want *You*. I have not come to torment your natural self, but to *kill* it [...] I will give you a new self instead. In fact, I will give you *Myself*, my own will shall become yours.” (Lewis 2017, 81)

I learned the true value of this process when I read Ruth Barton’s book, *Strengthening the Soul of Leadership*. In keeping with this process, I have

gradually transformed into a real Christian who can find security and identity in God while releasing false security and identity in my old self (Barton 2008, 47-57). Getting there has taken me a long time. Reese and Loane state, “Christian development is a very slow and deep work” (Reese and Loane 2012, 16). This was true for me. My journey towards this point began in 1998, when I became an international student in Canada. God used this time as a desert to train me as a servant leader that relies on no one but Him, “who raises the dead,” as St. Paul confesses in one letter (2 Corinthians 1:9). This was God’s way of leading me to his divine plan and purpose.

I have found Clinton’s five phases of Christian development helpful as a framework to describe how God developed me as a leader. The five phases include Sovereign Foundations, Inner-Life Growth, Ministry Maturing, Life Maturing, and Convergence. I will consider life maturing in two stages because I am still in this process at the time of writing. During “Life-Maturing Part 1,” I will describe how my callings as a marketplace missionary, resilience coach, business owner/consultant and leadership instructor/writer were discovered. During “Life Maturing Part 2,” I will share how I discovered my preferred future using Appreciative Inquiry, which I will explain further in Chapter 5.

#### Phase I: Sovereign Foundations (Until 1998)

Clinton’s first phase of Christian development is Sovereign Foundations. He describes the phase like this: “God providentially works through, family, environments, and historical events to work together” (Clinton 1988, 44). I was born into a non-Christian family in Korea and grew up with four older brothers. As the youngest child and only daughter, I experienced love from my parents and older brothers. My mother was a

devout Buddhist and often took me to the temple to worship when I was a child. My parents owned a small clothing store when I was young. One of the happiest memories I have was when my parents gave me a tour of the largest market in Seoul, Korea where their small store was located, and I spent a day with them together at that place.

Even though they were Buddhist, the best high school in our region was Christian, so my parents sent me there. There and at a university in Seoul, Korea, I learned Christian values and ethics, even though I was more of an agnostic at that time. During my university years, I lived with despair, confusion, and chaos due to the situation in Korea. At that point, Koreans had suffered under the oppression of military dictators for over twenty-five years. I wanted to be a lawyer who could bring social justice to the country. However, my attempts to get into a law school failed two times because of my grades. Instead, I began my university life majoring in history in 1988. This experience, plus the political situation, caused me to live with despair in my university years.

When I entered university, militant left-wing student groups held daily demonstrations to protest the autocratic government and president. University classes were frequently canceled due to demonstrations. Some university friends and fellow senior students were arrested by the police, tortured during interrogations, and jailed. I yearned deeply for social justice, political freedom and human rights. At that time, many left-wing students studied the leadership skills and strategies of Mao Xedong, who lived from 1983 to 1976. He was a Chinese communist revolutionary and founder of the People's Republic of China (Wikipedia 2022). At the same time, it was normal for other groups to protect the autocratic Korean government, which made political change

difficult. As a history major, I was quite interested in studying the history of modern China and Mao's life, especially the way that he led the Chinese Revolution with the help of a small number of people. Thus, Mao's leadership skills and strategies in leading the Chinese Revolution became my focus of study during my university years.

Today as I reflect on my university years, I realize that many students, including me, were misled in envying his leadership. We did so simply because of our social and political situation at that time. However, studying Mao's leadership and strategies provided useful knowledge for me, allowing me to understand the differences between Jesus' leadership and worldly leadership when I later studied Christian leadership at seminaries in Canada. I became interested in studying the differences between Jesus and Mao because both leaders changed the world with a small number of people. Eventually, I became convinced that only Jesus' approach to leadership would give total freedom from slavery and bondage to human beings.

Henri Nouwen wrote, "the most important quality of Christian leadership is not a leadership of power and control, but a leadership of powerlessness and humility in which the suffering servant of God, Jesus Christ, is made manifest" (Nouwen 2000, 63). This short sentence helped me understand the primary difference between worldly leadership and Christian leadership. Nouwen's writing was describing servant leadership, which became a key principle in my understanding of Christian leadership. Coming to this realization helped me understand Romans 8:28, "And we know that in all things God works for the good of those who love him, who have been called according to his purpose." I often thought my studies on the history and leadership of modern China were useless. However, I came to realize that God

used my knowledge about worldly leadership to deepen my understanding of the unique nature of Christian leadership.

I graduated with a degree in History from Seoul Women's University in 1992. I worked as an assistant to the city Mayor and Assemblyman of Public Affairs, and also as a director of an overseas education center. I dreamed about becoming a global leader who could lead positive change for Koreans. I also wanted to learn North American culture and English. This desire led me to Canada for further studies in September 1998. Against my expectations, living as an international student was a difficult experience. I was confronted with many obstacles, especially language and cultural barriers, financial needs, and deep loneliness. These difficulties eventually led me to attend a Korean church simply to fellowship with other Korean students and eat Korean meals following the Sunday service. I also attended an English Bible study for English-speaking Korean Canadians, mainly to learn English. My values began to change as a result of the faith I saw in my Christian friends. It also provided an opportunity for me to understand the struggles of second-generation Korean Canadians, some of whom I would go on to help as a life coach during my next leadership phase.

During this time, I experienced the living God for the first time. I was very sick one day and couldn't eat any food for more than a week. I became so weak, and prayed to God, "Dear, God, I know you can heal me. If you heal me, I will believe you are real and accept you as my Savior." The next day when I woke up, I visited a Korean family doctor near my place. The doctor prescribed some medicine that healed me in a few days. This was the moment I accepted Jesus Christ as my Savior, because I believed that God listened to my prayer and healed my sickness with the medicine (and still do).

After experiencing this conversion, I moved to Calgary and began to study biblical theology at Prairie Graduate School in 1999. Several years later, I had a chance to visit Toronto. I suffered from a similar medical problem that brought me to the same doctor I had originally consulted. I explained my problems to him and asked for the same medicine that he had prescribed in the past. When he read the doctor's report on my file, he mentioned he simply prescribed some digestive pills, not any medicine. When I heard this, it deepened my conviction that I was healed by God, not by the medicine. After this conversation with the doctor, God became much more real to me. As Abraham did, I began to believe in the God "who gives life to the dead and calls into being things that were not" (Romans 4:17, NIV).

Beginning a right relationship with God while I was an international student was a precondition for me to develop into a Christian leader and began moving me towards my ideal future (Rick Warren 2002, 17). In *The Making of a Leader*, Robert J. Clinton states that "Sovereign Foundations is the phase that a potential Christian leader has little control over what things happen in this phase because God providentially work through family, environment, and historical event (Clinton 1988, 44). God had taken my life in a direction I had not heard of or foreseen, both in my radical conversion and my move to the Bible College in Calgary. In retrospect, I see that God used all my experiences to achieve his divine plan to me. My hardship as an international student was used to bring me to a church so I could accept Jesus as my Savior. My study on worldly leadership allowed me to compare Jesus' leadership style to Mao's. And, this comparison of two kinds of leadership provided an opportunity for me to discover the unique nature of Christian leadership during my seminary years. All of this led to the second phase of my development, which Clinton

calls “Inner-Life Growth.” This took place while I was studying at two seminaries in Canada, and is the focus of the following section.

### Phase II: Inner-Life Growth (1999-2008)

Clinton’s second phase of Christian development is Inner-Life Growth, the stage in which an emerging leader “seeks to know God in a more personal, intimate way” (Clinton 1988, 45). I spent this period studying the Bible and Christian leadership at two seminaries in Canada: Prairie Graduate School (PGS), where I earned a Diploma in Biblical Studies from September 1999 to April 2002; and Briercrest Bible Seminary (BBS), where I earned a Master of Arts in Christian Ministries and a Master of Arts in Leadership and Management from May 2010 to May 2016. This phase of Inner-Life Growth has a primary goal of building up Christlike character. This requires testing four aspects of character through an “integrity check, obedience check, word check and the ministry task” (Clinton 1988, 58). Character development takes place while doing ministry tasks. My studies at PGS and BBS built up my knowledge of the Bible and Christian leadership and management. I became interested in learning theology that I could integrate into my daily life and the workplace. When I was studying biblical theology at PGS I felt that there was a gap between what I was learning and daily Christian life. My desire to study theology with practical importance strengthened when I witnessed PGS’s sudden closure due to financial difficulties in March 2003. I was shocked by the news, even though I had already begun to study at BBS. The shock I felt motivated me to ask questions about Christian leadership and management when I was studying at BBS. Questions I asked included:

- What makes Christian leadership and management different from secular leadership?



- What makes Christian organizations grow or decline?
- What type of leadership and management does a Christian organization need in order to achieve fruitful ministry in the Twenty-First Century?

I feel like I was able to answer these questions during my years at BBS.

My faith was also tested in many ways. The most difficult test was an injury I received from a serious car accident on May 3<sup>rd</sup>, 2003. Right after the car accident, I felt the presence of the living God guiding me with His power and Spirit, which became a defining moment for me. While I was in critical condition in the emergency room, I heard that four people had died in the collision, including my friend and his son. I was totally powerless as I went through the long process of emotional and physical healing. It was during this season that I learned a timeless truth: God is the Life-Giver and Creator, while human beings are God's creatures and receivers of life from Him.

Another divine moment taught me a paradox of Christian leadership. I was recovering and taking painkillers every few hours following surgery at the hospital. One day I thought to myself, "How much pain did Jesus feel on the cross without pain killers? I still feel so much pain even while taking pain killers so often." Suddenly, I understood Jesus' life more deeply. I understood that the suffering, death, and resurrection of Jesus were real. During my hospital stay, a Korean pastor I knew visited me. While he was reading Psalm 18, verse 46 jumped out and spoke to me, "The Lord lives! Praise to my Rock! Exalted be God my Savior!" I felt the powerful presence of the living God during this time. This helped me have a clearer purpose. I wanted to live for the glory of God. My faith was tested because I was hospitalized in a small town in Canada for several months without being cared for by any family members. However, I also experienced that God Himself became my caregiver

and brought the right people to meet my needs everyday at the hospital. Thus, I learned total dependence on God in my weakness (2 Corinthians 12:9). I also felt a deep sense of Christ's love when I was served by many unknown Christians from that town. Being served by these unknown Christians, I learned the essence of servant leadership, as described in in Philippians 2:5-8:

“Your attitude should be the same as that of Christ Jesus:  
Who, being in very nature: God  
Did not consider equality with God  
Something to be grasped,  
But made himself nothing,  
Taking the very nature of a servant,  
Being made in human likeness,  
And being found in appearance as a man,  
He humbled himself  
And became obedient to death—  
Even death on the cross!” (NIV)

This passage helped me understand servant leadership as a set of attitudes, including humility, respect, and obedience. I was transformed as I adopted these servant attitudes and was able to begin serving people in my total weaknesses.

In 2006, a ministry opportunity with the core leaders of *Providential Pictures*, a Christian animation company in Toronto, began. Mr. Byon was the General Counsel and Vice President of the company. We discussed biblical leadership and how he could build up the company to communicate Christian values and faith through media. Mr. Byon, a second-generation Korean Canadian, taught me that coaching one executive leader could transform an entire organization. He was the leader with whom I first put into practice some of the leadership principles I had gained. After this, I served as a volunteer, interpreter, translator, and board member with the Korean Senior Citizens Society of Toronto (KSCST), a non-profit organization for Korean-Canadian seniors in Toronto. Serving the KSCST provided a great opportunity for me to

learn the culture and mindset of first-generation Korean Canadians. It also offered me a chance to build relationships with key leaders within the Korean community in Toronto.

During this phase, two other mentors inspired me to learn essential biblical principles and to identify a God-honoring vision for my life. The contemporary mentoring model, according to Stanley & Clinton, is a “living, personal model for life, ministry, or profession who is not only an example but also inspires emulation (Stanley and Clinton 1992, 101).” My first mentor, Reverend David Younggi Choi, met this description. He founded Yoido Full Gospel Church in Korea and inspired me to develop courage and a fervent prayer life. Rev. Choi influenced me to develop my faith so I could overcome any obstacle and move forward to fulfill a God-given vision. One thing that helped with this was spending countless days praying at the Osanri Prayer Mountain, which was founded by the church. My second mentor was Paul Magnus, the former President of Briercrest. He was a teaching mentor for me. The main goal of the teaching model of mentoring is “imparting knowledge and understanding of a particular subject” to the mentee (Stanley and Clinton 1992, 101). Dr. Magnus, as a teacher-mentor, profoundly impacted my life and helped me gain knowledge of Christian leadership and management. He taught me coaching skills, Situational Leadership, and Appreciative Inquiry during this phase, which I later used in various ministry settings.

I also experienced negative mentoring. This took place when I witnessed destructive disputes among Christian leaders in my home church in Korea. I thought deeply about why Christian leaders went through such problems despite praying often as a group and individuals. Dr. Magnus' teaching greatly helped me understand the problem of the existing leadership

paradigm among Koreans and to discover a new way of thinking. Korea's Christian population grew rapidly over the past century. Due to the difficult situation faced by the broader society, strong and charismatic leaders propelled this church growth. These leaders operated according to a model of leadership referred to as "A Genius with a Thousand Helpers," or "Level 4 Leadership," in *Good to Great*. This model was effectively used for radical church and economic growth across Korean society (Collins 2001, 47). However, the same leadership model resulted in many problems in both Korea and Canada, particularly with respect to destructive competition among leaders, ignorance of developing a leader's own character, and an unbiblical reliance on a chain of order and obedience. I will describe Level 4 Leadership in more detail in the Philosophy of Leadership chapter. When I experienced similar disputes among Korean Canadian leaders at the non-profit organizations where I was serving, I finally understood the problem as an "adaptive challenge" that required people to make new discoveries and adopt new principles, rather than seeing it as a "technical problem" that might be solved by an expert or authority (Heifetz and Linsky 2002, 13). I also discovered that these kinds of unsolvable problems should be considered "the catalyst for triggering a paradigm shift" (Baker 1992, 52).

According to Clinton, the phase of "Inner-Life-Growth" has the primary task of building Christ-like character in an emerging leader, especially in the four areas of "integrity, obedience, the word, and the ministry task" (Clinton 1988, 58). I spent this period studying the Bible and Christian Leadership and Management at two Canadian seminaries. A greater Christlike character was developed within me, through my studies, hardships that I experienced, and my newfound coaching ministry for Korean Canadian

leaders in Toronto. At the end of this phase, I found myself as a coaching mentor and leadership consultant and educator for Korean Canadian leaders at both for-profit and non-profit organizations. In the third developmental phase, Ministry Maturity, my calling and gifts would develop further. I will describe this in the next section.

### Phase III: Ministry Maturing (2009-2018)

The third of Clinton's five phases is Ministry Maturing. In this stage, emerging leaders will have more opportunities to identify their gifts through their ministry and to understand the Body of Christ through experiencing many kinds of relationships during their ministry (Clinton 1998, 45). I experienced a boundary event, an important part of Ministry Maturing, when my father passed away in December 2007. At that time, I began to run a family business with one of my brothers in Korea. I then helped my brother pay for the education of his daughters in Canada which prompted me to move to downtown Toronto with them. My coaching and consulting ministry expanded when I became a co-founder and general manager of Lee and Ji Global Inc. in May 2012. Since it was established, Lee and Ji Global Inc. has been a home-based business consulting and investing company that helps businesspeople in Canada and Korea. Through running a business, I learned the difficulties of incorporating biblical principles into the secular world. Despite this, it has proven to be the best way for me to build up relationships with leaders in various areas of Korean and Canadian society.

In this phase, I developed partnerships with Christian business leaders in both Korea and Canada. One of them was Mr. Lim, the young CEO of HISBEANS COFFEE Inc. in South Korea. Through him and his company I witnessed the power of social entrepreneurs to serve minority groups and

impact Korean society and businesses. They do so by promoting Christian ethics and values. Mr. Lim and some university students opened a coffee shop to provide jobs for those who are mentally disabled and educate them as professional baristas at a Christian university where he studied Business and Management. The company provided a unique rehabilitation model for the mentally disabled through a support network staffed by various experts and through specialized training. Since meeting Lim at the Business as Mission Conference in Korea, we cooperated to create a missional business model that could be adapted to new contexts. I discovered that social entrepreneurship, even though it is relatively new, is a holistic Christian model of ministry that matches business skills with social problems (Marra and Seibert 2018, 211). I will use the detailed story of HISBEANS as a model of organizational development in my Philosophy of Leadership.

In this phase, I established friendships with working professionals through the English Ministry of a Korean church in downtown Toronto. Most of these were English-speaking Korean Canadians. In forming friendships with them, I became more interested in the Faith at Work (FAW) movement, because many of them were deeply concerned about the connection between spirituality, Christianity, and work. The FAW movement, conceived by David Miller, project director for the Faith & Work initiative at Princeton University, began with his attempt to answer the same questions by finding a practical way to integrate these three things together. As a “lay-led, non-church-based movement,” the movement provided a different paradigm to accomplish Christian ministry by helping people practice their faith in the workplace and their daily life (Banks et al. 2016, xv).

My interest in this movement led me to enroll in the Doctor of Ministry in Ministry Leadership program at Tyndale University in May 2016. During my studies there, I became convinced that family businesses are the best way of expanding the kingdom of God in the Twenty-First Century, especially because of their positive effect on family members and the environment. Allan Cruz, professor at the University of Lancaster, refers to family businesses as the “predominant model” and “an ideal context” that could integrate Christian faith at work in next decades (Cruz 2018, 151). Understanding the importance of these values changed my attitude towards family business.

I recognized that the FAW Movement was an effective way of accomplishing Christian ministry by helping Christians live as lay ministers, integrating their faith and principles into their workplace and daily life. In one of his books, Gary Nelson, the former president of Tyndale University, shares his frustration that Christian schools tend to teach traditional leadership methods in the complex and unpredictable environment of the Twenty-First Century. He suggests prioritizing educating effective leaders to practice their faith within their vocations, especially in business and similar areas (Nelson and Dickens 2015, 7). Inspired by this, I began trying to use my coaching skills—drawing on Situational Leadership, Intercessory Prayer, and Appreciative Inquiry—to help leaders within the Korean church, especially during life transitions.

I also witnessed bad Christian leadership when I saw fierce fights among Korean leaders at two non-profit organizations, one in Toronto and one in Seoul. Both organizations completed large building projects, accruing the necessary financial resources mainly via fundraising among their members

and the people within the surrounding community. However, both organizations experienced destructive fights among leaders after they successfully completed the building projects. The conflicts eventually resulted in groups dividing against one another and caused some people, including a senior pastor, to be imprisoned as the result of misusing church budgets. These negative experiences furthered my conviction that a different paradigm of leadership development was needed by Korean Christian leaders.

During this period of time, I matured by becoming a home business owner, running a family business, and serving as a coaching mentor to Korean Canadian leaders of both for-profit and non-profit organizations in Toronto. The next section will describe “Life Maturing,” the fourth phase of Clinton’s five-stage developmental framework. I have divided this phase into Part One (2019-2022) and Part 2 (2023-2027). The first considers what has taken place in my life so far, while the second considers what I hope to take place in the near future. Since I have not yet completed Life Maturing Part 2 and the other two stages of Clinton’s developmental framework, I will come back to these at the end of Chapter 5, the Conclusion of my Research Portfolio. Before wrapping up my Leadership Narrative, though, I will consider how I have experienced Life Maturing thus far.

#### Phase IV: Life-Maturing Part 1 (2019-2022)

The fourth of Clinton’s five phases is Life Maturing, in which “the leader has identified and is using his or her spiritual gifts in a ministry that is satisfying” (Clinton 1998, 46). This guides them to use their gifts in a way that produces the best results. In this phase, I began by experiencing negative preparation in various ways. Negative preparation is defined by Clinton as “God’s use of events, people, conflict, persecution, and experiences that focus



on the negative, in order to free a person from the present situation to enter the next phase of development” (Clinton 1988, 135). I spent this phase experiencing all sorts of adversity. However, I also found that God used this adversity as a new path towards his sovereign plan. To follow it, I had to give up my old, too-small plans for myself.

One example of negative preparation resulted when my mother was hospitalized with broken bones in May 2019. As the only daughter within my family, I decided to care for her and go to Seoul, Korea for one year until she could live by herself. During that year, I completed the Market Place Academy program at one of the largest churches in Korea and became a marketplace missionary in May 2020. During this year, I was able to cultivate relationships with Christian leaders in various areas. These relationships allowed me to introduce the concept of resilience to them when I was conducting my research project in 2021. An even more painful moment came when my older brother had a heart attack and died suddenly. This took place just one month after I came back to Toronto in February, 2020. This caused me to fall into a deep depression, almost to the point of giving up my Christian faith. But his death also motivated me to begin studying resilience and how it related to Twenty-First Century leadership. I did this because I wanted to learn skills that could help me recover from these difficult experiences.

I resumed my DMin studies at Tyndale at that time. This led to my next spiritual awakening. That year, I was reading *Strengthening the Soul of Your Leadership*. As I did so, I suffered from many personal and family issues that made me ask, “What is wrong with my life? Is there a God?” The book helped me understand the concept of “a place of our own conversion,” which means “the place where we should learn to relinquish our old selves, old

patterns and false security that controlled entire our lives while receiving new selves, patterns and true security given by the living God” (Barton 2008, 47-57). Moses had to spend 40 years experiencing a place of his own conversion in the desert before he could accomplish God’s vision for his life. As I read about this, I came to understand God’s divine plan for my own conversion. I realized that He wanted me to let go of old things while receiving new things from Him. As I was meditating on this lesson, a gentle and small voice within my heart suddenly spoke to me. It said, “it is your time, Gabrielle, to release everything that you hold tightly.” I was overwhelmed by the voice, but I instantly knew God had spoken to me. It was like the voice that Elijah heard from God on the mountain of Horeb, where he met the living God and received a new vision from Him (1 Kings 19:12-21). I felt abundant peace in my heart and freedom from all my burdens and negative thoughts after I heard this voice.

One thing I had to let go of was my research topic. At the time, I was planning on developing a leadership program for second-generation Korean Canadian leaders. I wrote my Context Exegesis about them and was planning to develop a program with the president of the Korean Canadian Cultural Association and the young leader of the World Overseas Korean Traders Association in 2018. However, I couldn’t make progress because both the president and the young leader had to step down from their positions for personal issues. Moreover, it was during this time that I had to care for my mother and stay in Korea for about one year. These problems made me delay my research project.

I began to study resilience out of a desire to overcome the adversity I was facing. I began by reading some books, writing short articles, and

practicing the principles I learned with the people around me. As I was doing so, I saw how many people suffered from past adversities and dwelled on negative memories. Additionally, the global COVID-19 pandemic in March 2020 and its effects, such as social distancing and lockdowns, made me more urgent to become a more resilient leader. It also seemed to me that the pandemic made many other people pay more attention to resilience. Because of this, it became the focus of my research project. I wanted to develop a training process that could help leaders grow their resilience. I designed one and invited Korean Canadian leaders at nonprofit organizations in Toronto to participate. Six leaders participated in the full process, which helped me identify a new paradigm for developing Korean leaders. One of the unexpected outcomes of the project was that I was invited to train leaders of the largest church in Seoul.

Through this time, I grew as a leader, and I learned another biblical lesson: “When God calls someone to join in his vision, he also empowers the person with his Spirit and heavenly resources” (Blackaby 2001, 14). I obeyed God’s voice, and saw how he empowered me to follow him over the past two years. My experience also taught me another lesson, “Christian leadership is “not an occupation, but a calling” of the God who calls his people to join in his vision (Blackaby 2001, xi). Recent research shows that South Korea recorded the highest suicide rates in the Organization for Economic Cooperation and Development (OECD) during recent decades, reaching double the OECD average in 2020 (*Statistics Korea 2020*). Since I learned this, I prayed that God would save more Korean people by making us more resilient. My studies and research taught me that if this is to take place, it requires a paradigm shift from leadership development to leader development.

I will explain this more in my Philosophy of Leadership. This paradigm change is important for the Korean Canadians I work with because leader development is not a common concept within Korean culture. I will explain this further in my Project Report.

Following my research project, I launched a holistic resilience program with four Korean Canadian leaders in Toronto in October 2022. The program was designed to help individuals experience holistic recovery through physical, relational, spiritual, and mental healing. One session of coaching, similar to the session I developed during my research project, was offered to participants who joined the program. I will describe this program in more detail in the Outcomes section of my Project Report.

Even though I experienced many adversities during this phase, I also witnessed God using the adversities to guide me into a new stage of life and begin ministry work that I had not planned for. At the end of this phase, I heard God's voice through His words recorded by Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways. As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isaiah 55: 8-9). I realized that these many adversities were used to bring about God's bigger plan for me. I trust He will continue to use His will and power this way in the future. I will reflect on this more deeply by considering Life Maturing Part 2, Convergence, and the Afterglow in the Conclusion of this Research Portfolio.

In reflecting on my life, I see one lesson being taught to me throughout the whole time: "God is enough" (Psalm 23:1, NIV). Not only was He the Almighty God who met all my needs and trained me as a servant leader, but He was also the Lover who wanted to have an intimate, joyful and

personal relationship with me every day. Leadership development is often jeopardized because this aspect of a leader's relationship with God is neglected. A leader might be successful and achieve their personal goals from a worldly standpoint, but they may not live in harmony with God's plan for them. I believe Christian leadership is more effective when a leader knows themselves well. This is what God has been cultivating in me.

### Conclusion

In this part of my Leadership Narrative, I described how God transformed me from an agnostic to a Christian, and from a worldly leader to a servant leader. God's calling for me to be a marketplace missionary, coaching mentor, business owner, and leadership consultant/educator was developed through the different phases described by Clinton. In the following section, I will share how personality assessments and my experience with a spiritual director and counselor during my DMin studies helped me grow in my self-knowledge.

### **Part Three: Self-Knowledge, Gifts and Strengths**

I believe that self-knowledge or self-awareness will be the critical element for growing leaders and accomplishing effective Christian ministry in the Twenty-First Century. I completed various personality tests and leadership assessments during the DMin course called *Formation of the Leader* (DMML 0901). These provided a great opportunity for me to increase my self-knowledge and self-awareness. Receiving spiritual direction and counseling during my studies also provided many moments in which I identified the blind spots of my personality and changed to cultivate healthy character.

In this section of my Leadership Narrative, I intend to share the self-knowledge and self-awareness that I gained from these processes, and how I hope it will guide me to achieve a more fruitful life and Christian ministry.

### MBTI Step II Assessment

The MBTI assessment, invented by Isabel Myers and Katharine Briggs, categorized sixteen different personality types (Quenk and Kummerow 2017, 2). My MBTI report indicated that INTJ was my personality type. INTJ refers to:

- **Introversion (I):** You focus on the inner world and get energy through reflecting on information, ideas, and/or concepts.
- **Intuition (N):** You attend to and trust interrelationships, theories, and future possibilities.
- **Thinking (T):** You make decisions using logical analysis to achieve objectivity.
- **Judging (J):** You tend to be organized and orderly and to make decisions quickly (Quenk and Kummerow 2017, 3).

This report helped me discover the power of education, because my logical and strategic thinking (T) was developed in my seminary studies. Having this character trait is crucial for me to become a leader who can grow continuously towards my vision for my life and ministry. I also resonated with the statement that INTJs are “typically innovators in their field” and “independent and individualistic” (Quenk and Kummerow 2017, 14).

Meanwhile, my capability to make a quick judgment (J) describes both the positive and negative sides of my personality. This character trait helps me make a quick decision when needed. However, I also recognize it as a thinking trap that frequently misleads me to make a quick and wrong

judgment of a situation or a person. “Jumping to conclusions,” one of eight thinking traps, is the most common trap that misleads people to make wrong assumptions or judgments without having proper data and analysis (Reivich and Shatte 2002, 97). When I was reflecting on the report, I realized that making quick judgments and a quick and short temper often caused me to break relationships with people whom I had known for many years. I understood this as the blind spot of my character that I would need to improve to be an effective leader. Becoming aware of this blind spot led me to meditate on the acts of the sinful nature and the fruit of the Holy Spirit described in Galatians 5:16-23. To live as a servant leader, I felt the need to cultivate the Holy Spirit’s character traits more intentionally. These traits include “love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control” (Galatians 5: 22-23). To achieve this purpose, I wrote gratitude diaries that allowed me to reflect on the goodness of God and the people I met during the day. I also tried to improve my ability to discern a situations or persons based on proper data. Finally, I worked on forgiving people’s past mistakes and embracing them with Christ’s love, which might be the hardest part of building Christlike character for me.

In sum, reflecting on my MBTI report improved my self-knowledge, including my strengths and weaknesses. This self-knowledge motivated me to cultivate Christlike character, or the fruit of the Holy Spirit. In the following section, I will reflect on my Strengths-Finder assessment, which helped me discover more of my strengths and weaknesses.

#### Clifton Strengths-Finder Assessment

The Clifton Strengths-Finder assessment, developed by Gallup, categorizes thirty-four strengths under four domains: Executing, Influencing,

Relationship Building, and Strategic Planning (“Strengths Insight Guide” 2017, 1-16). My top five strengths, which fall under three domains are summarized with brief explanations in the chart below:

**Table 1: My Top Five Strengths (“Strengths Insight Guide” 2017)**

<b>Domain</b>	<b>Executing</b>	<b>Influencing</b>	<b>Relationship Building</b>	<b>Strategic Thinking</b>
Definition	An ability to catch an idea and make it happen	An ability to help others reach a broader audience by selling ideas	An ability to hold a team together	An ability to keep a team focused on their preferred future
My Themes		Maximizer	Individualization	Intellection Ideation Futuristic

These themes were defined as follows:

- **Maximizer:** My ability to focus on an individual’s strengths as a way to stimulate a person or a group to go from being a good performer to a great performer.
- **Individualization:** My ability to see and value the unique qualities of each person.
- **Intellection:** My ability to be engaged in introspective and intellectual discussion.
- **Ideation:** My ability to catch ideas and find connections among disparate parts.
- **Futuristic:** My ability to be inspired by what could be and move others into their preferred future (“Strengths Insight Guide” 2107, 1-16).

Notably, three of my top strengths were under the domain of Strategic Thinking. In reflecting on this, I realized that these three strengths were developed through my long period in seminary. Together, my MBTI report



and Strengths-Finder assessment taught me that a leader's character and strengths can be developed through education. The Strengths-Based Leadership Guide also helped me discover my weaknesses. The lack of Executing themes taught me that I need to work with someone who has this strength to achieve more fruitful ministry. Improving my self-awareness in this way led me to build a ministry team with four leaders who had different gifts than me when I launched a holistic resilience program in October 2022.

### Spiritual Gifts Test

A spiritual gift is defined as "a special ability that God gives, according to his grace, to each member of the body of Christ to be used for the development of the church" (Schwarz 2001, 42). In his book, *Colors of Your Gifts*, Schwarz helps Christians identify and develop their spiritual gifts in a holistic and trinitarian way. The three colors green, red, and blue serve as a metaphor to understand God and the Trinity. The three colors represent the Father/Creator (green), the Son/Calvary (red), and the Holy Spirit/Pentecost (blue) (Schwarz 2001, 11-14). The author also distinguishes between two types of spiritual gifts: manifest gifts are those that "I have been exercising somewhat regularly and confirmed some degree while latent gifts are those areas in which I need to experiment more" (Schwarz 2001, 86). The three-color-gift test helped me discover my spiritual gifts. The test revealed five manifest gifts that were active in my life and five latent gifts that presented occasionally or had the potential to be part of my leadership but were not active yet. These included:

**Table 2: My Top Five Manifest Gifts and Latent Gifts (Schwarz 2001)**

<b>Manifest Gifts</b>	<b>Latent Gifts</b>
Healing	Missionary
Missionary	Deliverance

Discernment	Healing
Faith	Teaching
Tongue/Knowledge/Shepherd	Prayer

I see these spiritual gifts as given to me by God to empower me as a marketplace missionary and to expand the kingdom of God into the world. I aspire to be more effective in using these gifts in ministry. However, I don't know why some gifts can be both manifest and latent.

### Spiritual Direction and Christian Counseling

Receiving spiritual direction from a spiritual director at Tyndale from October 2016 to October 2017 helped me increase my self-knowledge and centre my life more on Christ. She identified the issue of fear in my heart when we first met in July 2017. I realized the feelings of fear of the unknown and anxiety were formed in my childhood and adolescence. The director began the meeting by reading Joshua 1:1-9 and then asked me about any fear of mine or any insight from the words. I answered that “the time has come for you to lead these people [...] across the Jordan River into the Promised Land” (Joshua 1:2) told me that it might be God's timing for me to lead people, but I was worried about many things, especially my communication skills in English. During the meeting, I also felt God's powerful presence melt the fear in my heart, with the word, “Do not fear [...] No one will be able to stand against you as long as you live. For I will be with you as I was with Moses” (Joshua 1:5). After the meeting, I realized that I should be more courageous in order to accomplish my God-given vision. A few days later, I attended a joint church service with both the Korean and English congregations to celebrate the thirty-third anniversary of my church. Interestingly, the senior pastor spoke using the same passages the spiritual director had used and delivered a similar

message. The sermon confirmed that I should lead people with confidence, courage and power given by God.

The first thing God called me to do after allowing me to experience His divine presence through the words in Joshua was to attend the Global Leadership Summit at Willow Creek Community Church in Chicago alongside thirty church members and leaders in August 2017. During a debrief session, I recalled a vision I had waited on for over ten years. I had dreamed of founding a Christian counseling and leadership center in Toronto. The vision was given to me while I was friends with young professionals who were mostly second-generation Korean Canadians. I saw their great potential as future leaders. Unfortunately, many of them lived with negative thoughts and chronic depression that prevented them from maximizing their potential. While thinking about this vision, I saw the future leaders whom I had to nurture. This unexpected discovery taught me the importance of developing emerging leaders who could lead the next generations through church ministry.

When I was reflecting on the past five years, I recognized that the path I had walked was quite different from what I originally wanted. Instead of becoming the founder of a leadership and counseling center, I received counseling myself. Meeting a counselor helped me identify two thinking traps that had prevented me from building up healthy relationships with others. They were “jumping to conclusions” and “all or nothing thinking” (Reivich and Shatt 2002, 96-99). This self-awareness set me free from the thinking traps and renewed my personality with new patterns that would help me cultivate healthy relationships with others.

Receiving spiritual direction and counseling helped me improve my self-awareness and self-knowledge during my years at Tyndale. Not only did my counselor and spiritual director help me grow personally, but they helped me feel Christ's love by opening their ears to me without judgment. This helped me walk through rough periods of my life with faith and courage. This time spent facing and overcoming my past difficulties would help me go on to become a resilience researcher, instructor, and coach who could help other leaders bounce back from adversities. Improving my self-knowledge and self-awareness would allow me to accomplish more effective ministry in the following years. I will share more about my dreams and calling in the Philosophy of Leadership chapter. In Chapter 5, I will also describe a process that helped me develop a preferred future that would allow me to manifest my gifts and fulfill my calling.

Reviewing the reports of the MBTI test, Strengths-Finder assessment and spiritual gifts test also made me dream of a preferred future where I could manifest my gifts and fulfill my calling. I believe that this kind of strength-based leadership is critical for accomplishing effective Christian ministry in the rapidly-changing environment of the Twenty-First Century, because team leaders with different gifts, strengths, and callings are better equipped to serve people who live in an unpredictable and complex environment. These reports also gave me guidance about how to serve God and His people more effectively by supporting leaders who have different strengths and gifts. My experience receiving spiritual direction and counseling provided a great opportunity for me to integrate leadership with counseling. This would be relevant when I developed a resilience program and community following my research project.

## **Conclusion**

The preceding Chapter described my Leadership Narrative. I began by considering my Korean Canadian context. Next, I used the five phases of Clinton's development to describe my personal development, which included Sovereign Foundations, Inner-Life Growth, Ministry Maturing, and the start of Life Maturing. Lastly, I reviewed personality, leadership, and spiritual gifts assessments that I completed during my studies at Tyndale University as well as my experience meeting with a spiritual director and counselor. I shared the self-knowledge this provided me with, which will hopefully guide me to achieve a more fruitful life and Christian ministry with my strengths and gifts in the next phase. I will consider how my future development might take place in Chapter 5.

In writing this chapter, I was reminded that God is the best strategic planner who developed me with a clear direction and purpose to accomplish His sovereign plan, even though I did not fully understand his plan beforehand. This provides me with peace and confidence as I seek to participate in God's plan for my future. Additionally, I was able to reinterpret my past sufferings as part of God's blessing and plan for me. In the following chapter, I will describe the Philosophy of Christian Leadership that I arrived at as a result of these experiences.

## **CHAPTER 3:**

### **PHILOSOPHY OF CHRISTIAN LEADERSHIP**

The primary purpose of this chapter is to describe my philosophy of Christian leadership and how I put it into practice. In Chapter 2, I described my Korean Canadian context, my development as a leader, and how I grew in my self-knowledge during my DMin studies. This chapter will describe the key elements of how I try to lead. To do so, I will integrate two manuscripts written during my DMin studies. The first is entitled “The Five Axioms of Leadership Development,” which I wrote in January 2019. These five axioms describe what I think leadership is. The second document is my Philosophy of Christian Leadership, written in April 2018. This document includes a review of leadership theories, a leadership process that I frequently employ, and some reflections on the Faith and Work Movement. Together these describe more fully how I think about and practice leadership, as I try to develop myself and others. I revised some parts of these two documents because they overlapped with other chapters.

#### **Introduction**

In 2016, Klaus Schwab, the founder and Executive Chairman of the World Economic Forum, presented a prophetic message about the Fourth Industrial Revolution during an annual meeting in Davos, Switzerland. According to him, the advanced technologies driving the fourth industrial revolution would fundamentally change the entire system of the world economy, global communities, and human identities (Schwab 2016, 3). This process has accelerated in recent years, thanks to an increase of technological

change since the global pandemic began in March 2020. This shift has created a sense of urgency for Christian communities to discover principles and practices that can lead to effective ministry in the Twenty-First Century. For example, in *The Digital Pulpit*, Pastor Nolan MaCants writes about his experience of adopting new technology to transform church ministry to virtual ministry during the COVID-19 crisis. He emphasizes “a shift in the church to virtual discipleship that includes texting, emailing, social media, live streaming, video conferencing, etc.” (MaCants 2021, 20).

As a marketplace missionary, coaching mentor, business consultant and leadership instructor, I use situational, holistic, and strengths-based approaches to personal and organizational development. These approaches provide the theoretical foundations of my philosophy of leadership, and they shaped how I developed myself and others over the past fifteen years. Based on what I have witnessed, I believe that situational, holistic, and strengths-based approaches are critical for personal and organizational development in the complex and unpredictable environment of the Twenty-First Century.

Many Christian leaders admit the difficulty of leading ministries with traditional approaches in today’s environment. Nelson and Dickens point out the problem that “traditional leadership theories were not being rooted in reality—in particular the reality of leading churches and faith-based organizations” (Nelson & Dickens 2015, xvi). This requires us to discover new principles of leadership development and practice them within Christian ministries to be effective. According to Burns, discovering new principles of development begins with a shift from a “mechanical paradigm” rooted in old science to the “emerging new science paradigm” of the Twenty-First Century (Burns et. al. 2014, 123). According to new science, the universe is understood

as “a series of interconnected probabilities or system” rather than a mechanical structure consisting of “simple cause and effect relationships” (Burns, et. al. 2014, 125). Within this framework, people or organizations are understood as “living organisms” rather than “machines” (Burns et. al. 2014, 127). This shift in thinking requires new principles and practices in order to effectively develop leaders. In my experience, Appreciative Inquiry (AI), developed by Watkins & Mohr, provides principles and practices that accomplish just that. AI has allowed me to develop people in a situational, holistic and strengths-based way. Therefore, later in this chapter I will describe in detail what AI is and how I put it into practice with individuals and organizations.

In this new environment, self-leadership or self-organization is a key aspect of leading ministries. Dee Hock claims, “It is not making better people of others that leadership is about. In today’s world effective leadership is chaordic, or ‘self-organizing, self-governing, adaptive, non-linear, complex’” (Dee Hock 2000, 22). Effective leadership is about making a better person or self (Dee Hock 2000, 23). I agree with his idea that self-leadership is essential for personal and organizational transformation. It lines up with the new science paradigm of the Twenty-First Century. For this reason, self-leadership or self-organization has become a central theme in my developmental work.

The value of self-leadership has increased in the past few years since COVID-19 became a global pandemic. The coronavirus crisis impacted every area of human life, resulting in regulations imposing social distancing and economic shutdowns. In experiencing a global crisis, resilience, a core element of self-leadership or self-organization, become extra important to persons or organizations. As mentioned in my Leadership Narrative, during this crisis, I developed a resilience training process through my research



project. During my research, I found that many Korean leaders were living with broken hearts from past adversities, which hindered them from growing into community builders. This discovery guided me to launch a holistic resilience program that could help Korean Canadian leaders experience healing and improve their resilience.

This chapter consists of three parts. Part One describes what I think leadership is. To accomplish this, I first seek to explain why Christian leadership is the best kind of leadership. Secondly, I share the five axioms that form the basis of how I think Christian leadership should be practiced. Thirdly, I describe leadership theories, a leadership process, and some insights from the Faith and Work Movement. In Part Two, I will consider how I practice leadership personally. I will review relevant literature on Appreciative Inquiry (AI), Situational Leadership, Christian coaching, and mentoring. AI is based on new science and provides a holistic and strengths-based approach to personal and organizational development. AI lines up with how I think Christian leadership should be practiced and provides a process for me to develop individuals and organizations. Based on my experience, I believe that the theories and the principles of AI can be used to lead Christian ministries more effectively in the new environment of the Twenty-First Century. Because of its importance to my work, I will conclude Part Two by describing AI in detail, followed by brief reflections on how I use AI in coaching others. In Part Three, I will share the story of People with Fragrance Inc. as an example of how I practice AI to lead organizational development. This chapter ends with personal reflections and implications.

## Part One: Great and Godly Leadership

In Part One of this chapter, I will describe what leadership is, in my opinion. For this purpose, I will begin by considering how Christian leadership relates to other forms of leadership, and why I think it is the best standard. After this, I will share the five axioms of leadership that guide my thinking. Finally, I will describe how I put these ideas into practice. The key elements include three leadership theories, a leadership process, and some insights from the Faith and Work Movement.

### Great and Godly Leadership

Studying Christian leadership caused me to believe that great leadership should be both deeply spiritual and deeply effective rather than one or another. In the past, theologians tended to understand leadership in a dualistic way by dividing natural leadership and spiritual leadership. Oswald Sanders, for example, promoted this view. The following table summarizes what he thought the differences were between natural leadership and spiritual leadership:

**Table 3: Natural Leadership and Spiritual Leadership (Sanders 1967, 21)**

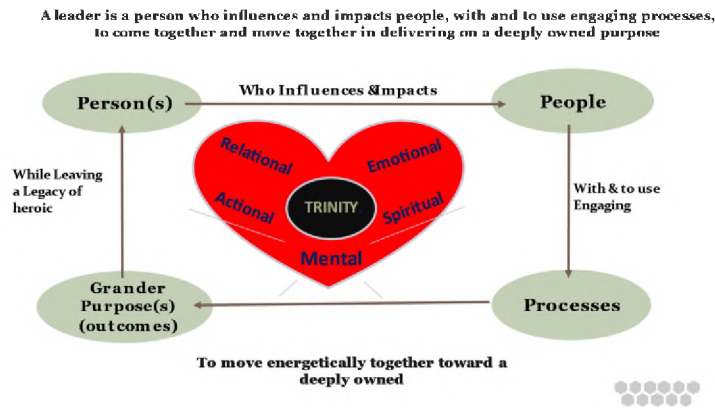
<b>Natural Leaders</b>	<b>Spiritual Leadership</b>
Are self-confident	Are confident in God
Know people	Know God
Make their own decisions	Seek to find God's will
Are ambitious	Deny themselves
Originate their own methods	Find and follow God's methods
Enjoy commanding others	Delight in obeying God
Are motivated by personal considerations	Are motivated by love for God and men

Even though Sanders' writing provides some useful information about the unique nature of Christian leadership, I am convinced that great leadership includes both spiritual and general characteristics that can maximize individuals' gifts and produce results within the leader's context. Level 5

leadership, discovered by Jim Collins and his research team, is one example of a model that lines up with the characteristics taught in the Bible even though it was discovered by secular companies. Level 5 Leadership, introduced by Collins in his book, *Good to Great*, combines both “personal humility and professional will,” which were identified among leaders from companies that went from being good to great (Collins 2001, 8). A Level 5 leader, who can lead a company to greatness, is exceptionally humble while maintaining a strong will for the success of a team or a company. I will describe Level 5 Leadership in more detail below. My primary point here is that I believe that Christian leadership combines deep spirituality and professional excellence in order to expand the kingdom of God into the world.

Dr. Paul Magnus, a distinguished professor of leadership and management, shared a definition of leadership in one of the courses I took at Tyndale. It helped me understand Christian leadership as great and godly. It also helped me develop my five axioms of leadership development and inspired me to develop a resilience training process. According to Dr. Magnus, a leader is “a person who influences and impacts people, with and to use engaging processes, to move together in delivering on a deeply owned and compelling purpose (2018). Figure 1, which is provided below, illustrates this type of Christian leadership and how it is developed. It contains a heart with the word Trinity in the centre, and the words relational, emotional, actional, spiritual, and mental beside that. It shows that that a highly effective leader is a person who can learn and keep growing their own inner resources and competencies to ensure that they are self-aware, self-regulated, self-managed, and self-coached. This increases their resilience as they seek to intentionally influence people, with and to use engaging processes, bringing them together

to own and deliver on a compelling purpose. The best kind of Christian leader provides both great and godly leadership, striving to be centered themselves by keeping the Triune God in everything.



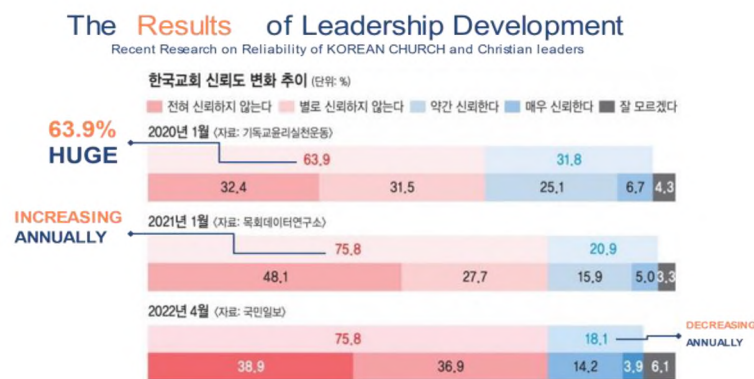
**Figure 1: Dr. Magnus' Definition of Leadership (Magnus 2018)**

Figure 1 also illustrates my five axioms of Christian leadership development, which are necessary to cultivate great and godly leadership within a given context. The five axioms, which will be described in the following part, include:

1. A right relationship with God
2. Self-leadership
3. Communication
4. A process or style
5. Purpose or vision

One of the implications of Dr. Magnus' model is that growing one's self-awareness and self-leadership is the most important step for developing great and godly leadership. This reinforces my sense that a paradigm change from leadership development to leader development is needed within the Korean Christian community. Leader development is an inward process of "increasing self-knowledge, self-awareness of one's strengths and challenges" while

leadership development is an outward process of “expanding the capacity for leadership all throughout the enterprise” (Ledbetter et al. 2016, 113). John Maxwell taught me how closely self-leadership is connected with organizational leadership. He states, “A leader’s ability is the lid that determines a personal and organizational level of effectiveness” (Maxwell 2007, 1). Recent research completed by a Christian organization in Seoul also taught me the importance of bringing this paradigm change to Korean society. In the past decades, Korea witnessed a decline in its Christian population and churches. Figure 2 shows that the level of trust for Korean churches and Christian leaders was decreasing annually from 31.8 % in 2020, to 20.9% in 2021 and then to 18.1% in 2022. This can be seen in the scales, which read “Never Trust, Rarely Trust, Some Trust, Very Much Trust, No Idea.”, from left to right. This decrease in trust is one of many factors that caused the decline of Christianity across the country.



**Figure 2: Changes in Reliability of Korean Churches (Kang, Jang, and Choi 2022)**

Alongside the decline in Christianity, I believe that the increasing suicide rates in Korea, which I mentioned in my Leadership Narrative, indicate a problem of leadership development and structure, though there may be other reasons for the increase. The “one hero and many followers model,” which will be described in more detail in Chapter 4, seems to be a contributing

factor. Even though I knew that my research could not solve these social issues, the decline in trust for the church and increasing suicide rates in Korea made me urgent to contribute in some way. I am convinced that the best thing I can do is to promote a new paradigm of leadership development within Korean society. The improvement of self-leadership, especially leaders' ability to overcome negative events, may rebuild trust for Christian leaders and help reduce Korea's suicide rates. This hope and my faith guided me to develop a resilience training process as my research project, which will be described in Chapter 4.

When I began to teach resilience to Korean leaders, only a few of them had heard the term resilience. Most of them displayed a keen interest in learning about it and wanted me to train other leaders in their organizations. The participants' positive response increased my desire to train people in resilience more broadly and motivated me to become a resilience expert.

These lessons that I learned through my studies and research brought me to this definition of leadership: With the headship of God, I believe that leadership begins with myself, as I practice self-leadership to positively influence people to use an effective process or system to accomplish a personal or corporate goal, vision or purpose in their context.

#### The Five Axioms

Alongside my definition of leadership, I developed five axioms that I consider vital for personal and organizational development. The five axioms include a right relationship with God, self-leadership, communication, a process or style, and vision or purpose, which will be described in detail in the following part.

## **A Right Relationships with God**

I believe that the first axiom of Christian leadership is that it begins with the relationship between God and the leader. In Colossians 1:16-17, Paul wrote, “For in him [Jesus] all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him.” Therefore, I believe that a right relationship with God should be considered the first axiom for Christian leadership. Personally, I have tried to cultivate an intimate relationship with him through regular prayer, Bible reading, and solitude.

The story of King David in the Bible taught me the importance of leaders having a relationship with God, especially in a critical time. Instead of following God’s direction, King David followed his emotions and led his people to the land of Philistines where their enemies lived (1 Samuel 29:11). Because of this one faulty decision, he lost everything in a moment and his life was threatened by his followers (1 Sam. 30: 6a). David’s ability to bounce back from his fatal mistake only came when “he found strength in the Lord his God" (1 Sam. 30:6b). In experiencing a crisis, he was reborn as the servant of God. He became a leader who sought to follow the direction of God with every step. David was not the only one to learn this lesson. The Bible records the same lesson being learned by historical figures such as Joseph and St. Paul. In experiencing life-threatening moments, they became servants of God who followed His direction and leadership. Therefore, St. Paul confessed, “Indeed, we felt we had received the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead” (2 Cor. 1:9).

## **Self-Leadership**

Self-leadership is the second key leadership principle. A leader's ability to grow themselves is one of the indicators of whether an organization will be successful or fail. However, research shows that many managers spent most of their time and energy in managing their subordinates (Dee Hock 2002, 23). Instead, Dee Hock suggests that a leader should spend their time and energy doing the following:

- 50%: Leading themselves (self-leadership)
- 25%: Leading people over them (boss)
- 20%: Leading people laterally (peers, friends, and family)
- 5%: Leading people under their care (Dee Hock 2002, 23).

I have observed the same problem among Korean leaders. For this reason, I consider self-leadership the second axiom of Christian leadership. Learning this could bring a new paradigm of leadership development to Korean society. In my Project Report, I will explain why improving self-leadership is important for restoring the reputations of the church and Christian leaders in Korean society.

Dr. JooHan Kim, founder of Korean Resilience Questionnaire-53 (KRQ), identified that improving self-knowledge or self-awareness is important to enhance interpersonal relationships and effective communications (Kim 2019, 95-100). From his research, Dr. Kim also discovered that Koreans showed almost the same level as Americans in terms of optimism, cause analysis, and empathy, but they showed significantly lower levels in factors such as emotional control, self-efficacy, and active conductivity (Han 2019, 30). Dr. Kim's research findings were helpful for me as I considered how to



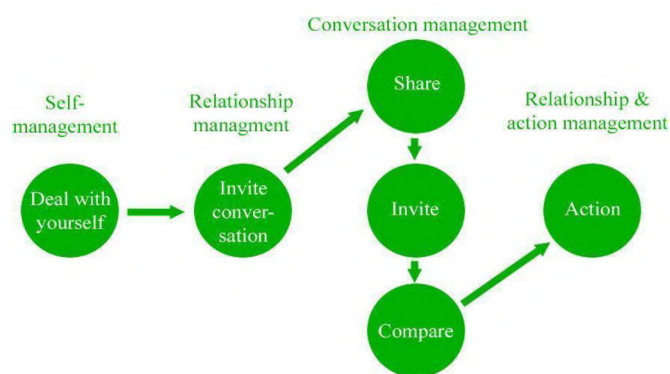
develop a resilience training program for Korean leaders during my research project.

### **Communication**

Communication, my third axiom of leadership development, is another critical leadership component because effective communication allows a leader to move their followers toward a bigger vision or goal. As I mentioned before, Dr. JooHan Kim, developer of the KRQ, addressed the relationship between self-regulation or self-knowledge and interpersonal relationships. His research shows that improving self-awareness or self-knowledge impacted leaders' interpersonal relationships and communication skills (Kim 2019, 30). Dr. Kim also revealed that Koreans showed significantly lower levels in factors such as emotional control, self-efficacy, and active conductivity compared to Americans, which helped me understand that resilience training is important for Koreans to improve their interpersonal relationships and organizational leadership (Kim 2019, 30).

Self-leadership and self-knowledge are also important for increasing a leader's communication with others, especially when faced with critical situations. A Crucial Conversation is "a discussion between two or more people where 1) stakes are high, 2) options vary, and 3) emotions run strong" (Patterson et al. 2002, 3). According to Patterson and others, an effective crucial conversation can begin with self-knowledge, which includes crucial questions: "What do I really want for me, for others, and for the relationship?" and also "what do I not want?" (Patterson et al. 2002, 186). The Crucial Conversation Path, which Dr. Magnus introduced students to using Figure 3 below, illustrates this process as "Deal With Yourself," the first circle on the left. Before the conversation, individuals must take the time to manage their

emotions and biases. Secondly, individuals should spend some time improving relationships with others, trying to fix misunderstandings and find mutual benefits, which portrayed by the circle labelled “Invite Conversation.” This is followed by effective conversation management, which includes three stages: “Share,” “Invite,” and “Compare.” The final step of the crucial conversation path is “Action Management,” which requires asking the crucial questions: “How will we make decisions?” and “Who will do what by when?” (Patterson et al. 2002, 188).



**Figure 3: Paul Magnus’ Crucial Conversation Path (Magnus 2018)**

Thus, Figure 3 shows the relation between self-management and relationship management. Namely, a leader’s ability to manage themselves eventually determines the effectiveness of their communication in their relationships, especially in critical times.

### **Process or Style**

The fourth axiom is that leaders need to use an effective process or leadership style to develop people and organizations. My philosophy of Christian leadership begins with faith that every person or organization has God-imparted strengths and gifts. Holistic, situational, and strength-based approaches to leadership development allowed leaders to identify and grow the strengths of individuals and organizations. As a marketplace missionary,

coaching mentor, and leadership instructor, I have found that Appreciative Inquiry (AI) provides an effective process for developing persons' and organizations' strengths. I have also found Situational Leadership a helpful leadership style. This means practicing different styles of leadership to suit different situations and people. I will go into these ideas further in Part Two.

### **Vision or Purpose**

My fifth axiom of leadership development is that a leader needs to have a clear vision or purpose for the people they are leading. As I mentioned, a Christian leader is a person who provides great and godly leadership by seeking God in everything, including their vision or purpose. Henry Blackaby says that a God-given vision allows a leader to experience the power of God within them (Blackaby 2001, 14). Personally, I experienced God's empowerment when I began developing a resilience training process as my research project in 2021. This also guided me to develop a holistic resilience program as a way to complete the vision God gave me for the next stage of my life.

Developing these five axioms of leadership development helped me understand what leadership is. To become a more effective leader, I strive to grow by asking myself questions based on the five axioms regularly:

1. Based on my need for a right relationship with God, I ask, "Where is God in this process? Am I centered on God now?"
2. Based on my need for Self-Leadership, I ask, "Who am I? By whom am I led? How can I become a more effective leader? How can I improve my self-leadership?"
3. Based on my need for good communication, I ask, "How effectively am I communicating with people about this context or issue?"

4. Based on my need for a good process or style, I ask, “What kind of a process or style can I use to bring the best result in this situation? Am I using my gifts to maximize others’ gifts?”
5. Based on my need for a personal or corporate goal, vision or purpose, I ask, “Am I clear about my goal, vision or purpose?”

### Conclusion

Leadership is a complicated process that takes place between a leader and one or more followers within their context. Some theologians have a dualistic view of Christian leadership, dividing general from spiritual leadership. However, I believe that great leadership includes both general effectiveness and godly leadership. This was demonstrated by Level 5 leaders within “good-to great secular companies” (Collins 2001, 7). I believe that five axioms can help a person become this kind of leader. These five axioms of leadership include a right relationship with God, self-leadership, communication, a good process or style, and a goal, vision, or purpose. Not only did these five axioms help me understand what leadership was, they also guided my development as a leader through questions that I asked myself regularly. Next, I will describe how I put my philosophy of Christian leadership into practice.

### **Part Two: The Key Elements of Practicing My Philosophy of Leadership**

In this part, I will describe how I put my philosophy of leadership into practice. First, I will introduce four theories that shape my leadership practice. These are Servant Leadership, Situational Leadership, Level 5 Leadership, and Faith At Work. Second, I will consider two leadership processes that help me put these theories into practice. I will describe Appreciative Inquiry, drawing

on relevant literature to explain why it is particularly important to me as a leadership development process. I will also explain Coaching, which works with AI to shape my leadership practice. Together, these theories and processes show how I try to lead.

### Leadership Theories

In the past century, scientists tried to answer the question of what made people become effective leaders? To answer the question, they identified different approaches that included trait approaches, attitudinal approaches, and situational approaches. These different approaches to leadership were presented by them as the historical development of leadership (Burns et al. 2014, 92-120). Servant Leadership and Situational Leadership are the theories that influence me the most. Alongside these, Level 5 Leadership, described in *Good to Great* by Jim Collins and his research team, is a leadership approach that I learned more recently because I thought it was both biblical and helpful. Finally, the Faith at Work movement has shaped my thinking on how to lead in the Twenty-First Century.

### **Servant Leadership**

In my Leadership Narrative, I quoted Henri Nouwen when he described the unique nature of Christian leadership as the “leadership of powerlessness and humility” manifested by the life and sufferings of Jesus Christ, which was contrasted with the leadership of command and power (Nouwen 2000, 63). This is a good description of Servant Leadership. Servant Leadership begins with the desire to serve others. The attitude this requires is to “in humility value others above yourselves” (Philippians 2:3 NIV). This attitude also includes the desire to serve others with one’s strengths and work

as a team with people with different strengths in order to expand God's kingdom into the world.

Even though Servant Leadership lines up well with the Bible, the term itself does not appear in it. The term was first used by Robert Greenleaf, who sought to explain effective principles of management through the story of the servant Leo and his masters in their journey. Greenleaf writes:

The servant leader is servant first—as Leo was portrayed. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or acquire material possession [...] The leader-first and the servant-first are two extreme types. (Greenleaf 1991, 13-14).

This description of servant leadership motivates me to develop as a servant leader. To be a servant leader, I should learn how to become a servant first, not a leader first, in my relationships with others. Paul described Jesus Christ as the supreme model of a servant leader in Philippians 2:5-7, which reads:

“[Christ Jesus] Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant” (Philippians 2:5-7 NIV). Paul also teaches that Christians should have “the same mindset as Jesus” in my relationships with others (Philippians 2:5 NIV). Based on this description, I believe that servant leadership is not about a position to lead others with power and authority, but a humble attitude and motivation to serve others.

*Servant and Friends*, edited by Skip Bell, helped me understand a scripture-centered theology of servant leadership. Not only did this book help me to read the entire Bible through the lens of servanthood, it also led me to support an egalitarian view of women's role in leadership. The role of women in ministry and leadership has been a controversial topic throughout church

history. Jo Ann Davidson, who wrote the chapter entitled “Women in the Old Testament” states, “from the foundation of Scripture, rightly understood, women are regarded as equals with their male counterparts in God's call to the service of leadership” (Bell et al 2014, loc 5356). As I considered her argument, I came to believe that men and women sharing leadership roles was not mainly a gender issue, but an issue of servant leadership. Men and women should develop a servant attitude and look for better ways to serve each other with their different strengths and gifts. This was affirming to me as a female leader.

In sum, Servant Leadership is one of four theories that guides my leadership practice because I believe it lines up well with the Bible. In studying Servant Leadership, I learned that Christian leadership is not about being in a position to lead others with power and authority, but about a desire to serve others with Christlike character, right motives, and different strengths. To become a servant leader, I continue to practice this attitude.

### **Situational Leadership**

Situational Leadership is another theory that shapes how I lead. Situational Leadership, according to Paul Hersey, is a clearly defined process of moving a person towards maximum effectiveness by applying an appropriate style of leadership at an appropriate time (Blanchard and Johnson 2001, 188). According to the Situational approach, leadership consists of both a directive behavior (the leader's task) on the horizontal dimension and a supportive behavior (the leader's consideration) on the vertical dimension (Blanchard and Johnson 2001, 190-200). The great advantage of this theory is that different styles of leadership can be used for meeting followers' needs rather than the leader focusing on their own needs.

This follower-centered approach is the model expressed by Jesus to His people. The Bible includes many stories in which Jesus asks people to share their needs by asking the question, “What do you want me to do for you?” (Matthew 20:32; Mark 10:51; Luke 18:41). When they answer the question, He meets their needs. John S. Burns also claims that Situational Leadership is a biblical principle that Jesus Christ practices. For example, He interacts with Peter by telling, directing, and delegating things to him as the situation requires (Burns et al 2014, 108).

My experience also reinforces the value of this approach. Coaching, which is a form of Situational Leadership, was helpful for the participants in my research project because they were motivated and had high expectations that they would learn new things through the resilience training. When I considered the results of my research, I identified my coaching as one of the factors that helped them increase their resilience scores in a relatively short period of time. I will explain this further in the Outcomes section of my Project Report.

Figure 4 shows the four different leadership styles included in Situational Leadership: Telling, Coaching, Participating, and Delegating. Which should be used depends on the tasks at hand and other considerations. I believe that my own capacity and sensitivity for applying an appropriate style to different situations needs to be developed further in order to accomplish more fruitful ministry in the new environment of the Twenty-First Century.



C O N F I D E N C E	High	PARTICIPATING (ENCOURAGING) Able/Unwilling or Not Confident	COACHING Unable/Willing and/or Confident
	Low	DELEGATING Able/Willing and/or Confident	TELLING Unable/Unwilling or Not Confident
		Low	High
		TASK	

**Figure 4: Hersey and Blanchard’s Situational Leadership (Burns et. al 2014, 107)**

I believe that Situational Leadership is a biblical model exemplified by Jesus Christ as He accomplished His Earthly mission. He asked people what their needs were and then met their needs. Situational Leadership allows me to follow Jesus’s example by applying an appropriate style to an appropriate context at an appropriate time.

**Level 5 Leadership**

In *Good to Great*, Jim Collins introduces Level 5 Leadership. He describes how he and his research team began with the research question, “What did the good-to-great companies share in common that distinguished them from the comparison companies?” (Collins 2001, 7). In their research, the good-to-great companies were those that grew from good to great while the comparison companies didn’t show any significant growth in the same industry. The research team observed what they call Level 5 Leadership. They describe this leadership style as “a paradoxical blend of personal humility and professional will” (Collins 2001, 20). Level 5 leaders were humble in regards to personal gain, but strongly driven by professionalism and achieving the success of the company.

I believe that Level 5 leadership is a biblical model expressed by Jesus Christ, even though it was discovered within secular companies. In accomplishing His mission, Jesus revealed exceptional humility as a suffering servant (Philippians 2:7-8) and strong will as a Kingdom Builder (Matthew 24:14). The characteristics of Level 5 Leadership seem to be a combination of Visionary Leadership with Servant Leadership. To bear more visible fruit as a Kingdom builder, I try to lead like a Level 5 leader.

In contrast to Level 5 Leadership, *Good to Great* describes a hierarchy of leadership styles. Collins describes a Level 4 leader as “an effective leader who Catalyzed commitment to and vigorous pursuit of a clear and compelling vision, stimulating higher performance standards” (Collins 2001, 20). He describes the other three levels as a “competent leader” (Level 3), a “contributing team manager” (Level 2) and “highly capable individuals” (Level 1) (Collins 2001, 20). Under Level 5 Leadership, companies followed a different process for developing leadership and management. Figure 5 shows the different processes of leadership development between good-to-great led by Level 5 leaders and comparison companies led by Level 4 leaders.

Figure 5 shows that a Level 5 leader is concerned more about people, while a Level 4 leader focuses on vision first. A Level 5 leader begins with selecting the right people who can build a strong team and creating a culture of excellence while a Level 4 leader begins with a vision or goal. As I mentioned in my Leadership Narrative, Level 4 Leadership, also known as the “genius with a thousand helpers” model (Collins 2001, 47), contributed to a radical growth of Christianity and churches within Korea in the past century. However, I have observed how the leadership structure developed by a Level 4 leader produces many problems, mainly from the lack of leaders’ personal

development. Figure 4 shows Christianity’s decline in Korea, which I believe to be a partial consequence of Level 4 Leadership.



**Figure 5: The processes used by a Level 5 leader and a Level 4 leader (Collins 2001, 47)**

Figure 5 convinces me that I need to provide a different paradigm of leadership development to my fellow Koreans, helping them shift from vision-driven leaders to people-centered leaders. I hope that this new paradigm of development will contribute to the restoration of the reputations of Korean churches and Christians within Korean society.

### **The Faith At Work Movement**

As I described in my Leadership Narrative, Faith At Work (FAW) is another key element of how I put my philosophy of leadership into practice. The ideas behind this movement guide me as I integrate my faith into my workplace and family life. This movement grew fast among Christian leaders who worked in the secular world because it provided a way to combine their Christian faith with their professions. Even though David Miller theorized this movement, it was grown by Robert Banks, who led the “Ministry of the Laity movement” (Banks et al 2016, xvi). Banks brought a new paradigm of Christian development by educating laypeople as if they were ordained ministers in their workplace. I have been most influenced by the third wave of

FAW. Since the 1990s, baby boomers holding top leadership positions in their organizations have become more interested in integrating faith, spirituality, and work (Banks et al 2016, xvi). Resilience is one of the ways that they can do so. As a marketplace missionary, I see that this topic has great potential to impact the secular world with Christian faith.

FAW is part of what inspired me to develop a resilience training process for Korean Canadian leaders at non-profit organizations in Toronto. Resilience is considered a critical issue among FAW leaders (Ledbetter et al 2016, xxii). Gary Nelson suggests that resilience is everything when it comes to leading organizational change (Nelson and Dickens 2015, 9). During my research project, I found out how important it is to minister to a top leader who can lead their entire organization to a new level of development. Instead of ministering to many people, I believe I am called to be a life/resilience coach to executive leaders. This was clarified during my ministry and research project. Thus, even though I do not work within a secular workplace, FAW has shaped my leadership practice.

## **Conclusion**

In this section, I introduced four frameworks that influence how I practice leadership. This includes Servant Leadership, Situational Leadership, Level 5 Leadership, and Faith At Work. Not only do these theories help me put my philosophy of leadership into practice as I coach leaders, they also help me develop myself as a Christian leader who can serve others with the right attitudes, motives, and strengths. Servant Leadership is the main model exemplified by the life and leadership of Jesus Christ. Therefore, it is the foundation for how I practice my philosophy of leadership, cultivating Christlike character traits such as humility, respect, and obedience. By

studying Servant Leadership, I also learned that Christian leadership is not about having a leadership position with power and authority, but about serving others with Christlike character, right motives, and different strengths.

Situational Leadership was another biblical model practiced by Jesus, such as when he led Peter. He used different styles of leadership to meet the different levels of Peter's development. By studying Situational Leadership, my ability to select an appropriate style of leadership for different contexts or situations was sharpened, so I could bring about the best outcomes. A leader's ability to understand a context and apply an appropriate style of leadership, called "contextual intelligence (CI)," is "a prerequisite characteristic of effective leadership, especially in the generation of the fourth industrial revolution" (Schwab 2016, 102).

Level 5 Leadership is another model that is compatible with the Bible and has helped me practice good leadership. Level 5 Leadership blends the characteristics of "personal humility and professional will" (Collins 2001, 8). In order to grow good-to-great churches and organizations, I think that we might need a different paradigm of leadership development within the Korean community. As I mentioned before, a different paradigm begins with a change from leadership development to leader development, from an outside-in process to an inside-out process. This also means that leadership development should focus on helping leaders improve their self-knowledge and self-leadership with "cognitive ability and the motivation to lead with maturity" (Ledbetter et al. 2016, 113). Namely, Level 5 Leadership puts into practice my philosophy of leadership by helping a leader's growth and change.

Finally, FAW guides me on how to integrate my faith in the workplace and family life. The ideas behind this movement also inspired me to study

resilience and develop a resilience training process as my project. Resilience was selected as the topic because it would allow me to combine Christian faith and spirituality with work and Christian living.

As I researched these theories, I learned that no one leadership style fits all contexts and situations. Instead, each leadership theory made me grow as a Christian leader who can practice biblical leadership in different contexts. As a result, I improved my ability to discern a context and apply appropriate leadership. Christian leadership has gone through a crisis in the past few decades because traditional leadership theories do not function well in the complex and unpredictable environment of the Twenty-First Century. Additionally, the world went through a paradigm shift from a “machine paradigm” to an “emerging new science paradigm” in the Twenty-First Century (Burns et al. 2014, 122-123). In this new paradigm, leaders do not think about people or organizations as machines anymore. Rather, they are understood as “living, changing, adapting organisms that come together in sometimes unpredictable ways and produce surprising results” (Nelson and Dickens 2015, 3). For this reason, I believe that different principles and practices are needed for developing people who can lead effective Christian ministries in the Twenty-First Century.

In conclusion, many theories influence how I practice leadership. This includes four leadership theories: Servant Leadership, Situational Leadership, Level 5 Leadership, and Faith at Work. Now, I will explain Appreciative Inquiry and coaching, two processes that help me apply these theories.

#### Leadership Processes

Many Christian leaders have acknowledged the difficulty of leading their organizations with traditional approaches in the Twenty-First Century

(Nelson and Dickens 2015; Burns et al 2014). In my experience, the holistic and strength-based approach of Appreciative Inquiry (AI) can be used to identify and develop strengths within individuals or organizations, which allows them to become more resilient and navigate turbulent times. When I began using AI to guide my development, I realized that I could be transformed into a resilient leader who retained a positive and grateful mind even in the midst of difficulty. This is because AI allowed me to focus on what I had instead of what I didn't have or what I lost. The same process can be used to help individuals or organizations experience positive change in their contexts.

The principles and practices of AI allowed me to see the best in the people around me. Moreover, AI helped me discover the goodness of God to His creatures. When God created the universe and humankind, He always put His goodness into them (Genesis 1:4, 10, 18, 21, 25 & 31). However, sin destroyed the goodness of God, which also hindered us from discovering His goodness towards His creatures. As I mentioned before, my philosophy of leadership begins with my faith that every person or organization has strengths imparted by God's goodness. The AI process increased my ability to see the best in every person or organization. One of the issues facing Christian leaders in the Twenty-First Century is a paradigm shift from the modern to the postmodern, from the Age of Mechanical Sciences to the Age of Organic New Sciences (Burns et al. 2014, 123). In this new environment, AI serves as a holistic and strength-based approach that can be used as an effective process for personal and organizational development.

Appreciative Inquiry promotes the establishment of a new paradigm for personal and organizational development, changing from a deficit-based

approach to a strengths-based approach. Since AI is rooted in the new sciences, it provides a process that helps change agents focus on developing strengths and life-giving forces that allow organizations to function at their best. The entire process of development is designed to discover strengths and life-giving forces, creating collaborative mental images and moving into a preferred future. Over the course of fifteen years, I practiced the AI process to develop people and organizations in my coaching ministry. With this in mind, I will now explain further what AI is and how the process works.

### **The Definition of Appreciative Inquiry**

In 1987, Cooperrider and his colleagues published “Appreciative Inquiry in Organizational Life,” an article that became viewed as the classic statement of AI. It triggered a paradigm shift from the “deficit-based theory to the positive life-centric theory” in personal and organizational development (Watkins and Mohr 2001, 17). The term Appreciative originates from the notion that when something increases in value it appreciates. Within AI it has four different meanings:

- To recognize the best in people and the world around us.
- To perceive those things which give life, health, vitality, and excellence to living human systems.
- To affirm past and present strengths, successes, assets, and potentials.
- To increase in value (Whitney and Trosten-Bloom 2004, 2).

Meanwhile, the term Inquiry refers to a process of seeking to understand by asking questions. The verb inquire means:

- To ask questions.
- To study.



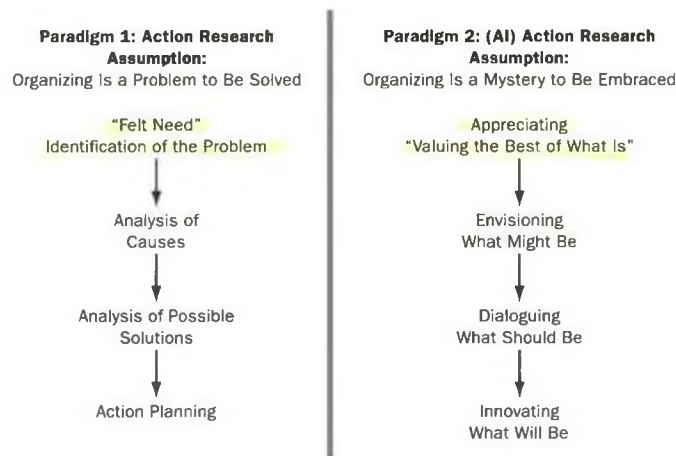
- To search, explore, and delve into or investigate (Whitney and Trosten-Bloom 2004, 3).

In combining these concepts, AI assumes that all persons or organizations have significant life-giving forces that can be discovered in their stories and conversations. The theory and process of AI helps individuals or organizations discover their life-giving forces by considering the best aspects of their past, present, and future. Watkins and Mohr described the process in this way:

Appreciative Inquiry is a collaborative and highly participated, system wide approach to seeking, identifying, and enhancing the “life-giving forces” that are present when a system is performing optimally in human, economic, and organizational terms. It is a journey during which profound knowledge of a human system at its moments of wonder is uncovered and used to co-construct the best and highest future of that system (Watkins and Mohr 2001, 14).

### **The Theory of Appreciative Inquiry**

Cooperrder and Srivastva, the originators of AI, began with the theory that all persons or organizations had their unique strengths and significant life-giving forces. This became a theoretical foundation as they developed a process that could help persons or organizations discover the “best of what is” and create a collective image of “what they might be” in the future. (Whitney and Trosten-Bloom 2003, 1). Figure 6 shows the difference between the problem-solving approach and AI. The figure shows that AI begins with “appreciating and valuing the best of what is,” which contrasts with the problem solving, which begins with “identifying the problem.” This shapes how each process then unfolds.



**Figure 6: Problem-Solving Approach and AI Approach (Watkins and Mohr 2003, 42)**

When applied to leadership development, the major difference between Appreciative Inquiry and the problem-solving approach is that AI believes that persons or organizations should focus on their strengths and life-giving forces. The seeds of growth are located in people’s collective mental images of a preferred future. This differs from traditional approaches that try to analyze problems and solve them with the quick- fix actions (Watkins and Mohr 2001, 9-10).

AI is grounded in two key sources of wisdom: new sciences and social constructionism. From new sciences, Watkins and Mohr derived the idea that when parts of a given system were properly connected to one another, “everything moved in harmony as some part of a larger, invisible whole” (Watkins and Mohr 2001, 6). This idea can be found in scripture as well as science. For example, 1 Corinthians 12:12 says, “The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ.” St. Paul also states that, “In a large house there are articles not only of gold and silver, but also of wood and clay; some are for noble purpose and some for ignoble” (2 Timothy 2:21). These passages teach that Christians are systematically connected to each other within the body of

Christ and that we all have different gifts and callings to support each other. This is also why it is important to expand the Christian faith and its values to non-Christians and communities around the world.

Social constructionism, the second foundation of AI, teaches “the idea that we create our world by the conversations we have with one another” (Watkins and Mohr 2001, 4). Therefore, conversations, especially seeking to understand by asking questions, are a core part of the AI process. Kurt Wright, a business consultant who specializes in AI, began his consulting work on a huge software project that was eighteen months behind the assigned schedule. In a series of two-day retreats with engineers, he asked a critical question: “What will it take to finish this project a week early?” This contrasted with what most people would ask, “How can we finish this project on time?” This simple question motivated the engineers to create mental images of their preferred future, and in so doing renewed their commitment to the project.

In sum, AI introduced new principles—which are shared by the Bible—for organizational development that could fit into a complex, uncertain and postmodern context. The strengths-based approach of AI provides opportunities for individuals to discover their gifts and callings and increases their commitment to a preferred future until it becomes real. This new approach provides more possibilities for organizations to experience lasting change by leveraging their strengths and positive synergy. In my experience, this holistic and strength-based approach can be used for effectively leading personal and organizational development in the complex and unpredictable environment of the Twenty-First Century. This is because this approach provides an opportunity for persons or organizations to discover their strengths and to maximize their strengths for achieving effective Christian ministries.

Branson, a Christian theologian who introduced AI to church and congregational development, summarized the assumptions of AI as such:

- In every organization (or person), some things work well.
- What we focus on becomes our reality.
- Asking questions influences the group.
- People have more confidence in the journey to the future when they carry forward parts of the past.
- If we carry parts of the past into the future, they should be what is best about the past.
- It is important to value differences.
- The language we use creates our reality.
- Persons (or organizations) are heliotropic. They lean toward the source of energy (whether that energy is healthy or not) as plants lean toward the sun.
- Outcomes should be useful.
- All steps are collaborative (Branson 2004, 24).

AI operates on unique principles that distinguish it from older developmental processes. It has eight essential principles, which Whitney and Trosten-Bloom discovered:

- The constructionist principle, which suggested that “words, language, and knowledge were more than mere descriptions of reality, but the words that created worlds” (Whitney and Trosten-Bloom 2003, 53).
- The simultaneous principle, which suggested that “the moment we asked a question, we began to create a change” (Whitney and Trosten-Bloom 2003, 58).

- The poetic principle, which suggests that “what we chose to study made a difference. It described or created the world as we knew it” (Whitney and Trosten-Bloom 2003, 61). This principle provides a theoretical framework for AI to begin by selecting an affirmative topic that guided the entire process (Whitney and Trosten-Bloom 2003, 62).
- The anticipatory principle, which suggested that “human systems moved in the direction of their images of the future. The more positive and hopeful the image of the future, the more positive the present-day action” (Whitney and Trosten-Bloom 2003, 64).
- The positive principle, which suggested that “positive questions led to positive change” (Whitney and Trosten-Bloom 2003, 66). This principle that could help persons or organizations find their life-giving forces at their best (Whitney and Trosten-Bloom 2003, 68).
- The wholeness principle, which suggested that “wholeness brings out the best” (Whitney and Trosten-Bloom 2003, 69).
- The enactment principle, which suggested that “acting as if” is self-fulfilling” (Whitney and Trosten-Bloom 2003, 72). The similar principle was used by the members of Alcoholics Anonymous as the words of “acting as if they are the people want to be” (Whitney and Trosten-Bloom 2003, 73).
- The free choice principle, which suggested that “free choice liberates power” (Whitney and Trosten-Bloom 2003, 75). This meant that “free choice stimulates organizational excellence and positive change” (Whitney and Trosten-Bloom 2003, 77).

In the following section, I will describe a process I practiced when doing personal and organizational development.

## **The Process of Appreciative Inquiry**

There are two models that are commonly used for AI processes: the 4-D model and the 4-I model. The 4-D model (Discover, Dream, Design, Deliver) “was developed by members of the GEM Initiative in Harare, Zimbabwe, as part of a joint program with Save the Children to develop partnerships among northern and southern NGOs” (Watkins and Mohr 2001, 42). Mohr and Jacobsgaard developed the 4-I model (Initiate, Inquire, Imagine, Innovate) to meet a client’s need in a certain situation (Watkins and Mohr 2001, 45). I use the 4-D model in my developmental work.

Discovery is the first phase of the 4-D model. The purpose is to identify the “best of what is” by focusing on times when people or organizations are at their best by answering appreciative questions (Watkins and Mohr 43). Interviewees are normally asked to answer four general questions: what their best experiences are, what their values are, what their core life-giving factors are, and what three wishes they have. The Dream phase involves creating a preferred future based on what participants shared in the previous phase. A set of Provocative Propositions are developed in the Design phase (Watkins and Mohr 44). Provocative Propositions, as design statements, function as “the bridges between the best of what is and the best of what might be” (Whitney and Trosten-Bloom 2003, 205). They are statements about what persons or organizations should be. Delivery is the final phase of the process and shapes the Provocative Propositions into action plans to achieve the preferred future (Watkins and Mohr 2001, 45). I practice the 4-D Model as part of my coaching ministry. In Part 4, I will provide a Case Study for using AI to develop an organization. First, I will describe the coaching principles practiced in my ministry.

## Christian Coaching

Coaching is the second process that I use to put my philosophy of leadership into practice. Compared to AI, coaching is “highly directive and supportive” to achieve followers’ needs or goals (Northhouse 2016, 94). Dennis Kinlaw describes coaching as, “a mutual conversation that follows a predictable process and leads to superior performance, commitment to sustained improvement, and positive relationships in organizations” (Kinlaw 1999, 31). Compared to coaching in general, Christian coaching has the distinct purpose of helping persons or organizations achieve God's plans for their lives instead of their own purposes. Therefore, Christian coaching is defined as “the art and practice of enabling individuals and groups to move from where they are to where God wants them to be” (Collins 2009, 23). The essential components for practicing coaching as part of Christian development can be identified from the two definitions. These include:

An intentional process  
of empowering people  
by taking parts of their particular knowledge, experience, and skills  
through mutual communication or relationship  
to bring about their best possible performance or reach a certain goal  
for the glory of God.

Transformation coaching provides three key principles to be an effective Christian coach, which includes “The ability to ask good questions, the gift of listening, and the ability to not interject yourself to the coachee’s story” (Hand and Langman 2022, 16). For me, it was very beneficial to be trained as a certified coach through a Christian organization. Being trained as a Christian coach helped me to become a good communicator by practicing active

listening and asking good questions. The coaching process also helped me become a more calm, mature, and professional leader by increasing both my self-awareness and self-differentiation. My experience also showed me that coaching provides a collaborative, respectful and mutual process that brings about the best result. For example, I identified coaching conversations as one of the factors that caused participants to increase their KRQ scores in my research project.

In this section of my Philosophy of Christian Leadership, I described Appreciative Inquiry and coaching as two processes that help me put my philosophy into practice. In Part Four, I will provide a Case Study that shows how this works when I lead organizational development.

#### **Part Four: Appreciative Inquiry Case Study**

The story of my relationship with People with Fragrance Inc. serves as a Case Study of how I practice AI and implement my philosophy of leadership, particularly as I lead organizational development. This Case Study also shows that the social enterprise model is an example of holistically integrating Christian faith and work. This Case Study was originally written as part of course requirement for Leadership and Change (DMML 0903) in November 2016. It was edited for style and grammar but otherwise is intact, aside from the theory section which was merged with similar content above.

#### **Preparing for Organizational Change**

People with Fragrance Inc. (PWF) was an innovative social enterprise. It was established in 2008 by the students of Handong Global University, in Pohang, South Korea. PWF provided hope for positive change within the Korean community. In 2007, the Social Enterprise Promotion Act was



enacted, and some students wanted to change the world by helping disabled people, low-income earners, and North Korean refugees in Pohang. Their desire was realized when they opened the HISBEANS Café on campus with the financial support of Pohang Iron & Steel Company (POSCO), a large private company located in the city. HISBEANS first opened in Pohang, but expanded to ten different locations including Seoul, Bucheon and Anyang. The company operated “HISBEANS Dessert” and “Exciting Unified Korea, Seolleh,” a distribution business in which North Korean refugees could participate.

The company provided a unique and successful rehabilitation model for mentally disabled people through a networking system and specialized barista training, both supported by specialists. A network that consisted of local governments, universities, communities, psychiatric rehabilitation agencies, and large companies was formed and began to work cooperatively. In this new system, people with disabilities, often hopeless, experienced new life opportunities rather than being locked away in a psychiatric hospital. This unique model and approach not only made an impact on the Korean Christian community, it also received the attention of mental health experts in various parts of the world.

I met the CEO at the Business as Mission conference in 2013 and a partnership emerged from this. My partnership with the CEO and PWF provided a unique opportunity for me to experience the power of connectivity. My partnership with the CEO attracted the attention of the senior pastor at Disciple Church in Seoul. We were able to have meaningful discussions about church leadership and some future projects. Moreover, the CEO and I had the same vision of working towards reunifying North and South Korea through

social enterprises. We dreamed together of bringing about positive changes among Korean leaders.

### The Process of Strategic Planning

People with Fragrance Inc. was an innovative social enterprise that was established by a group of youth who had Christ-centered hearts. They dreamed about helping those who were socially disadvantaged (disabled people, low-income class, North Korean refugees, and elderly people), including helping them become economically independent. Their dream became true when the enterprise opened HISBEANS Café near the university library in 2008. When I visited the company in November 2016, forty-one Korean refugees and people with disabilities worked together in ten different locations. The company operated four subsidiary business units: Hisbeans, Seollah, Hyangki Manufacturing Plant, and Hyangki Giving Center.

PWF went through a financial crisis a few years ago when the political and social environment changed. HISBEANS café had secured lower rental costs with the help of the city of Pohang and the president of HanDong Global University. When a new mayor was elected, the new government changed the lease agreement and asked the company to pay rent that was equivalent to the market price, which was double what the company had been paying. The same thing happened when a different franchise opened a café at a university; the school increased the rent. The staff prayed fervently about the crisis. Unexpectedly, HISBEANS' story was published in an international magazine and received widespread attention, including the attention of a global network of health experts (International Committee of IAPSARS 2013, 6-8). Due to the news coverage, PWF received calls and donations from hospitals, churches, and private companies from different cities throughout Korea, which also

provided some opportunities for the company to open new branches at the different locations. The crisis enabled the company to expand its locations to other cities around the country. Thus, the CEO's vision of PWF becoming the world's top social enterprise was born when they went through a crisis and suffering. This event also taught them the importance of being aware of their political environment and seeking God through fervent prayer in turbulent times.

### The Vision and the Historical Development of the Company

#### “Vision 2030”: Becoming the Top of the Global Social Enterprise”

- 1) The phase of Birth and Growth (2008-2015): This was the period when the company was founded and grown.
- 2) The phase of Challenge and Expansion (2015-2022): The company experienced a financial crisis, but the crisis was used as a steppingstone towards the expansion of the company.
- 3) The Phase of Change and impact on the world (2023-2030): At the time of writing, this phase was in the company's future. Its leaders dreamed about impacting on the world in this phase.

### The Process of Strategic Planning for Leading Change

#### **A. Affirmative topic (2017-2022): “Challenge and Expansion”**

In 2017, the company's development revealed that it was moving toward the phase of Challenge and Expansion (“History of the Company”). The affirmative process of Appreciative Inquiry was selected to help move the company into the future, identifying goals for this phase, and achieving their God-given vision with focused synergy over the next five years. This guided the rest of the AI process.

**B. Discovery:**

I developed the questions below and asked them of participants in order to discover the best of what was:

**Best Experience:** When was the time that you felt most alive, most excited about your involvement in the company? What made it an exciting experience and why?

**Values:** What are the most important things to you and your company? What do you value most deeply in your life?

**Wishes:** Do you have personal wishes for the company's future?

During this stage, I spent the entire day in discussion with the CEO and some staff at the different locations in Pohang as well as visiting the head office and Hyangki Manufacturing Plant at Han Dong Global University. Due to limited time, I had to use simple questions to hear about the best memories and experiences of the people I met. Surprisingly, everyone shared their excitement and complete satisfaction with their work even though their salaries were significantly lower than equivalent workers at other companies. Some of the employees had experienced miraculous healings from mental health conditions and tearfully shared their stories with me. They wanted God to provide more workplaces for socially disadvantaged groups who needed a new dream and hope. The company was established on the biblical foundation of Matthew 25:40: "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me."

## Identifying the Themes

The appreciative questions allowed me to discover a list of themes that were a concern for the phase of Challenge and Expansion over the next five years.

- The supremacy and sovereignty of God.
- The centering of the passage Matthew 25:40.
- Providing workplaces for socially disadvantaged groups to become financially independent.
- Providing hope for socially disadvantaged groups to experience healthy social life.
- Partnerships with various types of experts locally and globally.
- Cooperating with companies, hospitals, and churches.
- Inter-dependence with different gifts and callings from God.
- Specializing in educating socially disadvantaged people as professionals such as baristas and bakers.
- Maintaining competitive prices and the best quality and taste of coffee and desserts.
- Preparing healthy Christian leaders for the reunification of North and South Korea in the near future.
- Preparing for next generation leadership.

### C. Dream:

The primary purpose for the Dream phase is to describe the organization's preferred future creatively and collectively. The description should be written as a vision statement. However, the statement in this phase, unlike a vision statement in a traditional strategic process, prioritizes describing a collective image of the preferred future based on the stories and

conversations in the previous phases. In order to discover the company's vision, I needed to spend more time learning the company's structure as well as developing relationships with founding leaders. I discovered two vision statements through this process:

- 1) Expanding its branches to provide more workplaces for socially disadvantaged groups who are in need of a new dream and hope.
- 2) Becoming the top global social enterprise that creates job opportunities for people with fifteen different disabilities and educating North Korean refugees to cultivate them as the next generation's leaders for the reunification of North and South Korea.

#### D. Design:

The Design phase has the function of describing the best of what the company should be in relation to the best of what it has been and the best of what it might be. As the third phase of AI, this stage establishes Provocative Propositions, which describe the ideal future of the organization in writing.

#### Appreciative Propositions (from PWF's six projects):

1. God our Father empowers HISBEANS to provide workplaces for socially disadvantaged groups so they can be financially independent by becoming professional baristas and bakers.
2. PWF continues to provide an innovative social enterprise model to the world.
3. PWF creates more places and job opportunities for people by combining Information and Communication Technology and advanced technology.

4. PWF provides various career programs so socially disadvantaged groups can be financially independent.
5. PWF provides social consulting for enterprises, churches, and public institutions so they can hire more socially disadvantaged groups.
6. PWF exists for expanding the kingdom of God into the world.

#### E. Delivery (Inspired Action):

The goal of the Delivery phase is to develop an action plan that supports the achievement of the group's dreams (images of the preferred future) and designs (Provocative Propositions).

- The supremacy and sovereignty of God: People at PWF begin the day by worshiping God through prayer and Bible study. By worshiping him at the start of the day, we confirm God as the owner and the invisible CEO of our company.
- Cultivating healthy social life by respecting each other and each other's gifts: Everyone had different gifts and callings. Therefore, we will respect each other with our gifts and callings.
- Team building: Due to our different gifts and callings, we will support each other with different gifts and create a culture of cooperation and encouragement with Christ's love.
- Creative and innovative thinking: PWF will encourage everyone to become a creative and innovative thinker to contribute to a better future of the company. This will help cultivate the culture of creative thinking so that the world around us will continue to change.
- Making a profit: We will value our investors and customers. We will provide the best services and tastes to our customers. PWF is a for-

profit company that will provide the best services, coffee, and desserts.

- Becoming a learning organization: Learning things quickly will be a fundamental element for PWF to effectively accomplish the company's mission in the world. PWF will be a learning organization. The research team will take charge of providing new information regarding environmental change and current events.
- Relational growth: PWF will continue to build healthy relationships with Christian leaders and organizations in various areas. In order to become a global Social Enterprise, we will expand our relationships with Christian leaders, churches, and enterprises around the globe.

#### Reflective Thought

Robert Quinn wrote, "All leadership is appreciative leadership. It's the capacity to see the best in the world around us, in our colleagues, and in the groups that we are trying to lead" (Quinn 2004, 122). I discovered that when the CEO and staff of PWF provided this type of appreciative leadership, they had a positive impact on the Korea. PWF was a very young Social Enterprise, but the company provided hope for me that it is possible to lead positive leadership change within the Korean community. This small organization offered a successful Social Enterprise model, especially to young adult groups. The company showed evidence of their faith that when people connect with the genuine love of Christ, those who live in hopelessness can experience a new life that flows from the living water of Jesus Christ (John 7:38; Rev. 7:17).



## **Conclusion**

As I conclude this chapter, I want to restate my faith that every person and organization has strengths that were imparted by God's goodness. My philosophy of leadership seeks to apply this conviction. I also agreed with the idea that "all leadership is appreciative leadership" (Quinn 2004, 122). I described my five axioms of leadership development, the key theories that shape how I practice my philosophy of leadership, the processes that help me live out these values, and a Case Study showing how I put my philosophy of leadership into practice when I helped People With a Fragrance develop as an organization. In the next chapter I will describe my Doctor of Ministry research project that was completed from April 2021 to July 2022. I chose to study resilience in my project as a small step towards leading a paradigm change concerning Christian and leadership development by supporting leaders' growth and increasing their self-awareness.

## **CHAPTER 4:**

### **PROJECT REPORT**

This chapter describes my research project, which was completed as part of the fulfillment of my Doctor of Ministry (DMin) program at Tyndale University. I began studying resilience—how people overcome negative events—simply to manage some personal difficulties I was facing in May 2020. As I studied it, I realized that resilience is critical for personal and organizational development. Then resilience began to receive increased attention as a result of the global pandemic that began in March 2020. In April 2021, I chose to study resilience as the core of my research project. While determining what I would study, I discovered that many people suffer due to past negative experiences. This gave me a burning desire to help those broken people become free from their past and live with new life in Jesus Christ. For this purpose, I developed a resilience training process for Korean Canadian leaders at non-profit organizations in Toronto as my research project. I wrote the final report in April 2022. Some parts of the original document were adjusted to fit in this portfolio.

#### **Introduction**

As I mentioned in my Leadership Narrative, I was originally planning on developing a leadership program for young adult Korean Canadians at an English-speaking Korean church and the Korean Canadian Cultural Association in Toronto. However, I couldn't make progress on my plans.

Eventually, I changed focus and selected resilience training as my topic. This was an important step forward in my spiritual journey of becoming a servant leader who follows God's bigger plan. My interest in studying resilience started a few years ago. Resilience is the "ability to overcome, steer through, and bounce back when adversity strikes" (Reivich and Shatte 2002, 3). During my studies, the topic of resilience became one of the central issues I returned to as I worked to develop individuals and organizations. This was partly because the coronavirus crisis, beginning in March 2020, made it urgent to answer the question, how can individuals and organizations become more resilient in turbulent times? I, too, needed to answer this question because I was experiencing my own adversities. Considering this question motivated me to develop a resilience training process as my research project. During the project itself, I applied the principles I had learned to Korean Canadian leaders at non-profit organizations in Toronto. Then God used this small decision as the master key to open many new doors for me. I was invited to train Korean Canadian leaders at non-profits, and I established a holistic resilience program with some of them in Toronto. I also got asked to train church leaders at the largest Korean church in Seoul, Korea. People's response to this humble project reinforced my conviction that resilience should be taught more to individuals and organizations as part of their development, especially within the global Korean community.

Bennis and Thomas stated, "One of the most reliable indicators and predictors of true leadership is an individual's ability to find meaning in negative events and to learn from even the most trying circumstances" (Bennis and Thomas, 2002). Resilience allows individuals and organizations to do this. This led me to ask a question: What are the hidden factors that allow some

leaders to grow radically and succeed after dramatic setbacks while others cannot? *The Resilience Factors* by Reivich and Shatt and *The Stress Effect* by Thomson allowed me to find an answer to the question. I will describe what I learned from them in more detail below.

Answering that question motivated me to find effective principles and practices to improve resilience for myself and others, especially in turbulent times. This is what led to my research question: “Can I design a process that will help Korean leaders develop their resilience?” I hoped to answer this question during my DMin project. I also hoped that participants would experience personal transformation and change by improving their resilience and self-awareness.

During my research, I noticed that resilience training could be used to bring about a paradigm change within my community because it focuses more on a leader's own development than on developing other people. Leader development, distinct from leadership development, is “a process of increasing self-knowledge and self-awareness of one’s strengths and challenges, one’s blind spots and cravings,” which eventually allows a leader to improve their leadership capabilities (Ledbetter et al 2016, 113). The resilience training process developed in this project aims to nurture a leader’s inner capability to step back from their negative experiences and use them to pursue personal and organizational growth.

This desire to help Korean leaders focus on their personal development was also motivated by recent research on the perceived reliability of Korean churches and Christian leaders. Figure 2 shows that people’s trust in Korean churches and Christian leaders dropped down to 32% in 2020, 21% in 2021, and 18% in 2022. The same research revealed that a leader’s ethics, words,

and deeds were three top things needed to restore Christians' reputations and reliability (Kang, Jang, and Choi 2022). This information caused me to think that leader development might be considered not only a process for nurturing personal development but also a process for leading church growth among Koreans. I selected resilience as my research topic in part because it is part of nurturing leaders' inner strength. The resilience training developed in this project focused on developing participants' self-knowledge, which could then be used for transforming themselves and others in their organizations. This pilot project involved first-generation Korean Canadian leaders at non-profit organizations in Toronto. The Korean community in Toronto is where I have served as a marketplace missionary, coaching mentor, leadership instructor and board member of Korean non-profit organizations. Coaching Korean Canadian leaders serving in various contexts has been my main ministry in recent years.

Case Study Research was used as the primary methodology in this project. This methodology provided a great opportunity for me to exercise focused listening to individual participants' experiences and understand their deeper issues. During the interview process, each participant could share his or her story, experience, and wisdom confidentially and privately. The end results of the Case Study process provided examples that could show what was possible on an individual level. Even though Participatory Action Research (PAR) was not used as the primary methodology, the iterative project cycle of PAR—"plan, act and observe, and reflect" (Bramer and Chapman 2012, 30)—helped me to develop a systematic process that could guide the project more effectively. The four stages I followed were Initiating, Planning, Training and Reflecting.

The Initiating stage was the phase in which the major ideas and structure of this research project were developed. It was during this phase that I received approval of my project from Tyndale's Research Ethics Board and permission from the author of the KRQ to use it in my project. In the Planning Stage, I sought to understand the current level of resilience among the leaders of the Korean non-profit organizations I work with in Toronto. To achieve this, I completed initial interviews and the first round of KRQ assessments with sixteen leaders at five organizations from October to December 2021. I recruited participants through my personal networks and suggestions made by Korean Canadian leaders in Toronto. Six leaders at three non-profit organizations were selected as the final participants for this project because they were executive leaders (meaning they had a high level of influence over their organizations), were highly motivated to learn about this topic, and were willing to commit their time to join in the entire process.

During the Training Stage, data was collected for both quantitative and qualitative analysis. The Korean Resilience Questionnaire (KRQ) tests taken by the participants in the Initiating Stage were analyzed to measure the initial level of the participants' resilience. Individual interviews after the test helped participants open up about their stories of past adversities and allowed them to have deep conversations with me. After this, two mini lectures were taught to participants so that they could learn about resilience and its importance for Twenty-First Century leadership.

The Reflection Stage was completed from January to March 2022. During this Stage, the participants retook the KRQ and participated in follow-up interviews that could determine what effect the training process had on their life and leadership. The final report was completed on April 01, 2022. A

public presentation on this project was completed on July 02, 2022. There was a time when I received ongoing feedback and opinions about the research project from the participants between the final report and public presentation, which inspired me to create a resilience program, a significant step forward in my ministry.

### **Supervision, Permission, and Access**

This research project was carried out with the help of Korean Canadian leaders who led three Korean non-profit organizations in Toronto. The six participants, all of whom held senior leadership positions at these organizations, supported and encouraged me to complete this project and participated voluntarily until the end of the project. This research also followed the guidelines and restrictions of the Research Ethics Board of Tyndale University in Ontario and the Tri-Council Policy Statement on the Ethical Conduct for Research Involving Humans set by the Government of Canada (Canada 2014).

### **Models and Other Resources**

While studying biblical theology at a seminary in Calgary, I began to have a desire to study theology that I could utilize in my daily life. That same desire guided me to enter a leadership program at a seminary in Saskatchewan, through which I earned a Master's in Leadership and Management and another Master's in Christian Ministries. During my studies, I became more serious about discovering effective leadership principles and practices that could apply to my work with Koreans. As I mentioned, Dr. Magnus, my academic mentor and professor, gave me a new understanding of leadership with his definition of a leader. This definition also triggered the idea of studying

resilience as an important step in personal and organizational development.

His definition inspired me to develop my five axioms of leadership

development. Those are:

1. A right relationship with God
2. Self-leadership
3. Good communication
4. A process or style
5. A purpose or vision

The first axiom is that godly leadership begins with a right relationship with God. King David's story shows us how to learn from the hardships of Christian leadership. Through one faulty decision, David lost everything and had his life threatened by his followers. No one except God could help him. The Bible describes the scene this way: "David strengthened himself in the Lord his God" (1 Samuel 30:6). With God's help, David defeated his enemies and restored everything he had lost. In a crisis moment, David learned to lead himself to God, the only source of his strength and help. The story of David testifies to the importance of total dependence on God in adversity. Christian leadership is a lifelong process of learning this lesson by experiencing both success and failures.

Self-leadership is my second axiom of leadership development.

Growing in resilience requires a paradigm change from leadership development to leader development. This involves a shift from an outside-in process to an inside-out process. John Maxwell explains the relationship between leader development and organizational development. According to him, "An organization will never surpass the capabilities of its leaders.

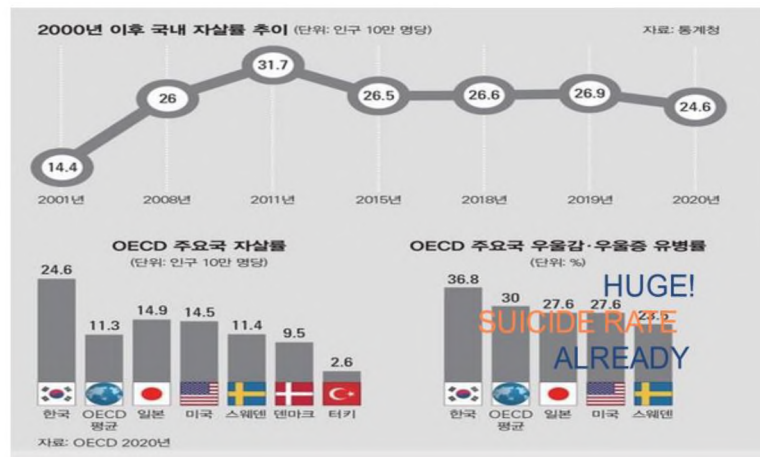
Namely, the level of the leader's own maturity, character and ability will



define the level of effectiveness in your organizational life” (Maxwell 2007, 1). With this in mind, I developed the resilience training in this project based on the conviction that improving leaders’ resilience and self-leadership would improve the leaders’ overall effectiveness and ability to live in accordance with the other three axioms.

Compared to the first and second axioms, the last three axioms of development are more concerned with leadership and organizational development. I focused on describing the first and second axioms of leadership development in this chapter to set the stage for my project. The three other axioms are explained in Chapter 3.

I have mentioned how critical leader development is for restoring the reputation and growth of Korean churches and Christian leaders. I believe that Figure 5 reveals one problematic effect of poor Christian leadership development among Koreans. Figure 7 shows another problem that has arisen in recent years. The left columns on Figure 7 show suicide rates in major OECD countries while the right columns show rates of depression in the same countries. Figure 7 indicates that Korea’s suicide rate was 24.6 % in 2020. That was double the OECD average of 11.3 % in 2020 (Noh 2022, 18). Even though there are many factors that contributed to this increase, I believe it indicates a problem of leadership development in the society. People struggle more when they do not trust their leaders and the church. And I believe that resilience skills should be taught to more Korean leaders as a way of reducing these social problems.



**Figure 7: South Korea's Suicide Rate in 2020 (Noh 2022, 18)**

As I mentioned in the Narrative chapter, I am interested in studying the Faith at Work (FAW) movement. It has helped me to integrate Christian faith with my daily life and the workplace in various ways. My passion to study this also guided me to enroll in the Doctor of Ministry in Ministry Leadership program at Tyndale University in May, 2016. To become more seriously involved in the FAW movement, I completed the Marketplace Academy program at the largest church in Seoul, Korea and became a marketplace missionary in June 2020.

As a marketplace missionary, life coach, business consultant and leadership instructor, I have noticed that resilience is a critical leadership skill for leaders in the complex and unpredictable environment of the Twenty-First Century. Due to this, resilience has become an important issue in the eyes of the top leaders who lead the third wave of the FAW movement as well (Banks et al. 2016, 119-122). During my studies, I found some principles of FAW could be used to achieve more fruitful Christian ministry by helping Christians live as lay ministers who could practice their faith in their workplace and daily life. As a marketplace missionary, I have seen that FAW helps Christian leaders who are in business and other secular areas of society.

The principles of Situational Leadership (SL) and Appreciative Inquiry (AI) practiced in my coaching ministry over fifteen years helped me lead interviews with participants more effectively. SL focuses on followers' needs and also helps a leader determine their style of leadership not by what they prefer but according to the needs of the follower in any given context. The four styles of Situational Leadership are “directing, coaching, supporting, and delegating” and are designed to match the competence and commitment of the followers (Hersey 2001, 188-196). I described this in detail in the Chapter 3. I noticed a high level of expectation and commitment among the research participants, which allowed me to practice coaching with them during the project.

As described in Chapter 3, Appreciative Inquiry (AI) has been a philosophical foundation for me. It encourages discovering and developing strengths rather than finding and fixing problems while developing people and organizations. I used AI in designing my interviews and coaching conversations with participants. I identified these coaching conversations as one of the factors that contributed to participants' increased KRQ scores at the end of the project. The principles and practices of AI helps me understand individuals or organizations with a holistic and strengths-based approach to development. Although this project did not use AI as the primary methodology, these values were central to my motivation and strategy in conducting this research.

Three bestselling books, *The Resilience Factors* (Reivich and Shatt 2007), *Resilience* (Joohan Kim 2019), and *The Stress Effect* (Thompson 2010) helped me increase my own resilience and discover practical principles that can be used to train others, especially in my Korean Canadian context. In *The*

*Resilience Factors*, Reivich and Shatt explain the origin and the seven key factors of resilience (Reivich and Shatt 2007, 10-30). This information helped me complete this project. However, I discovered that the 56 Resilience Quotient introduced in their book was not very helpful for evaluating the resilience of Koreans. Joohan Kim, the author of the Korean Resilience Questionnaires (KRQ), observed the same limitation and developed a tool that could be applied to the Korean context. His KRQ was helpful for me in measuring both the current levels and growth of resilience among Korean Canadian leaders during my project. In, *The Stress Effects* (2010), Henry Thompson (2010) helped me understand three factors that were included: “facing down reality, the search for meaning, and ritualized ingenuity(p. 195).

#### Project, Methodology, and Methods

This research project was conducted with the help of Korean Canadian leaders at three non-profit organizations in Toronto, beginning in April 2021 and ending in July 2022. My research goal was develop a resilience training process that could help Korean Canadians develop into resilient leaders who could effectively lead themselves and their organizations through the unpredictable environment of the Twenty-First Century. I began my research with the question, “Can I design a process to help Korean leaders develop their resilience?” I hoped to answer this question with a yes during the process, and that participants would experience personal transformation and change by improving their resilience and self-knowledge. As I mentioned before, resilience is a critical element of personal and organizational development, especially in the turbulent times. As a marketplace missionary, resilience coach, business consultant, and leadership instructor, I noticed that this leadership principle barely received any attention among Korean leaders

around the globe. With this in mind, I also hoped that my research would serve as a pilot project, resulting in a program I could use to train Korean Canadian leaders in the future. I explained why I see an urgent need for training Korean leaders in resilience in the previous pages.

Sixteen leaders at five organizations completed the initial interviews and the first KRQ assessment during the Planning stage. However, only six leaders at three organizations were selected as the final participants for this project because they were highly motivated to learn about the topic and were willing to commit their time to join in the entire process. Another criteria used to select the six leaders was their leadership role: they were all executive leaders, and thus primary leaders, of their organizations. I chose not to include people who weren't in executive positions because the participants' primary leadership positions would provide an opportunity for me to ask whether resilience training could help them improve their organizational leadership. I also wanted to discover how leaders' resilience would affect them as they led their organizations.

I was the primary and only researcher who met with the participants. The Korean Canadian Cultural Association (KCCA), which housed two of the three organizations, became the central place where I connected with the participants and completed the project. Due to COVID restrictions, I conducted most of my meetings and lectures with participants online. Participants felt comfortable meeting online because they got used to doing so within their organizations. Five of the six participants were Baby Boomers, meaning they were born between 1946 and 1964. One participant belonged to Generation X—those born between 1965 and 1980 (Thompson 2021, 2). An

equal number of male and female leaders were selected. All participants were Evangelical or Catholic believers.

### Methodology

Case Study Research was the primary methodology practiced in this project. Case Studies is useful for “detailed contextual analysis of a limited number of events or conditions and their relationships” (Sensing 2011, 141). I found that following this methodology provided each participant with an opportunity to share his or her story, experiences, and wisdom, mainly through an interview process. This methodology also allowed me to exercise focused listening to individual participants’ experiences and understand their deeper issues.

Although I did not use Participatory Action Research (PAR) as the primary methodology, studying it helped me to develop a systematic process that made the project more effective. Dr. Blamer and Dr. Chapman define PAR as “an iterative project cycle with action, research; and reflection guided by a leader with the participation of others in the situation and consonant with the ideals of the group to effect positive individual and social change and to develop transferable and theoretical knowledge” (Blamer and Chapman 2017, 29). This definition helped me understand that PAR is useful for leading positive change that lines up with Christian values. PAR influenced me in developing the four stages of the project: Initiating, Planning, Training and Reflecting.

### Methods

Interviews, observations, and field notes were used in order to collect and analyze data. Individual interviews were not recorded to maintain privacy

and confidentiality; I created summaries of the interviews afterwards to preserve my memory of what had been said. All the data collected during the process was to be used only in this project and was securely stored. The project was completed over four stages: Initiating, Planning, Training, and Reflecting. During the Initiating stage, I developed the major ideas and structure of the research project. The research proposal and the application to the Research Ethics Board (REB) were approved by Tyndale University from June to September of 2021. Before beginning this project, I contacted Dr. Joohan Kim, the author of the KRQ, and shared my ideas with him through email. Dr. Kim kindly gave me permission to use the KRQ in my project. This email and its translation can be found in Appendix B.

Dr. Joohan Kim is a pioneer of resilience studies among Koreans. He introduced resilience to Koreans after completing his Doctoral Degree at the University of Pennsylvania. According to him, the 56 Resilience Questionnaire (RQ) developed by his professors was not sufficiently contextualized to Korean people. To address this, he developed the KRQ and used it to study Koreans when the subprime mortgage crisis resulted in worldwide economic turmoil in 2009 (Kim 2019, 58-68). He used the KRQ to measure the level and the growth of participants' resilience.

In learning about this, I became convinced that the KRQ could be used with Korean leaders in turbulent times, because this tool was developed and used for helping Koreans overcome the global economic crisis in 2009. My plan was to use the KRQ results as the foundation for coaching conversations with participants. The KRQ measures the following:

1. Self-Regulation

- Emotional Regulation

- Impulse control
- Cause Analysis

## 2. Interpersonal relationship

- Communication
- Empathy
- Self-efficacy

## 3. Positivity

- Optimism
- Life Satisfaction
- Gratitude (Kim 2019, 66-68)

I used the original version of the KRQ, which was written and administered in Korean. I translated it into English to submit to the Tyndale REB. This translated version can be found in the Appendix E.

In the Planning stage, I wanted to understand the current level of resilience among leaders at Korean non-profit organizations in Toronto. To achieve this, I completed initial interviews and the KRQ with sixteen leaders at five organizations from October to December 2021, recruited through both my personal networks and suggestions made by Korean Canadian leaders of non-profit organizations in Toronto. I had the opportunity to hear each leader's personal and organizational needs. Ultimately, six leaders at three organizations were selected as the final participants for this project because they had high motivation to learn about the topic and were committed to being part of the entire process. There was some bias towards a positive outcome because these participants were highly motivated and highly committed from the start. According to Situational Leadership resources, being "highly motivated and highly committed" is also a precondition for effective coaching



(Hersey 2001, 190). As I mentioned before, I only selected participants who hold executive positions in their organizations.

During the Training stage, data was collected for both qualitative and quantitative analysis. The KRQ was used to quantitatively measure the starting level of resilience in participants, which would later allow me to determine whether they grew in their resilience during the project. I debriefed the findings of the initial KRQ tests with the remaining participants as well as what their initial interviews revealed. These debriefing conversations helped the participants open up about their stories of past adversities and allowed them to have deep conversations with me. I planned on these second interviews taking fifteen minutes, but they often extended to around two hours because participants wanted to share more stories with me. The questions I asked during the interviews were:

1. Tell me about yourself and your life story, briefly. Can you share one of your best memories in your life journey?
2. What is the biggest obstacle preventing you from moving into a better future?
3. Think of a setback you faced in the past:
  - What do you think about them? What types of beliefs or worries do you have around them?
  - Consequence: How are these beliefs or worries impacting your feelings and actions today?

These interviews began with remembering the moments that participants felt added meaning to their life journey. My hope was that remembering positive moments would increase their openness and help them feel more comfortable with sharing painful memories. Questions two and three were developed to

discover participants' reactions to their past adversities. Identifying patterns within their reactions was the first step for them to improve their self-awareness, which would be necessary to reinterpret their negative experiences in positive ways. This process of discovering patterns is called "the ABCs method," an abbreviation of Adversity, Behavior, and Consequence, and is considered as an important step in learning resilience (Reivich and Shatt 2002, 65). Coutu, writer of the most frequently searched articles on resilience, found three common behaviors among resilient people: "facing down reality, searching for meaning, and Ritualized ingenuity" (Coutu 2001, 3). Coutu's writing taught me that improving resilience begins by confronting past adversities instead of escaping or denying them. By confronting their past adversities during my research project, participants were given the opportunity to experience personal transformation by moving into Coutu's next two steps: forming "a deep belief or value, that life is meaningful, and ritualized ingenuity, that is an uncanny ability to make do with whatever is at hand" (Coutu 2001, 7). The notes I took during the initial interviews were later coded using In Vivo Coding. In In Vivo Coding, "a code refers to a word or short phrase from the actual language" used by the participants during interviews (Saldana 2013, 105-114). Using participants' own words to express their adversities was valuable for understanding their interviews.

During the Training stage, two mini lectures were taught to participants so that they could learn resilience and its importance for Twenty-First Century leadership. The original plan was to do the two mini lectures on separate days, but due to group scheduling difficulties they were completed on the same evening. The mini lectures were on the topic of Resilience and Twenty-First Century Leadership. They were completed on December 18, 2021 from 6:00

p.m. to 8:30 p.m.. The training included one lecture on increasing resilience, and another on the leadership benefits of increasing resilience.

In mini lecture one, I aimed to teach participants about resilience. The content included the definition and origin of resilience, the nine factors of the KRQ, and a description of the purpose of the project, which was to train participants in resilience. Participants also had the opportunity to watch a short video, the personal testimony of Sheryl Sandberg, shared in a UC Berkeley commencement keynote speech (Sandberg 2016). Sandberg, who was Facebook's COO, experienced the sudden death of her husband in 2015. In the commencement speech she described how she overcome this adversity. After watching the video, participants were divided into three groups to discuss and identify their patterns of "Adversity, Behavior, and Consequence" (Reivich and Shatt 2002, 66-75).

In mini-lecture two, I taught how resilience relates to Twenty-First Century leadership. For this purpose, I introduced Dr. Magnus' definition of leadership and explained my five axioms of leadership to participants. Participants had the opportunity to learn the difference between leadership development and leader development, which helped them understand why self-leadership and improvement is critical for effectively leading their organizations in the Twenty-First Century. In this session, they also practiced peer coaching by using the story of a coach and a swimming student.

At the end of the mini lectures, I invited direct feedback from participants, and then they completed an evaluation and feedback form containing these three questions:

1. What did you think about the lectures? Did the lectures help you improve your knowledge on resilience or leadership?

2. What did you like about the lectures? Or what did you dislike about the lectures?
3. Do you think the lectures would be helpful to help others improve their resilience and leadership?

Participants provided their opinions and feedback regarding the strengths and weaknesses of the mini lectures on the form. Feedback on the evaluation form was analyzed and used as data for my eventual Findings.

The Reflection stage, the final stage of this project, began with participants completing the KRQ again. Later, participants' KRQ results were analyzed quantitatively to measure how much their resilience grew between the beginning and end of the project. During this stage I also had a second round of debriefing conversations/interviews with participants so I could determine what effect the training process had on their life and leadership. By this point I knew that their KRQ scores had improved, so these second interviews focused on discovering the factors that could have contributed to this improvement over such a short period of time. The second interview also provided an opportunity for them to share their thoughts and ideas on the resilience training process. The guiding questions for the second interview were:

1. What did you think about participating in this project?
2. Did being part of this project help you improve your resilience? Can you briefly explain why you think it did or did not?
3. Do you have any feedback for the researcher about how she led the project?

Emotion Coding was used to analyze the notes I took during the second interviews. I sought to learn how the resilience training impacted their

emotions. Data collected during this stage was also coded using In Vivo Coding.

The project was completed over twelve months from April 2021 to July 2022.

My research project was completed over twelve months from April 2021 to July 2022. The following table summarizes what took place.

**Table 4: Project Phases and Timetable**

<b>Phases</b>	<b>Date</b>	<b>Action</b>	<b>Who/How</b>
Initiating	Apr-Sep 2021	Received approval of the research proposal on June 24, 2021. Received approval from the Tyndale REB in September, 2021. Preparation and foundation for the project. Form the research questions.	Me: Develop major ideas and the structure of the research project
Planning	Oct-Dec 2021	Recruit participants. Completion of the first KRQ Questionnaires by participants. Initial Interviews were done with 16 leaders at the five Korean non-profit organizations in Toronto. Six of them at the three organizations were selected as the participants in this project.	Me: Recruit participants, interview participants, administer the KRQ, in Vivo Coding Participants: Answer the KRQ test and participate in initial interviews
Training	Dec 18 2021	Mini lectures were taught to the participants under the topic of Resilience and the 21st century.	Researcher/Participants: Evaluation form was filled.
Reflecting	Jan-Jul, 2022	Retaking the KRQ tests The second interviews with the six participants Data analysis, and interpretation, reading, and writing report.  Final report and follow-up.	Researcher: Administer second tests and conduct second interviews. Emotion coding In Vivo Codes The research project uses both quantitative and qualitative analysis of findings, outcomes, and interpretation. The final report was done in April.

## **Ethics in Ministry Based Research**

This project followed the guidelines and restrictions of the Research Ethics Board (REB) of Tyndale University and the Tri-Council Policy Statement on the Ethical Conduct for Research Involving Humans of the Government of Canada (Canada 2014). As a part of following the guidelines, I took full responsibility for managing ethical issues such as honesty, trust, and transparency during the project. There was limited risk in this research project because participants shared details about their personal lives, including painful past experiences. To address this, participants were asked to sign a consent form which verified that their participation was voluntary and that they would respect the confidentiality and privacy of their fellow participants. The consent form also included information on the project and reassured participants that I, too, was bound to respect their confidentiality. Each participant was able to withdraw from the project for any reason at any time without bias or penalty. The consent form is available in Appendix A. I sought to respect intellectual property rights by asking permission to use the KRQ in this project by contacting the original author. Dr. Joochan Kim generously gave me his permission to use the KRQ in this project by email, which was translated into English and is available in Appendix B.

## **Findings, Interpretations, and Outcomes**

This section covers the results of my data analysis, first describing the collected data itself, then how I interpreted the data, and finally what my analysis suggested the outcomes of this project were. Both quantitative and qualitative analyses were used to increase my reflection and understanding. As I mentioned before, there might have been some bias towards positive outcomes because leaders who were highly motivated and highly committed

were selected to be the participants. However, the participants' high commitments and motivations allowed me to use the coaching style of situational leadership during interviews in this project, which contributed to the positive outcomes, since the coaching conversations were found to be one of the factors that helped participants increase their scores on the KRQ.

### Findings

There were three primary sources of information: the participants' KRQ test scores, field notes from interviews that I coded, and the evaluation form that I also coded. I will explain what each showed below.

#### **KRQ Test Results**

The fifty-three question KRQ was used to measure resilience throughout the process. The scores of the KRQ provided useful quantitative data. Not only were they used to measure the level and the growth of resilience within participants, but they also played a key role in the coaching conversations I had with them. I used coaching techniques during interviews and debriefs to help them share their memories with me and to provide them with the opportunity to interpret their negative experiences in positive ways. Tables 5 and 6 and Figure 8 show detailed information about the KRQ tests taken by participants, such as test dates, their scores, and their growth from one test to the next. Table 5 below shows test dates, intervals between the two tests, scores, and the growth of their scores. Cumulatively, Table 5 shows that the six participants all increased their scores on the KRQ in less than two months.

**Table 5: KRQ Results**

Partici- pant	A	B	C	D	E	F
The first Test results and Dates	180 Nov 15, 2021	201 Nov 27, 2021	214 Nov 25, 2021	225 Nov 14, 2021	213 Nov 25, 2021	211 Nov 25, 2021
The second test results and Dates	201 Jan 11, 2022	219 Jan 12, 2022	224 Jan 14, 2022	234 Jan 16, 2022	232 Jan 12, 2022	219 Jan 12, 2022
Days	59	48	47	65	50	50
Growth	21	18	8	9	19	8

Table 6 below shows the scores participants achieved for each of the nine resilience factors tested for by the KRQ. I used these results to coach participants during the interviews. In response, participants shared their painful memories openly. They were also useful for me to identify which factors participants grew or declined in between the two tests.

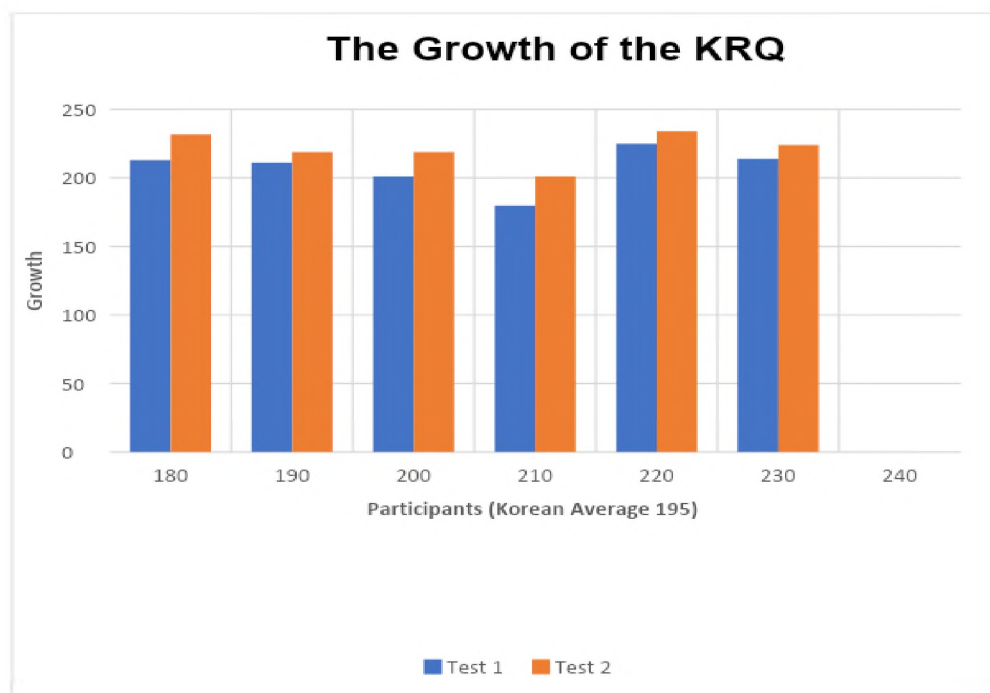
**Table 6: Detailed KRQ Results**

Participant	A		B		C		D		E		F	
Test Date (MM/DD)	11/ 25	01/ 12	11/ 28	01/ 12	11/ 27	01/ 12	11/ 15	01/ 15	11/ 14	01/ 16	11/ 25	01/ 14
Self- Regulation	71	76	65	70	67	83	60	66	81	82	69	74
Emotional Regulation	25	27	21	24	20	26	19	21	26	29	23	25
Impulse Control	22	24	24	24	22	28	18	21	27	24	21	25
Cause Analysis	24	25	22	22	25	27	23	24	28	29	25	24
Relationsh- -ips	72	79	74	73	64	66	64	69	74	77	73	73
Communi- -cation	26	28	22	22	21	20	20	22	25	26	25	25
Empathy	20	25	23	23	22	22	24	26	25	26	23	22



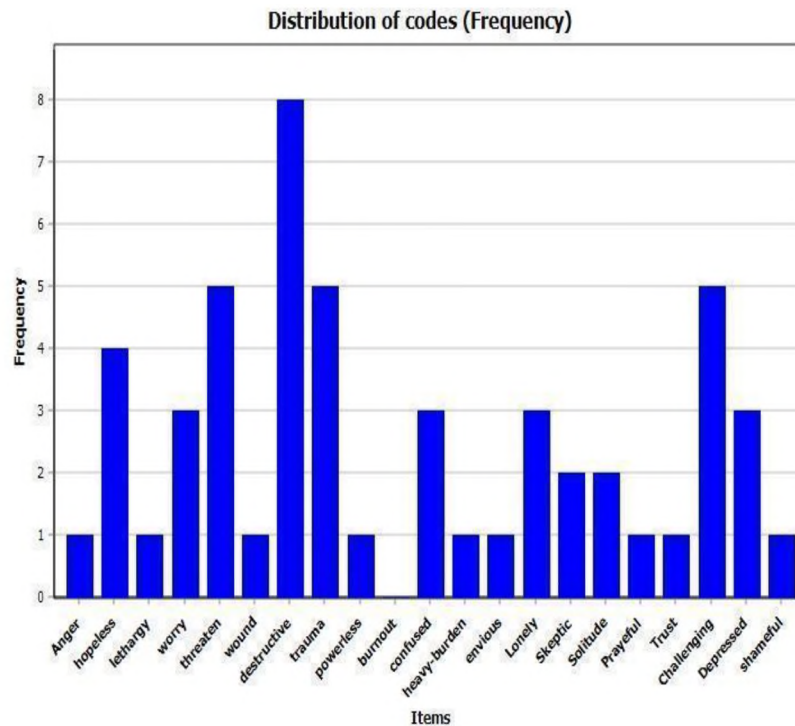
Participant	A		B		C		D		E		F	
Test Date (MM/DD)	11/25	01/12	11/28	01/12	11/27	01/12	11/15	01/15	11/14	01/16	11/25	01/14
Empathy	20	25	23	23	22	22	24	26	25	26	23	22
Reach Out	26	26	29	28	21	24	20	21	24	25	25	26
Optimism	70	77	72	76	70	70	56	66	70	75	72	77
Self-Efficacy	26	29	27	27	25	26	19	23	27	29	27	27
Life-Satisfaction	18	22	15	19	17	15	12	16	18	19	20	20
Gratitude	26	26	30	30	28	29	25	27	25	27	25	30
KRQ Total	213	232	211	219	201	219	180	201	225	234	214	224

Figure 8 shows the growth of participants' KRQ scores between the first and the second test in less than two months. In the first test, five of the six participants demonstrated excellent scores on the KRQ—above 201 total—and one fell into the acceptable range. In the second test, all participants received excellent scores.



**Figure 8: The Numerical Growth of Participants' KRQ Scores**

Figures 9 through 11 indicate how often words and emotions were expressed by the participants in the different stages of the project. The items side of each chart shows the codes I used. The frequency side of each chart shows how often each word or emotion appeared during the data analysis.

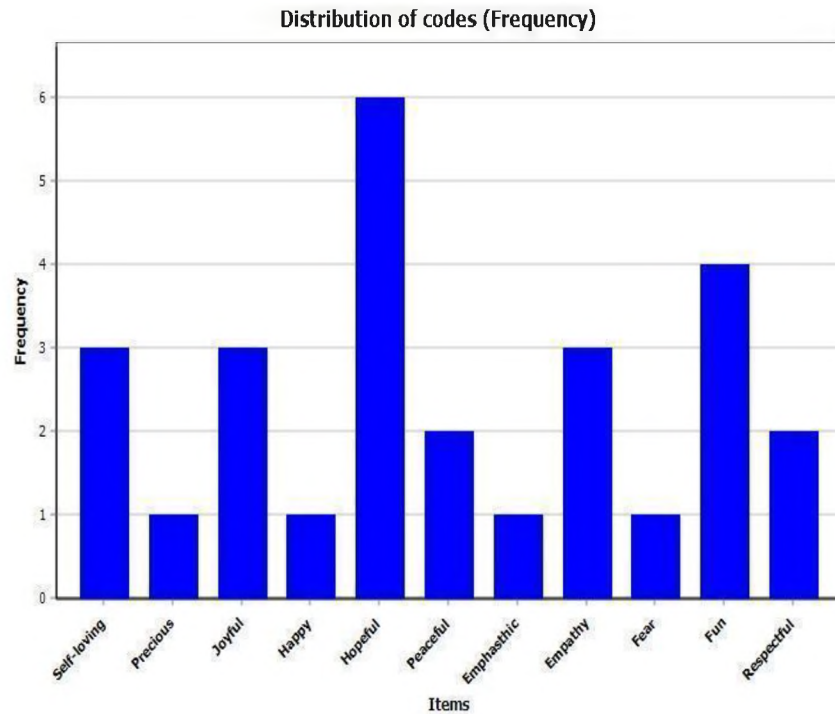


**Figure 9: Frequency of In Vivo Codes from Interviews During the Planning Stage**

Figure 9 shows what types of words participants used to express their emotions in sharing past adversities during the Planning stage. Discovering and tallying In Vivo Codes was accomplished by analyzing the answers to questions two and three during the initial interviews in the Planning Stage. Destructive, threatened, traumatic and challenging were the most frequent words used by participants to describe their adversities. The adversities shared by participants during interviews in this stage included stories of:

- Suffering financial damages and loss of reputation as a result of personal betrayal.
- Having to divorce an unfaithful spouse.

- Experiencing depression and burnout as the result of family, financial, and career stress.
- Struggling financially following a divorce.



**Figure 10: Frequency of Emotion Codes from Interviews in the Reflection Stage**

Figure 10 shows how often participants expressed certain emotions during the second interviews, which took place in the Reflection Stage. These interviews involved debriefing participants’ second KRQ scores and the participants answering the questions described above. Here are some of the things participants shared during these interviews:

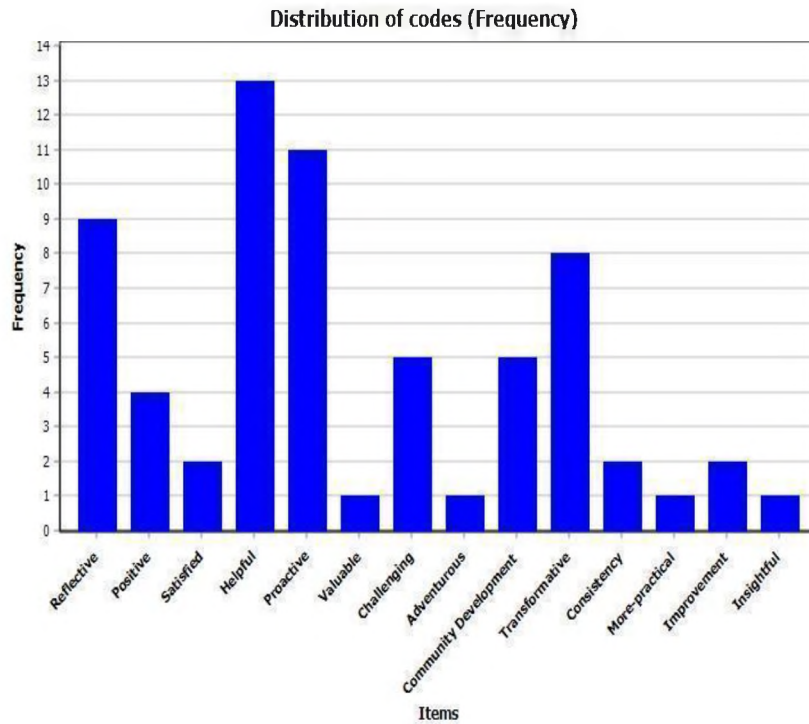
- One participant said that they benefited from watching the movie *Option B*. This person’s attention was caught by the title of the movie because the story of Sheryl Sandberg, the author of a book with the same title, was introduced during the mini lectures. The participant was impacted by the movie and began to think about their adversity. They

shifted how they were talking about themselves, stating, “It’s ok. I am not a loser. I am a precious person.”

- One participant reported that their self-regulation was significantly improved. The participant shared a personal story about controlling anger at a meeting with other leaders. The person felt strong anger against the others when they were arguing about some issues, but the participant controlled their emotions and was able to leave the meeting with a gentle farewell. Experiencing this change made the participant wish that more people could receive resilience training paid for by the Ontario Health Insurance Program.
- One participant shared that this was the first time they had heard about resilience. The resilience training provided an opportunity to reflect on their life journey. It also helped them prepare for adversity in the near future. The person felt they were going through a completely new path when resilience was taught. They wanted resilience training to be expanded for community development through the organization they served.
- One participant shared that the resilience training helped them reflect on their life. This led the person to be aware of a problem they had of blaming others for their failures and crises. Finally, the person realized the truth that they were the only person who could take full responsibility for their life. This self-awakening helped them move forward into the future rather than being stuck to the past. Due to the pandemic, all their businesses and plans were stopped for two years, which made that time difficult emotionally and financially. The resilience training helped them manage their feelings better and

cultivate a deeper relationship with God through personal reflection, prayer, and Bible readings.

- Another participant shared that this was the first time they had heard about resilience. The resilience training helped them reflect on their life journey. It also provided an opportunity for them to think about bouncing back from the damage caused by the pandemic. The group exercises and interviews were very helpful for them to rethink many things.
- One shared that the resilience training provided an opportunity for them to learn the reality that adversity is something everyone faces, not just them. During the first interview, the person revealed some signs of burnout resulting from the stress of working in and leading a non-profit organization. During the second interview, they mentioned that the resilience training helped them become less sensitive to personal issues and increased their self-regulation. The person also said that the resilience training helped them overcome their adversity when they learned how other people had done so.



**Figure 11: Frequency of In Vivo Codes from the Interviews in the Reflection Stage**

Figure 11 shows what kinds of words the participants used to express their impressions of the resilience training during the interviews in the Reflection Stage. “Helpful, Proactive, and Reflective” were identified as the three most frequent words used to describe their impressions of the training. In Vivo Coding helped me understand how participants felt about the resilience training in this project. Participants felt the training was helpful, especially for reflecting on their memories with new perspectives. During the interviews, they also expressed that the training was quite forward-thinking, but the training should be made more practical. Only two participants had heard of resilience prior to this project, and those two had heard about it from my previous teaching endeavors. According to the participants, resilience training was very new to them and useful for reinterpreting their memories in positive ways. However, they also mentioned they wanted more practical ways to

improve their resilience. These comments motivated me to create a resilience program and community with one of the participants in October 2022.

During the training session, participants revealed what aspects of the training caught their interest. Some mentioned “the Law of the Lid” (Maxwell 2007, 1), the video of Sandberg’s story, and the group exercise. One participant who expressed their excitement at learning “the Law of the Lid,” said that it helped them solve a lifelong question. The person asked me to create a resilience program and community for Korean leaders, which actually happened in October 2022. The person became one of the program’s four leaders upon its launch.

### **Evaluation Form**

Each Participant had an opportunity to fill out the evaluation form at the end of the lectures in the Training stage. “Useful, progressive, and applicable” were the most frequent words used on the evaluation form. The feedback and suggestions from the evaluation forms provided useful information for me to understand how participants felt about the mini lectures. Based on the forms, the lectures were helpful for them to learn how resilience related to leadership in the Twenty-First Century. The word progressive (meaning new, not politically progressive) was frequently used by the participants to describe the mini lectures. Participants felt the concepts taught in the lectures were quite new to them. However, they also felt the lectures should be made more practical for future use as a developmental tool. The word applicable was used occasionally to express their thoughts about improving practicality. Participants’ feedback concerning the need for practical instruction motivated me to launch a resilience program with one of the participants in October 2022.

During the discussion before the completion of their feedback forms, participants shared what interested them during the mini lectures:

- Watching the video, Sheryl Sandberg's Speech at UC Berkley Commencement Keynote Speech in 2016. Sheryl experienced the sudden death of her husband in 2015. In her speech, Sheryl shared her testimony of how she overcome her grief after losing her husband.
- "The Law of Lid," the principle that "leadership ability is the lid that determines a personal's level of effectiveness" (Maxwell 2007, 1).  
When I introduced this concept to participants, they felt it was helpful. They had experienced cases where individual leaders' lack of ability to lead hindered them from leading positive change in their organizations.
- Time and Energy Management: Participants were very interested in learning how they should spend their time and energy to become more effective and resilient leaders. To teach this part, I drew on research from the United States (Hock 2000).

I felt they were enthusiastic during and after group discussions.

## **Conclusion**

In sum, the KRQ tests, coded interview notes, and the evaluation form completed during the research process provided helpful data to answer my research question, "Can I design a process that will help Korean leaders develop their resilience?" I used this information as an indicator of how helpful the training was for the participants, and whether they experienced personal transformation by improving their resilience and self-knowledge.



## Interpretations

The KRQ tests for nine factors under three domains: self-control, which includes self-regulation, impulse control, and causal analysis; interpersonal skills, which includes communication skills, empathy, and reach out; and optimism, which includes self-efficacy, life satisfaction, and gratitude. Dr. Kim's research found that the Korean average score for each domain was:

- A. Self-Control: 63.5
- B. Interpersonal Skills: 67.8
- C. Optimism: 63.7

Together these led to a total Korean average result of 195. According to Dr. Kim, 20% higher or lower 20% than the average is interpreted as normal. A person who scores a total above 201 is considered excellent, while someone who scores below 170 should become more serious about improving their resilience (Kim 2019, 66-68).

The participants completed KRQ tests in the Planning Stage and the Reflection Stage. Five participants attained unusually high scores on the first test. Their high scores suggest to me that executive leaders at Korean non-profit organizations in Toronto need a higher level of resilience in order to lead their organizations. Despite this, all six participants increased their scores on the second tests after a relatively short period of time. Their improvement might be because leaders, having high-motivation and a desire to learn new things, grow their resilience more easily than others. If true, then it may be that this resilience training process did in fact help the participants improve their resilience. This also means that the process used in resilience training may be most effective or only work with leaders.

The stories shared by the participants during the interviews in the Planning stage illustrate the reality that everyone experiences adversity. The adversities shared by the participants included many types of adversity such as divorce, financial difficulty, personal betrayal, and burnout from serving others. This also shows that most people should be taught how to bounce back from their negative experiences and move forward towards a preferred future. Resilience—the ability to overcome, steer through, and bounce back from negative experiences—helps people get through turbulent times (Reivich and Shatt 2002, 3). My findings from this research project indicate that this ability can be grown by being educated in the right environment. Four of the six participants mentioned that this was their first time learning about the concept of resilience, and the other two learned it from me previously. The four participants who said they were hearing about it for the first time revealed their keen interest in the topic during interviews. This may mean that Korean communities are not concerned enough with resilience, since many people have not heard of it but they are interested when they do.

Interviews were planned to take fifteen minutes, but usually extended to around two hours because participants wanted to share more stories during our conversations. The detailed KRQ scores helped me communicate effectively during interviews. Participants didn't share their past adversities with any professional counselors or coaches because they felt ashamed of their negative experiences. I believe that the sense of shame mentioned by them was not truly the result of personal failures but effected by Korean culture. Personal achievement is an important value within the competitive Korean society. One researcher found that this promoted “a general inferior complex” that closely connected the “feeling of shame” to those failing while those who

achieved things felt superior to others (Lee 1999, 191). The detailed feedback based on the KRQ helped participants open up about their stories. When I was listening to their stories with openness and patience, they wanted to share more. This new openness may have served as a channel for them to experience personal transformation and change by the end of the training.

The detailed KRQ results also provided useful information for me to discover what factors participants improved or declined in. One participant made the helpful suggestion that good friendships and church life could help a leader become more resilient, especially by increasing their life-satisfaction. Compared to the others, this participant attained higher scores of life satisfaction in both tests. During the interview, I asked them, “You have the highest scores on life satisfaction among the participants. What gives you life satisfaction now?” They answered, “I have many friends who like me at church and different places. I lived a very good life in Seoul, Korea. I moved ten years ago to live with my son’s family and enjoy my retirement in Toronto.” Even though the person described themselves as a Sunday Christian, they also mentioned church life made them feel happy when they chose to attend with their family. Based on their answer, I think that a leader could become more resilient by developing healthy routines with their family, such as going to church on Sunday together.

I interpreted some findings to mean that resilience can be improved by being educated in the right environment. I derived this idea from two participants during the interviews. These two participants had taken the KRQ a year before during a lecture at a non-profit organization before they joined in this project. There wasn’t any numerical change for them between the test one year ago and the initial test in the Planning Stage. However, there was

substantial growth for them between the first test and the second test in this project. In order to identify what caused this growth, I asked them what was different between the previous lecture and this training. They reported that the coaching conversation and group exercise helped them reinterpret their negative past experiences in meaningful ways. The coaching conversations helped them change their mindsets from negative to positive. From their comments, I concluded that the coaching conversations and group exercise functioned as the primary factors behind their improved KRQ scores. However, taking the KRQ did not contribute to the participants developing resilience in and of itself, or else they would have improved between their prior test and the first one they took during my project. These observations led me to conclude that a leader can become more resilient by belonging to a healthy group or community and having a nurturing relationship with a trustworthy person, such as a coach or counsellor.

These same growth factors were also discovered from Kauai Research in 1955 when the components of resilience were first recognized (Kim 2019, 52). The resilience factors identified by two researchers provide an important application of my findings for the contemporary church and myself. A person can become more resilient when they are nurtured by a trustful person and feel like they belong to a healthy community (Kim 2019, 53). I think the contemporary church should be a place where weak people feel unconditional love through Jesus Christ and a healthy relationship with a church community.

All participants received excellent or normal scores on their first test. In the second test, all participants received notably higher scores after a relatively short window of time. These findings could be interpreted in several ways. First of all, they might be indicators that people who retained higher

motivation and openness to learning new things might grow their resilience more easily than people who do not have this inclination. Secondly, they might be interpreted as indicators that they improved because the mini lectures and one-on-one conversations helped them process their past hurt and thus their resilience actually improved. Coutu identified three core factors of resilience, including “facing down reality, the search for meaning, and ritualized ingenuity” (Thompson 2010, 195). I believe that the lectures and the conversations helped participants confront their past negative experiences instead of avoiding them. They also had opportunities to reinterpret their past negative experiences in a more positive and meaningful way during the research process. Thirdly, perhaps participants improved because they understood the test better, not because they actually grew in their resilience. Lastly, maybe they improved because something happened outside of my research process that caused them to grow independently of what I was doing in the training.

Each participant answered me differently when I asked them about the reason for their improved scores. Two participants mentioned the mini lectures and coaching conversations were helpful for reinterpreting their past memories in more positive ways. One participant mentioned the scores might be increased because their living circumstances became better during the project. In general, however, I believe that participants’ ability to learn new things is the main reason that their scores improved. Participants experienced personal transformation by reinterpreting their memories and gaining new perspectives. During the training, participants increased in their awareness that the adversities they had gone through were simply part of human life, not shameful things. This self-awareness could be the first step for them to be

freed from these negative memories and move towards a better future. Due to limited time, I was not able to find any objective data on whether this training helped participants increase in their organizational leadership effectiveness or not. In following up this research, I want to find out how this training affects their organizational life.

In sum, the stories shared by the participants during interviews in the Planning stage reflected the reality that everyone experiences adversity. Some findings from this research could be interpreted as an indicator that resilience—a person’s ability to bounce back from negative experiences—can be improved by receiving good education in the right environment. The resilience training in this project helped participants grow their scores on the KRQ and also experience personal transformation. In the following part, I will describe some outcomes resulting from this project.

### Outcomes

This research project began with my desire to develop an effective process to help Korean leaders become more resilient in order to lead themselves and their organizations. This was my research question: “Can I design a process that will help Korean leaders develop their resilience?” I also began with a hope that participants would experience personal transformation during the process. Based on my data analysis, I believe that some positive changes took place for participants during this training. This suggests that the process I designed for this project was helpful for developing participants’ resilience and transforming their stories and inner dialogues from negative to more positive. The stories shared by the participants were included in the Findings. The words that participants used to describe their experiences using the project feedback forms were positive. And participants increased their

scores on the KRQ. This suggests they experienced personal transformation, which was my hope for the resilience training I designed in this project.

During the second interview, I identified that the KRQ was useful as more than a measuring tool. Even though it did not contribute to the participants developing resilience in and of itself, the detailed interpretation of the KRQ provided useful information for me to lead conversations during interviews with participants. Participants were also interested to know that their ability was being analyzed by a scientifically validated measuring tool.

There are limitations on the outcomes in this research project. I cannot predict whether participants will be more resilient forever because they participated in my project. As Dickens mentioned, persons are not “machines,” but “living, changing, adapting organisms” (Nelson and Dickens 2015, 3). Due to this, the participants’ ability to steer through hardships can change all throughout their life journey. For this reason, following the completion of my project, I created a resilience program in which leaders could learn and grow together. I also believe that a different process of development could be useful for helping different kinds of people become more resilient, because each person learns a different way. This is why I see Situational Leadership as useful for developing leaders. It says that we should practice different leadership styles for different contexts. I only selected executive leaders, Korean Canadians, and Christians as the participants in this project. The resilience training process designed in this project may not be helpful for people who don’t fit into these categories.

Alongside the immediate outcomes of the project, a significant event happened to me in December 2021, as if a key had opened a door to new possibilities. Because the participants were impressed by the lectures, they

invited me to train other leaders in their organizations. I did one training session at a non-profit organization in Toronto right after completing the mini lectures. Also, around the time when the mini lectures were taught, the pastor at one of the largest churches in Seoul, Korea contacted me and consulted with me about finding an instructor on the theology of Faith and Work for the institute established by his church. When I mentioned resilience training to the pastor, he was very interested in the subject and provided an opportunity for me to teach resilience to church leaders serving at the institute. I gave mini lectures to fourteen leaders through a Zoom meeting on December 28, 2021. They also expressed their interest in the subject and wanted to train people in their workplace. This series of events showed yet again that resilience was a new concept to many Korean leaders. Moreover, they would like to learn more about resilience skills and practice them in their personal and organizational development.

Another outcome of the project was that in October 2022, I launched a holistic resilience program with four Korean Canadian leaders in Toronto. The program was designed to help individuals experience recovery and healing in the four areas of physicality, relationality, spirituality, and mentality. I offered one session of the resilience coaching I developed in this project to any participant who joined the program. The program spanned four weeks with the following schedule:

- Physical: The group walked together at the park every Wednesday morning from 10:00 a.m. to 12:00 p.m.. Individuals committed to walking or running one hour everyday with a group or alone.
- Mental: Individuals committed to writing gratitude diaries daily.



- Relational: The group sought to learn something new and grow together. This came with a plan for me to teach resilience and Twenty-First Century leadership.
- Spiritual: Everyone prayed prayers developed by me. We read the Bible regularly, following the One Year Bible's plan. The twelve steps developed by Alcoholics Anonymous were introduced and three revised steps were used as personal prayers that individuals could pray about anything they felt powerless about in their lives at the time. The prayer steps were:
  - Step 1: We admit that we are powerless over (name something you feel powerless about now)—that our lives have become unmanageable.
  - Step 2: Believe that God is greater than ourselves and can help our powerlessness.
  - Step 3: Make a decision to turn our will and our lives over to the care of God as we understand Him (Bill Wilson 1953)
- Participants also prayed a daily prayer: “Dear Holy Spirit, come to me. With the blood of Jesus Christ, take my sins away, and fill me with Your Spirit.”
- A day of celebration was held after completing the fourth week. This involved people sharing personal testimonies of change and having lunch together.

After two weeks, one participant provided a testimony about how God changed their life and solved a problem they had struggled with for many years before joining the program. The testimony became a small sign of the Holy Spirit healing the person through the program. This positive experience

helped me discover that my future would involve expanding the resilience program and community within the Korean Christian community.

### **Conclusion**

This research project began with my desire to develop a process that could help Korean leaders improve their resilience so they could lead themselves and their organizations in the unpredictable environment of the Twenty-First Century. I also hoped that participants would experience personal transformation by improving their resilience and self-awareness. This also contributed to my journey of being transformed into a servant leader who shares the mind of Christ and has a deep compassion for Korean leaders with their broken hearts. It also helped me give up my small plans and follow God's bigger plan. I experienced Spiritual revival during my research.

I provided a handful of possible interpretations about the fact that all participants experienced growth on their KRQ scores. Most importantly, I think my research verifies that a person can become more resilient when they are nurtured by a trustful person and feel like they belong to a healthy community. I think the contemporary church should be a place where weak people feel unconditional love through Jesus Christ and a healthy relationship with a church community. I intend for this to become a bigger part of my ministry, by expanding the holistic resilience program and community that I was able to start as a result of this project. I hope it will grow among the global Korean community in the next phase of my leadership development. Due to limited time, I was not able to find any objective data on whether this training helped participants increase in their organizational leadership effectiveness or not. In following up this research, I want to find out how this training affects their organizational life.

## **CHAPTER 5: CONCLUSION**

This portfolio is the final step in completing my Doctor of Ministry (DMin) program at Tyndale University in Toronto. It is the product of everything that I discovered from my twenty years of studying leadership since I began Christian Leadership and Management at Briercrest Seminary in 2002. As I mentioned in the introduction, this portfolio describes how I was changed from an agnostic to a Christian and from a worldly leader to a servant leader. The DMin program was a period of grace and hope that God designed for transforming me into a wholehearted follower of Jesus Christ. Reflecting on these changes within myself reinforces my agreement with the statement, “All change is self-change” (Quinn 1996). This premise influenced my philosophy of Christian leadership: With God as my head, I believe that leadership begins with myself (self-leadership) to positively influence people to use an effective process or system to accomplish personal or corporate goals, visions or purposes in their contexts.

Due to my faith, self-leadership has become a central aspect of developing myself as a leader. This allows me to live as a lifelong learner who practices reflective change every day. The same belief is foundational to how I develop leaders. I focus on improving their self-leadership through my coaching ministry. This philosophy of leadership runs throughout all of the chapters of this portfolio, which consist of my Leadership Narrative (Chapter

2), Philosophy of Christian Leadership (Chapter 3) and Project Report (Chapter 3).

Chapter 1 told of my development as a leader. I began by describing the Korean Canadian context that I serve in. I also shared about my personal development using the five phases of Clinton's development model. Clinton's framework helped me identify the direction and the primary developments of each phase of my leadership journey. It also helped me develop a preferred future that is in continuity with my past and present. Over the course of my life prior to the DMin program, my callings as a marketplace missionary, coaching mentor, home business owner, and leadership consultant/instructor were identified. Finally, I reviewed personality assessments and my experiences with a spiritual director and a Christian counselor during my time at Tyndale. This showed how the program contributed to my self-understanding and self-leadership. My next phase of life will hopefully involve even better self-leadership and more effective ministry.

In Chapter Three, I described my philosophy of Christian leadership in detail. This included my assessment that Christian leadership should be both great and godly leadership. I also provided my definition of Christian leadership, and five axioms of leadership development. Then I shared the theory and practices that shape how I practice my coaching and other ministry roles. During my studies, I questioned how I could integrate my Christian faith into daily life and workplace. My question was answered by participating in the Faith and Work Movement and using Appreciative Inquiry in my coaching. Finally, I told the story of a social enterprise that I used to cooperate with as a Case Study to show how I practice my philosophy of leadership.

In Chapter Four I described the research project that I completed with six Korean Canadian leaders at non-profit organizations in Toronto. This chapter described the resilience training process I developed. I did this because of my desire to help Korean leaders become more resilient in order to lead themselves and their organizations more effectively. The topic of resilience was selected as part of a different paradigm of Christian development I would like to see the global Korean community adopt. That this paradigm begins with focusing on leader development—the process of increasing leaders’ self-knowledge so they can improve their leadership capability (Ledbetter et al 2016, 13). The challenges faced by Korean society made me urgent to teach resilience to more Korean people. The outcomes of the research project were positive. I think that the resilience training developed in this project might be useful for helping leaders increase their resilience and experience personal transformation in the process.

### **Life Maturing Part Two (2023-2027)**

As described in my Leadership Narrative, I believe that I am partway through the stage of Life Maturing. Over the past fifteen years, I have practiced Appreciative Inquiry (AI) as part of my leadership development. Whitney and Trosten-Bloom define Appreciative Inquiry as “the study and exploration of what gives life to human systems when they function at their best” (Whitney and Trosten-Bloom 2003, 1). Because of the importance of AI for my development, I described it in more detail in my Philosophy of Leadership. Even though many things didn’t turn out the way I had planned, I have found personal goal setting helpful for growing in a way that is continuous with the past, present, and future. Here I will share the outcomes of

a personal AI session that I used to envision how the second part of Life Maturing Part might unfold for me over the next five years.

### Discovery

In the previous phases of my life, I discovered my callings as a marketplace missionary, coaching mentor, business consultant and leadership instructor. My values were developed during my life and ministry:

- **Worshiping God:** As a Christian, worshiping God is the highest value in my life and the essence of my Christian walk. God must be worshiped in my life. I also believe that God as Creator, Life-Giver, and Sustainer must be worshiped by all people and all nations.
- **Christ-like character:** I desire to become more like Christ and to be led by Him in my life. I believe that this is another value of Christian living. This value leads me to living with humility, honesty, fidelity, love, empathy, trust, courage, integrity, faithfulness, creativity, innovation, and respect. It has also led me to value unity within communities and to establish effective leadership, cultivating an environment of mutual empowerment, cooperation, and appreciation of each other's gifts.
- **Family life:** I value my families—my family in Korea and my family within the Kingdom of God. I wish for them to have a right relationship with God, which ultimately leads to a healthy life that comes from the grace of God. The grace of God extends to them in areas such as spiritual, physical, mental and financial health.
- **Ministry success:** I would like to be a faithful servant of God and a good steward of God's property. I believe that ministry success through cooperation and partnership might be the visible fruits that arise as I try my best to use my God-given gifts and offer good stewardship to extend

the Kingdom of God into the world. My dream is that I would be a faithful servant of God as a marketplace missionary, resilience coach, leadership/business consultant, writer, and educator for leaders in various areas.

### Three Wishes

I wish:

- To become a kingdom builder as a marketplace missionary, master coach, and business owner/consultant.
- To become more successful as a leadership educator/writer.
- To become more faithful and effective for nurturing and developing emerging Christian leaders in various areas.

### Dream

The following personal mission statement guides me to promote an ongoing internal dialogue and change my image of my preferred future. My mission statement is:

While I keep my eyes focused singularly on the glory of God, I dream of the world becoming a better place to live in through my coaching, consulting, educating, and counseling of leaders, first for the Korean community, and then for communities throughout the world.

### Design

These written statements describe my ideal state:

I am a fully devoted disciple of Christ. His whole leadership, character and life provides me with a clear direction on how to live my life. I continue to grow personally until the image of Christ is completed in me after a life-long process (Ephesians 4:13).

God is the Receiver of my worship. I worship Him with my whole soul, mind, and body. God is the One who gives life to me and a purpose for

me in my earthly life. I serve Him as a faithful servant because He gives life to me. God is the Provider who provides all my needs to accomplish His God-honoring vision. Therefore, I strive to become a good steward of God's property through my gifts.

I value a life of humility (Philippians 2:6-7), honesty, fidelity, love, trust, courage, integrity, faithfulness, simplicity, focus, and respect. I empower and encourage leaders to maximize their potential and gifts.

I see my family and Christian families around me living better lives with spiritual, physical, mental, and financial health by the grace of God.

I see Christian values, ethics, leadership, and faith impact the world—especially business and politics—through my coaching, consulting, counseling and teaching ministry.

I take pride in promoting unity and cooperation with leaders and their gifts to extend the kingdom of God into the world.

### Delivery

I developed this action plan to practice daily:

#### **A Rule of Life and Daily Devotion (Spiritual Health)**

A life rule for me has been practicing daily devotions. This is a time of worshiping God and cultivating intimacy with Him. I have devotional time every morning between 5:00 and 7:00 am, which includes Bible reading, prayer, writing, checking my schedule, and miscellaneous matters. It is a time of hearing God's voice and being led by Him before I begin my day. I will continue to practice this morning routine.



### **Physical Health**

I must continue to build up my physical strength to be an effective leader. Saturday Sabbath, regular exercise, and good nutrition have been a personal habit for improving my physical health. Hiking with Korean leaders every Saturday morning has improved my relational and physical health. In September, 2022, I was able to complete the 10K Marathon with them at the Longboat Toronto Island Run in Toronto, which was one of the most challenging moments in my personal journey. My physical health has improved a lot since I began running for more than one hour five days a week. I will work to become a marathoner who can complete a full marathon (42K).

### **Communication (Relational Health)**

Good communication is an essential skill to be an effective leader and follower. I will continue to cultivate good communication skills, such as being a patient listener and clear speaker. As my ministry is focused on English-speaking people as well as Korean, I will continue to improve my communication skills in both English and Korean. Being trained as a certified coach helped me improve my communication skills in both Korean and English.

### **Continuous Improvement (Mental and Vocational Health)**

An eager, learning spirit is a fundamental element of being an effective and successful leader. A learning spirit has also guided me to grow myself as a lifelong learner. Small improvements and growth have been gained by reading one new book a day (mental and vocational), writing one page in both Korean and English (vocational and ministry achievement), walking and running more

than one hour a day (physical), and eating healthy foods (nutritional). I will continue to do these things.

### **Convergence (2028-2037)**

Convergence, the fifth phase of Clinton's framework, is the stage in which "the leader is moved by God into a role that matches their gift-mix, experience, temperament, etc." (Clinton 1988, 32). It is common for people to not reach convergence until late in life. I do not feel that I have reached this phase yet. But I want to consider some aspects of who I am today and what it might look like when I do reach that stage of development.

In the phase of Convergence, the major requirement for development to take place is "the guidance of the leader into a role and place where the leader can have maximum effectiveness" (Clinton 1988, 47). I hope my role as a marketplace missionary, coaching mentor, business consultant and leadership instructor/writer will be maximized in many ways. In this phase, I dream that I will be a pioneer who helps bring a new paradigm of Christian leadership development to my fellow Koreans by expanding the resilience program around the globe, allowing leaders to grow their resilience and live a better life.

### **Afterglow or Celebration (2038-)**

Afterglow or Celebration, the final developmental stage within Clinton's framework, is the phase in which the leader experiences "the fruit of a lifetime of ministry and growth culminating in an era of recognition and indirect influence at broad levels" (Clinton 1988, 47). Even though very few leaders reach this phase, I dream that I will. My desire to reach Afterglow or

Celebration motivates me to live for the glory of God and expand God's kingdom to the broken world.

### **Implications/Reflections**

I close with these thoughts that occur to me as I reflect on my journey:

#### **My Transformative Journey as a Faithful Servant**

As I mentioned, this portfolio describes how I was transformed into a servant leader who desired to serve God and His people with Christian values and faith. It was through this journey that I learned the lesson taught by the sovereign God, "For my thoughts are not your thoughts, neither are your ways my ways. As the heavens are higher than the earth, are my ways higher than your ways" (Isaiah 55:8-9). Even though I often misunderstood his plans, I could put more trust in him by the end of the DMin program than I could before.

#### **The Resilience Training**

Studying and developing a resilience training process in my research project was one of many examples of how God led me to his sovereign plan. Studying resilience helped me discover many new things. First of all, God used my study on resilience to bring about a second spiritual awakening in my life and see the many Koreans with broken hearts around me. Secondly, I discovered that people could become more resilient by being educated in the right environment and being nurtured by a trustful person. This made me dream of myself as a trustful, faithful and effective master coach/leadership educator in the next phase of my development. This lesson has granted me amazing peace and confidence as I seek to participate in God's big plan.

Moreover, I was able to reinterpret my past sufferings as the means of God's blessings that guided me towards His good plan for me.

### The Unconditional Love of Christ

What I observed in my project led me to conclude that a leader can become more resilient when they are in nurturing relationships with a trustful person and belong to a healthy group or community. These factors that I found were already discovered by Kauai Research in 1955 when the elements of resilience were first recognized (Kim 2019, 52). The resilience factors identified from research and my project have important applications for the contemporary church and myself. I dream of myself as a trustful person through whom people can be nurtured as I share the unconditional love of Christ. I also believe that the contemporary church should be a place where weak people feel unconditional love through Jesus Christ and establish a healthy relationship with a church community.

### Appreciative Inquiry

AI helps me keep focusing on my strengths and God's goodness towards His people. The best kind of leadership is "appreciative leadership that can help people see the best in the world around us, in our colleagues, and in the groups that we are trying to lead" (Quinn 2004, 122). Strategic development using appreciative inquiry has helped me keep focusing on my strengths and gifts, which increases my confidence and courage that I can achieve a God-honoring vision. I can honestly say it has changed my inner dialogue about both my self-worth and my future. AI has helped me see the goodness that God imparts to individuals and organizations as I develop them.

Jesus Christ is the Direction, Light, and Full Image of My Future.

The anticipation principle of AI states, “Human systems organically and instinctively grow the direction of light” (Whitney and Trosten-Bloom 2003, 108). This statement reminds me of the gospel of John: “In Him [Jesus] was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome” (John 1:4-5 NIV). This passage teaches me that Jesus Christ is a source of life and a light for all humanity. I have faith that He will give light-filled direction to me until I arrive at life’s final destination.

## **APPENDICES**

## Appendix A: Information Letter and Consent Form<sup>1</sup>

Information Letter regarding research project under the title of Coaching leadership and Resilience: Building Resilience in Korean Canadian leaders at non-profit organizations in Toronto

**Introduction:** My name is Gabrielle JungHee Hong and I am a student at Tyndale Seminary conducting a pilot project research for my Doctor of Ministry Program. My phone number is \_\_\_\_\_ My professor is Dr. Mark Chapman and his phone number is 416-226-6620, Ext. 2208. You may contact either of us at any time if you have questions about this study.

**Purpose:** The purpose of this research project is to train Korean leaders in resilience so that they can effectively lead themselves and their organizations in the ever-changing environment of the 21st century. Resilience has been a critical leadership factor for successful change and management in personal and organizational development. This project is especially designed to coach first-generation Korean Canadian leaders at non-profit organizations in Toronto. This research topic began with the researcher's personal agreement to the statement, "One of the most reliable indicators and predictors of true leadership is an individual's ability to find meaning in negative events and to learn from even the most trying circumstances" (Bennis and Thomas, 2002). These interviews will help the researcher understand your thoughts and experiences to overcome adversities for developing resilience training you your community.

**Procedure:** If you consent, you will be asked several questions in an oral interview by the researcher. The interviewer will make notes during the interviews.

**Time required:** There will be two interviews from the beginning and the end of this project. Each interview will take about 15 minutes. Before having the first interview, you will take 53 Korean Resilience Questionnaires, which will take about 15 minutes. Two mini-lectures will be offered during this research. Each lecture will take about two hours.

**Voluntary Participation:** Your participation in this research is completely voluntary. If you choose to participate, you may still refuse to answer any question that you do not wish to answer. You may also withdraw from the study at any time without any consequence.

**Risks:** There are no known risks associated with this interview. However, if you feel distressed or uncomfortable during the interviews, please inform the interviewer promptly.

**Benefits:** While there is no guaranteed benefit, it is possible that you will learn some leadership principles for improving your resilience. You may also enjoy sharing your answers to the questions asked or you may find the conversation meaningful. This study is intended to benefit the establishment of

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<sup>1</sup>Tim, Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), pp. 235-236).

a healthy Korean community by sharing your stories, experiences and leadership including the improvement of your own resilience.

**Confidentiality/Anonymity:** Your name will be kept confidential in all of the reporting and/or writing related to this study. I will be the only person present for the interview and the only person who listens to the records. When I write this research, I will use pseudonyms - made up names - for all participants, unless you specify in writing that you wish to be identified by name. If you wish to choose your own pseudonym for the study, please indicate the first name you would like me to use for you here: \_\_\_\_\_

**Publication:** There is the possibility that I will publish this study or refer to it in published writing in the future. In this event, I will continue to use pseudonyms (as described above) and I may alter some identifying details in order to further protect your anonymity.

**Before you sign:** By signing below, you are agreeing to record interviews for this research study. Please ensure you are satisfied with your replies to any questions. If you agree to participate in this study, a copy of this document will be given to you. You are not waiving any legal rights by participating in this study.

This research project is reviewed and approved by the Research Ethics Board of Tyndale Seminary. For further questions regarding participants rights and ethical issues, you may contact the Research Ethics Board at [REB@tyndale.ca](mailto:REB@tyndale.ca)

Participant's signature: \_\_\_\_\_

Date: \_\_\_\_\_

Print name: \_\_\_\_\_

Interviewer's signature: \_\_\_\_\_

Date: \_\_\_\_\_

Print name: \_\_\_\_\_

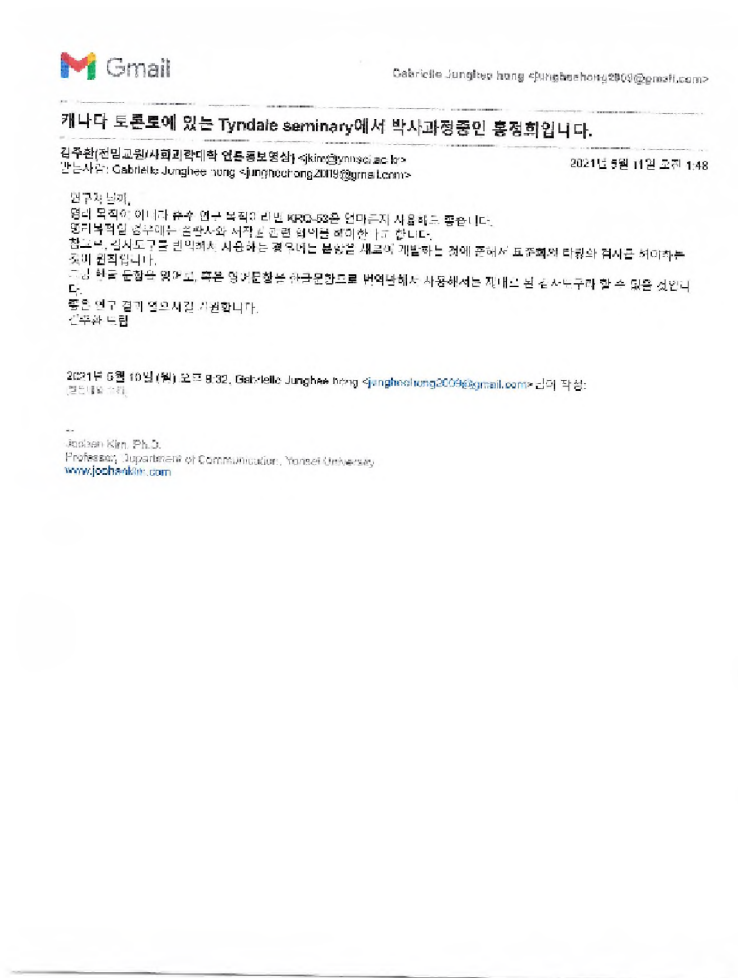
Researcher's signature: \_\_\_\_\_

Date: \_\_\_\_\_

Print name: \_\_\_\_\_



## Appendix B: Permission Email from Dr. JooHan Kim



From JooHan Kim, professor of Department of Communication at Yonsei University

Dear researcher (Junghee Hong),

You can freely use the KRQ-53 for doing your research project. However, you will need to contact the publisher if you want to use it for any profit-related purposes. It is because the publisher has legal rights regarding its publishing. It will be fine to use the assessment in Korean, but I am a little concerned about the idea of using the assessment in English because the original meaning or measurement skills may be changed (in translation).

Good luck with your research project!

## Appendix C: Interview Questions Initial Interview in the Planning Stage

Interview Questions for knowing about participants and their patterns of resilience:

1. Tell me about yourself and your life stories briefly. Can you share one of your best memories in your life journey?
2. What is the biggest obstacle preventing you from moving into a better future? (지금 당신을 가로 막고 있는 가장 큰 문제들은 무엇입니까?)
3. Think a setback you faced in the past:
  - a. How do you think about them? What types of beliefs or worries do you have around them? (당신은 이 문제들을 어떻게 생각 하고, 반응하고 있는가요?)
  - b. Consequence: How are these beliefs or worries impacting on your feelings and actions today? (당신의 이런 생각이나, 염려들이 현재의 삶과 행동에 어떻게 영향을 미치고 있나요?)

Second Interview in the Reflection stage:

1. How did you think about participating in this project? (이 리서치에 참여한 것에 대하여 당신은 어떻게 생각하시나요?)
2. Did being part of this project you improve your resilience? Can you briefly explain why you think it did or did not? (연구자가 개발한 과정이 당신의 회복탄력성 지수를 향상시키는데 도움이 되었나요? 그렇다면, 어떻게 도움이 되었는지, 아니면, 왜 그렇지 간단히 설명해 주시기 바랍니다.).
3. Do you have any feedback for the researcher to lead this project or process? (연구자에게 연구과제나 과정에 대하여 제안하고 싶은 내용이 있으신가요?)

## **Appendix D: Evaluation Questions After Completing Two-Mini Lectures in the Training Stage**

1. How did you think about the lectures? Did the lectures help you improve your knowledge on resilience or leadership? (미니 강의에 대하여 어떻게 생각하시나요? 강의를 당신의 회복탄력성과 리더십에 대한 지식을 향상시키는데 도움이 되었나요?)

2. What do you like about the lectures? or What do you dislike the lectures? (강의 중에서 좋았던 점 혹은 싫어하는 점은 무엇인가요?)

3. Do you think the lectures are useful to help others improve their resilience and leadership? (이 강의를 다른 사람들의 회복탄력성과 리더십을 향상시키는데 도움이 된다고 생각하시나요?)

## Appendix E: 53 The Questions, the Detailed Interpretations and Scores of the KRQs

KRQ-53 Test  
How Resilient Are You?

Please insert "0" in the below column that best describes you. Please select ONLY one column.  
Please do not use Ctrl-C or Ctrl-V and insert "0" manually.

No	Statement	Strongly	Disagree	Neither	Agree	Strongly	Score
1	In a difficult situation, I can control my emotions.						-
2	When I think about something, I know how my thoughts affect my						-
3	Having an argument with friends or family members, my emotions are						-
4	When given something important tasks to be focused, I tend to be						-
5	I get easily caught up in my feelings.						-
6	I found myself have difficulties keeping my mind on the work due to						-
7	I can stay focused on my work until finish it while avoiding						-
8	No matter how difficult situations that I may encounter, I can be						-
9	Although someone gets angry with me, I try to listen to them first.						-
10	I tend to give up easily when I found something was not going well as						-
11	I don't live with a budget.						-
12	I tend to take an action immediately without a plan.						-
13	I try to think about possible solutions before making a decision to						-
14	When problem solving, I try to identify the cause of the problem.						-
15	I feel confident about analyzing the root cause of the problem in a						-
16	I have been heard that I am not good at understanding situations.						-
17	I have been heard that I am likely to make a decision too quickly.						-
18	Being in a tough spot, I believe it is better to make a quick decision						-
19	I can lead a conversation.						-
20	I am playful.						-
21	I feel confident about using a language or phrase that express my						-
22	I feel uncomfortable to talk to a senior.						-
23	In a conversation, I get easily distracted and miss the contents.						-
24	Sometimes, I found myself hesitating to speak up or end my speech.						-
25	I can "read" other people's facial expressions.						-
26	When I see people who get angry, sad or confused, I can "read" what						-
27	When my co-workers get upset, I can recognize what made them						-
28	Sometimes I have difficulties accepting others' behaviors.						-
29	Sometimes my friends or partners told me that I don't understand						-
30	My friends and colleagues said that I don't listen to them.						-
31	I am surrounded by people who love me.						-
32	I really like my friends.						-
33	I have people who understand my feelings well.						-

34	I have few friends to support reciprocally.						-
35	People whom I meet with regularly are likely to lose interests in me.						-
36	I don't have a closest friend to talk with.						-
37	I believe that there's reward for hard work.						-
38	Believe or not, I have a self-belief that "I can solve no matter how						-
39	I believe that everything is going well.						-
40	I am worried about negative feedbacks that I might receive when I						-
41	I think the most of problems that I encounter are out of my control.						-
42	Being asked about future, I found myself difficult drawing my future						-
43	I am living the life that I have dreamed of.						-
44	I am satisfied with many aspects of my life.						-
45	I am satisfied with my life.						-
46	I have every thing that I think valuable in my life.						-
47	I want to live my life even if I was born again.						-
48	I am thankful for many different people.						-
49	It would be a long list if I put down everything that I appreciated.						-
50	Getting aged, I feel more grateful for the people, events, and life that						-
51	I don't have much to thank.						-
52	Looking around the work, I don't have much to thank.						-
53	It takes time until I feel grateful for the people and events.						-
Total							-
							Unscored
							53

## The Detailed Interpretations and the Scores of the KRQ

What is your resiliency score? ██████████

Compare -195 lower (Korean average 195)

<b>Highly Resilient</b>	- higher than 221: Can not be influenced by difficult situations or tasks.
	- 212~220 : Resiliency top 20%.
	- 201~211 : Better than most but can be the top 20%!
<b>Adequate</b>	- 191~200 : Average but can be improved
	- 181~190 : Try to improve
<b>Struggling</b>	- 171~180 : Can be easily influenced by negative feedbacks or events!
	- below 170 : Fragile! Can be rough days.

Interpretation

<b>Self-Regulation</b> (Adult Avg. : 63.5)	<b>Emotion-regulation</b>	- Be able to stay calm under stress and pressure
	<b>Impulse-control</b>	- Self-motivated and remained
	<b>Casual Anaysis</b>	- Have positivity and analze/solve problems accruately
<b>Above 75</b> Great! top 7%	<b>Above 70</b> Adequate	<b>Below 63</b> Improving
		<b>Below 55</b> Struggling( below 20%)

<b>Interpersonal Relationship</b> (Adult Avg. : 67.8)	<b>Communication</b>	- Be able to build and maintain good relationships
	<b>Empathy</b>	- Be able to read other's emotions
	<b>Self-Efficacy</b>	- Feel connected with others
<b>Above 80</b> Great! Top 6%	<b>Above 74</b> Adequate	<b>Above 67</b> Improving
		<b>Above 62</b> Struggling (below 20%)

<b>Positivity</b> (Adult Avg. : 63.4)	<b>Optimism</b>	- Have a self-belief that everything is going well
	<b>Life satisfaction</b>	- Be able to enjoy work, and feel rewarded with own achievements
	<b>Gratitude</b>	- Have a gratitude for everyday life
<b>Above 75</b> Great! top 7%	<b>Above 70</b> Adequate	<b>Below 63</b> Improving
		<b>Below 56</b> Struggling (below 20%)

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