

COMPETENCY 1C – LEARNING AND HUMAN DEVELOPMENT

Andrews University

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A Reflection Paper for Competency 1c – Learning and Human Development

Pursuant to the Requirement for the Degree Doctor of Philosophy in Leadership

by

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Introduction

I am the founder and CEO of The Matzevah Foundation, Inc. (TMF), which is a 501(C)(3) non-profit organization established in 2010 (**Artifact:** [TMF Certified Articles.pdf](#)). The vision of TMF is encapsulated by remembering, restoring and reconciling. The overall purpose of TMF is to remember and honor the lives of Jews senselessly murdered during the Shoah (**Artifact:** [TMF Vision Statements.pdf](#)). We remember by restoring Jewish cemeteries and thereby seek to reconcile Jews and Christians through facilitating Jewish cemetery restoration projects in Poland. Additionally, TMF educates the public about the Shoah and links Jewish descendants with local Polish communities to preserve the Jewish heritage of Poland.

My leadership journey has not been straight forward but rather circuitous in that I did not set out to be a leader; nevertheless, I found myself in situations that lacked or needed leadership. I began to emerge as a leader in these situations not necessarily because I was perceived to be a leader, but because I was present and willing to lead. Eventually, I began to direct the work of others for which I had little or no formal training. All the leadership training that I did develop, came by figuring it out on my own or I learned from experience through trial and error. I made numerous and significant mistakes, which led to many harsh lessons.

Consequently, my development as a leader may be eloquently summed up by a line from the movie, *Red Tails*, “Experience is a cruel teacher. You get the exam first, then the lesson.” The statement is not original to the film and was adapted from the Major League Baseball player and coach Vernon Sanders Law. Nevertheless, the idea of experience being a “cruel teacher” describes my leadership journey and resonates with what C.S. Lewis said, “Experience is a brutal teacher, but you learn. My God, do you learn” (“C.S. Lewis Quotes,” 2019). As I have learned throughout my Andrews’ experience, leadership is learning.

CHAPTER 1

THEORETICAL CONSIDERATIONS

Definitions of Key Terms

Competency 1c: Learning and human development. The Andrews University Leadership Department advances a set of leadership competencies, which require students to have “theoretical knowledge and practical application” within a set of “core [leadership] competencies” of which the “leadership of the self” is one group of competencies (*Leadership Handbook*, 2011, p. 36). This first group of leadership competencies addresses “the self-awareness and the personal and professional identity required when practicing leadership;” specifically Competency 1c: Learning and human development describes how leadership “fosters an understanding of the principles of learning and commitment to continuous personal, interpersonal, group, and organizational learning” (*Leadership Handbook*, 2011, p. 36).

Halakhah. The *Halakhah* is composed of the 613 commandments, or *mitzvot*, comprising Jewish religious law. Keeping a commandment in Judaism is considered a *mitzvah*, or a righteous act. Many Jews view keeping a mitzvah as a good deed. The plural of a *mitzvah* is *mitzvot*. The *Halakhah* is divided into two parts: laws/*mitzvot* drawn directly from the Torah and laws/*mitzvot* arising from rabbinical exegesis inferred in the Torah.

Jewish Cemetery. Burial grounds in Jewish life and particularly in religious practice are viewed differently and are considered to be holy places. In Hebrew, various terms refer to burial grounds or cemeteries; the main ones are “*Bet Kevarot* ‘house of graves’, *Bet Hayim* ‘house of

life’ or *Bet Olam* ‘house of eternity’” (cited in, Langham, 2015, p. 6). In my association and work with *Komisja Rabiniczna do Spraw Cmentarzy w Polsce* (RCC in Poland), I primarily encounter in Hebrew, *Beit Chaim*, which in Polish is *Dom Żywych*, or “the house of the living.”

Matzevah. The term *matzevah* (מצבה) is Hebrew and means a memorial stone or monument; a matzevah is erected in memory of a significant event or placed at the head of the grave of a deceased person. In Jewish cemeteries, the headstone or matzevah signifies remembering and honoring the dead and ensures that the grave will not be desecrated.

Shoah. Unless citing a source which uses the term Holocaust, I will use the Hebrew term, *Shoah* (catastrophe or destruction) to define the events of what many refer to as the Holocaust. I make this distinction for two reasons. Firstly, as Manosevitz (2010) emphasizes, the term Shoah is “used by modern scholars in reference to that event” and secondly, the word, Holocaust, is a Greek word that means “burnt offering,” which according to Manosevitz extends some type of “religious significance” to the event, adding that “there was nothing religious about Hitler’s ‘Final Solution’” (p. 55).

My Philosophy, Educational Experience, and Training

Philosophically, I am an idealist at heart, but I also entertain a strong tendency toward realism (**Artifact:** [Personal Philosophical Statement.pdf](#)). Knight (2006) indicates that in idealism, truth “is inherent” and “independent of experience” (p. 46). As an *idealist*, Knight indicates that I seek to grasp truth as an idea apart from my experience (p. 46). For an idealist, truth is absolute. I like contrast and things being in black and white. I tend to pursue perfection because the “ideal person is perfect” (p. 48).

As a *realist*, I enjoy discovering “truth through observation” and through “sensory perception” (Knight, 2006, p. 51). For a realist, truth is an “observable fact” and “Natural Law”

is “built into the nature of reality” (p. 51). Reason and logic are therefore important to me, so I think that we can know truth objectively. I would agree with Jones (2005) that “truth is the first essential to knowledge” (as well as faith) (p. 17); however, I would add that “for what can be *known* about God is plain” and “his invisible attributes, namely, his eternal power and divine nature, have been *clearly perceived*,” Romans 1:19-20 (NIV, 1984).

The only formal education that I have concerning learning and human development has been in seminary and through an online training and certification course for substitute teaching. In seminary, I took two educational courses: ADMIN330—Survey of Educational Ministry and FOUND490—Teaching Ministry of the Church (**Artifact:** [Reece SWBTS Transcript.pdf](#)). Several years ago, I took an online course for substitute teacher training in which among other things, I studied principles related to basic human behavior and practical skills for behavioral management in the classroom (**Artifact:** [Stedi.org Sub Teacher Course.pdf](#)). I enrolled in the course wishing to round out my understanding of basic learning theories and human development. However, the class did not meet my expectations. Nonetheless, I did earn substitute teacher certification, which allowed to become a substitute teacher in my local county’s school district (**Verification:** [Reece_SubDiploma.pdf](#)).

Principal Learning Theories

Gratefully, throughout my Andrews learning experience, I have encountered in my coursework and research several significant learning and leadership theories, which have broadened and deepened my understanding of leadership and the development of other people. In the following sections, I will briefly discuss the experiential learning theory, the action, observation, reflection (AOR) model, perspective transformation theory, and transformational leadership theory.

Experiential Learning

David Kolb (2015) postulates that “experiential learning” is a “particular form of learning from life experience,” and frequently this type of learning is “contrasted with lecture and classroom learning” (p. xviii). Kolb points out that some researchers, such as Buchmann and Schwill (1983), reject this type of educational approach; instead, they advance the idea that “formal education is to overcome the biases inherent in the process of learning from ongoing life experience” (p. xix). According to Kolb, Experiential Learning Theory (ELT) advances a theory that “helps to explain how experience is transformed into learning and reliable knowledge” (p. xxi). Kolb ties ELT to the work of Dewey, Lewin, and Piaget; he also connects experience to ELT because it emphasizes “the central role that experience plays in the learning process” (p. 31). Kolb characterizes experiential learning by the following propositions (pp. 37-49):

1. Learning is best conceived as a process, not in terms of outcomes
2. Learning is a continuous process grounded in experience
3. The process of learning requires the resolution of conflicts between dialectically opposed modes of adaptation to the world
4. Learning is a holistic process of adaptation to the world
5. Learning involves transactions between the person and the environment
6. Learning is the process of creating knowledge

Learning, according to Kolb, may be defined as “the process whereby knowledge is created through the transformation of experience” (p. 49). This particular definition reinforces a few major emphases concerning experience from the experiential perspective. First, it emphasizes “the process of adaptation and learning” over and against “content or outcomes” (pp. 49-50). Second, “knowledge is a transformation process” that is constantly “created and

recreated,” and it is not an autonomous object that may “be acquired or transmitted” (p. 50).

Third, “learning transforms experience” objectively and subjectively and finally in order for us to comprehend learning, “we must understand the nature of knowledge, and vice versa” (p. 50).

Action, Observation and Reflection (AOR) Model

Experience is a tough teacher, as I have learned in my experience. I have made many mistakes through trial and error in my leadership development. Experiential learning theory is a valid approach to my leadership learning. In my reading of Hughes et al. (2012), I became aware of the action-observation-reflection (AOR) model of leadership, which is derived from Kolb’s experiential learning theory (p. 47). The AOR Model is founded upon the principle of reflecting on my leadership actions, making

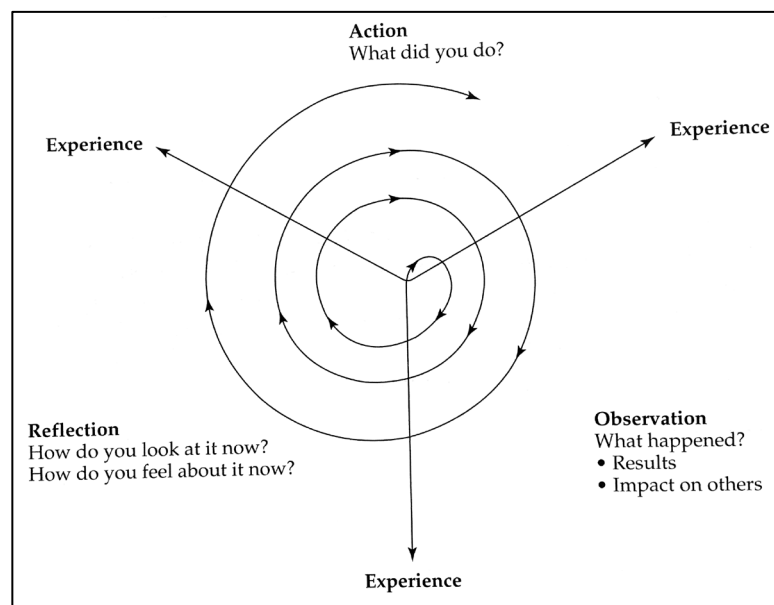


Figure 1: AOR Spiral of Learning (Hughes, Ginnett, & Curphy, 2012, p. 47)

observations about what occurred and then applying new learning. According to Hughes et al. (2012), “Leadership development through experience may be better understood as the growth resulting from repeated movements through all three phases” (p. 47). I have seen this pattern consistently in my work but I had no idea that it was a theory that I applied to my leadership.

First, according to Hughes et al. (2012), the best way to develop as a leader is to move along what they describe as the “spiral of experience” (p. 47) (See *Figure 1*), which is described by three phases (action, observation, and reflection) based on an experience:

1. Action: What did I do?
2. Observation: What happened? (Results, Impact on Others)
3. Reflection: How do you look at it now? How do you feel about it now?

Second, Hughes et al. (2012) address the matter of observation and perception and point out that they are related and describe how people interact with the events around them (p. 49).

Observation is what we see or observe, while perception is how we view or filter it. Perception is not passive it is active—we do not see everything that happens equally, as Hughes et al. (2012) note, “We are selective in what we attend to and what we, in turn perceive” (p. 49).

Last, Hughes et al. (2012) describe what they call a perceptual set, which is a “tendency or bias to perceive one thing and not another” (p. 49). Subsequently, they address the issue of perception and reflection in that perception influences reflection because reflection “is how we interpret our observations. Perception is inherently an interpretative or meaning-making, activity,” while “attributions are the explanations we develop for behaviors or actions we attend to” (p. 51).

Perspective Transformation

Mezirow (1978) theorizes that it is possible to change what he calls the “meaning perspective,” which is the “structure of cultural assumptions within which new experience is assimilated to—and transformed by—one’s past experience” (p. 101). He views the meaning perspective as a model of how people understand themselves and their relationships.

Furthermore, Mezirow contends that “certain challenges and dilemmas of adult life” may not be resolved through a normal course of action such as “learning more” about the problem or “how to cope with them more effectively” (p. 101). Resolving issues, such as “life crises,” requires reevaluation and development “in which familiar assumptions are challenged, and new

directions and commitments are charted” (p. 101). Such a reassessment is accomplished “through critical analysis of the assumptions behind the roles we play,” and possibly lead “to successive levels of self-development” (p. 101). The transformation of perspective could also guide people “to explore new life options” and “begin again” (p. 102).

According to Mezirow, Paulo Freire applies the concept of the transformation of perspective to education, as a means to “transform one’s frame of reference [meaning perspective] in fostering personal and social change” (p. 101). Mezirow postulates that some dilemma or crisis generates “pressure and anxiety” causing a “change in perspective” and leads to “a decision to take action,” or not to act at all; the choice to take action is key in “personal development” (p. 105). As people act and embrace new perspectives, they “can never return to those in [their] past” and leads to maturity and wisdom being able to interpret “reality from a higher perspective” (p. 106). He states that resolving the dilemmas of life and “transforming our meaning perspectives” demand that we must be “critically aware” of our life history and “reliving it,” we must also be aware of “the cultural and psychological assumptions” that create the framework of “the way we see ourselves and others” (p. 109). This type of shift in the meaning perspective may only occur when we adopt “the perspective of others, who have a more critical awareness of the psychocultural assumptions ” that determine “our histories and experience” (p. 109).

Edward Taylor (2007) in his review of the literature summarizes empirical research concerning the transformative learning theory, which proposes “a theory of learning that is uniquely adult, abstract and idealized, grounded in the nature of human communication” (p. 173). Taylor provides Mezirow’s definition of the concept (cited in, Taylor, 2007, p. 173):

[In transformative learning] learning is understood as the process of using a prior interpretation to construe a new or revised interpretation of the meaning of one's experience in order to guide future action.

Taylor further emphasizes one of the “essential factors” found in a “transformative experience” is based upon building relationships with other people, who trust each other (p. 179); transformational learning is not abstract but a rather concrete and mutual experience. It is through these “trustful relationships” that people are able to engage in dialogue, discuss and share information freely, which allows them to “achieve mutual consensual understanding” (p. 179). Several factors emerged from Taylor's literature that fostered transformative learning. Firstly, according to Pohland and Bova (2000), MacLeod *et al.* (2003), Mallory (2003), Feinstein (2004), and King (2004), the type of the learning experience must be “direct, personally engaging and stimulate reflection,” which is a “powerful tool for fostering transformative learning” (p. 182). In some studies, such as MacLeod *et al.* (2003), students were required to cope with emotional issues, which fostered in them empathy recognizing “the emotions generated by the situation” (p. 182).

Transformational Leadership Theory

According to Hughes et al. (2012), Burn's theory on transformational leadership has its roots in charismatic leadership, which views leadership as transforming due to the fact that leaders transform the status quo by casting a vision of a better future that “is intimately linked to the values of both the leader and the followers” (p. 577). Another key component of transforming leaders is that they are able to reframe issues in terms that “point out how the problems or issues facing followers can be resolved,” if they implement “the leader's vision of the future” (p. 577). One interesting aspect of Burn's theory of transforming leadership is that transforming leaders “teach followers how to become leaders” and lead them to take on “active

roles in the change movement” (p. 577).

Transforming leadership for Burns essentially was expressed best by the relationship that exists between the leader and the follower on the basis of shared values. Transforming leaders “change the status quo by appealing to followers’ values and their sense of higher purpose,” which “is intimately linked to the values of both the leader and the followers” and “it represents an ideal that is congruent with their value systems” (Hughes et al., 2012, p. 577). Furthermore, according to Burns, transforming leadership “is ultimately a moral exercise in that it raises the standards of human conduct” (p. 577).

Bass defined transformational leadership as it relates to how the leader influences followers, who in turn are expected to trust, admire and respect the transformational leader. In Bass’s theory of transformational leadership he identified three ways that transformational leaders can “achieve stronger results” because they elevate the importance of the task, meaning “goals and the means to achieve them,” while convincing those they lead “to take action for the collective good of the group,” and casting “their vision of the future,” which assists “followers satisfy higher-order needs” (Hughes et al., 2012, pp. 579-580).

Charisma is understood as essential and is seen “in the eyes and heart of the beholder”—meaning the follower; however, some charismatic people may not make good leaders because they “seem unable to evoke strong feelings in followers” (Hughes et al., 2012, p. 584).

Nevertheless, the research indicates an “overwhelming support for the notion that transformational leaders are effective at large-scale societal or organizational change” (p. 581).

As indicated above, charisma plays a role in transformational leadership as it evokes strong emotional reactions from followers and causes “identification with and belief in some leaders by followers” (p. 584), which may be stimulated through inspirational appeals or through direct,

close personal contact with followers (p. 588).

Summary

For more than a decade, my classroom has been the neglected and abandoned Jewish cemeteries of Poland. Kolb's ELT emphasizes "the central role that experience plays in the learning process" (p. 31). Since no textbook exists to guide my work of leading Jews and Christians to care for and restore Jewish cemeteries of Poland, experience is central to the learning process. The AOR Model places experiential learning into a spiraling series of phases in which learners analyze their action (experience) through observation and reflection. According to Hughes et al. (2012), "Leadership development through experience may be better understood as the growth resulting from repeated movements through all three phases" (p. 47).

Classroom learning may not be a sufficient pathway to pursue in dealing with Jewish-Christian conflict resulting from the Shoah. Mezirow contends that "certain challenges and dilemmas of adult life" may not be resolved through a normal course of action such as "learning more" about the problem or "how to cope with them more effectively" (p. 101). Assumptions must be challenged on both sides of the divide. The transformation of perspective seems to be a useful theory to guide me in leading Jews and Christians "to explore new life options" and "begin again" (p. 102).

Transformational leadership theory posits that transforming leaders are able to reframe issues in terms that "point out how the problems or issues facing followers can be resolved," if they implement "the leader's vision of the future" (p. 577). As I lead TMF, I find myself learning to be a leader, who seeks to transform the status quo of Jewish-Christian relations through mutual cooperation and dialogue in the Jewish cemeteries of Poland. These theories have proven to be invaluable to me as I learn to lead and develop others, who have joined me on this journey.

CHAPTER 2

APPLYING THEORY TO PRACTICE

Connecting Learning and Leadership Theories to My Work

In the following sections, I will consider how I have applied ELT, perspective transformation, and transformational leadership theory to my leadership and development of TMF.

Kolb Learning Theory and Perspective Transformation

The historical impasse that exists between Jews and Christians in their interaction is not static or fixed. Viewpoints or perspectives of people may change or be transformed via learning experiences, which may be understood in terms of Kolb's Learning Theory (KLT). Learning, according to Kolb (2015), may be defined as "the process whereby knowledge is created through the transformation of experience" (p. 49). This particular definition reinforces a few major emphases concerning experience from the experiential perspective. Firstly it emphasizes "the process of adaptation and learning" over and against "content or outcomes" (pp. 49-50). In my experience of leading TMF when Jews and Christians chose to cooperate with each other in a Jewish cemetery restoration project in Poland, they learn to adapt to the circumstances of working with each other. Relationships are built and questions arise amongst the Jewish and Christian participants.

Secondly, "knowledge is a transformation process" that is constantly "created and

recreated,” and it is not an autonomous object that may “be acquired or transmitted” (p. 50). Thirdly, “learning transforms experience” objectively and subjectively and finally for us to comprehend learning, “we must understand the nature of knowledge, and vice versa” (p. 50). Edward Taylor (2007) emphasizes one of the “essential factors” found in a “transformative experience” is based upon building relationships with other people, who trust each other (p. 179); transformational learning is not abstract but a rather concrete and mutual experience. It is through these “trustful relationships” that people can engage in dialogue, discuss, and share information freely, which allows them to “achieve mutual consensual understanding” (p. 179).

I think that these theoretical frameworks are foundational to Jewish-Christian interaction within the work of TMF. Developing “trustful relationships” takes time; however, they do begin and develop within the context of Jewish cemetery restoration projects in Poland. Experience, building relationships and developing trust are critical factors when it comes to perspectives being challenged and transformed through the mutual learning experience encountered during a Jewish cemetery restoration project.

Although beyond the scope of this paper, I have applied these experiential learning theories to the theoretical framework for my case study of TMF. They appear in my literature review and in the findings of my dissertation concerning relationships and dialogue. I will not present any findings here; however, the 2016 Markuszów was the first time a large group of Jews and Christians interacted with each other in a Jewish cemetery restoration project. I conducted a focus group interview with selected project participants during the project, which provided invaluable data for my study. Aside from the dissertation, I can report that developing relationships occurred and dialogue began within the group (**Evaluation:** [Markuszów - July 2016 Final Report.pdf](#)).

Considerations for Organizational Development

When I began working in the first Jewish cemetery in 2005, I had no theoretical basis from which to operate. Nonetheless, I began to lead by crafting a common vision, developing a group of people to pursue the vision, and working toward that vision. Methodology, that is, how to do the work (means), was not the issue. In all actuality, the work was essentially gardening, i.e., cleaning and clearing an overgrown cemetery. The theory behind the work, I had to learn, along the way via “on the job training” or “OJT.” This pattern served me well even after establishing TMF in 2010. However, I realized I needed to learn how best to lead and develop TMF. This need drove me to enroll in the leadership program at Andrews in 2011. I quickly began to apply leadership and learning theories to the development of the organization, its mission and people. In the following sections, I will discuss how I applied the AOR Model and Transformational Leadership Theory to my work.

AOR Model

According to Hughes et al. (2012), “Leadership development through experience may be better understood as the growth resulting from repeated movements through all three phases [of action, observation, and reflection]” (p. 47). From the very beginning, when I began working with the Jewish community of Polish origins to care for and restore Jewish cemeteries, I had no real idea as to how to go about leading people to do such work. I had to approach my leadership on a trial and error basis. Perhaps my approach initially may have been a little more scientific or rationalistic; however, a great deal of what I learned, I learned through action, observation, and reflection about the work we were doing with the Jewish community.

For this reason, I began to learn experientially a great deal about my work and what I was doing. I encountered and learned concepts concerning my work in Jewish cemeteries and

regarding the Jewish Law (*Halakhah*) and traditions by translating for a man from the Rabbinical Commission for Matters of Cemeteries. I invited Aleks to teach our Baptist volunteers about the *Halakhah*, Jewish burial practices, and why it was important to work in Jewish cemeteries. Everything that I learned about Jewish cemeteries, the *Halakhah*, Jewish traditions, etc., I learned from him practically, as I wrestled with terminology and concepts in translating from Polish to English. (**Artifacts:** [Aleks Notes on Jewish Cemeteries.pdf](#) and [Steven-Alex2.jpg](#)).

Realism involves inductive reasoning to assess the surrounding world in order to determine “general principles from observation” (Knight, 2006, p. 51). So for me to unravel the complexity of the Jewish world in which I was working, I had to examine it and determine how it worked. Through acting, observing, and using trial and error, I began to develop a set of principles by which I operated.

In 2005, Dr Thom Wolf brilliantly connected the theoretical framework of Micah 6:8 to my work with the Polish-Jewish community. The construct he gave me was simple and linked the values and behaviors of doing justice, loving mercy and walking humbly to a triad of “weeds, deeds, and seeds.” Operating from this ethical and moral construct, I began to deal with the “weeds”—the injustice of the Shoah through “deeds,” i.e., restoring a Jewish cemetery. My premise was that eventually my work would lead to opportunities to plant “seeds,” i.e., speak the truth about pursuing dialogue, forgiveness, and reconciliation. I began using this ethical framework as a basis of explaining the rationale to Christians, who had volunteered to care for and restore a Polish-Jewish cemetery.

In order to equip and develop volunteers, I wrote training materials (**Artifacts:** [Project Nehemiah.pdf](#) and [Project Nehemiah 2011.pdf](#)), which allowed me to develop a core group of leaders, who eventually became the board of directors of TMF in 2010 (**Verification:**

[Establishing a Non-Profit.pdf](#)). In time, I wrote another more robust volunteer orientation guide based on historical research and academic articles that I had read regarding the Shoah, dialogue, and Jewish-Christians relations (**Artifact:** [Orientation Polish History and Culture.pdf](#), **Verification:** [Polish historical reflection.pdf](#) and **Evaluation:** [RE Appreciation and Request.pdf](#)). In retrospect, I see how I employed the AOR Model to develop the basis of my work in leading and developing people to care for and restore Jewish cemeteries in Poland.

Transformational Leadership Theory

Transformational leadership theory (TLT) offers an additional dimension to my leadership tool box. It has its critics; however, I think that there are some good, leadership principles that are present in TLT, which are applicable to my leadership and development of the mission and personnel of TMF.

In Bass's theory of transformational leadership, we see that transformational leaders can "achieve stronger results" because they elevate the importance of "goals and the means to achieve them," convincing those they lead "to take action for the collective good of the group," while casting "their vision of the future" which assists "followers satisfy higher-order needs" (cited in, Hughes et al., 2012, pp. 579-580). Transforming leadership for Burns essentially was expressed best by the relationship that exists between the leader and the follower on the basis of shared values. Transforming leaders "change the status quo by appealing to followers' values and their sense of higher purpose," which "is intimately linked to the values of both the leader and the followers" and "it represents an ideal that is congruent with their value systems" (cited in, Hughes et al., 2012, p. 577). Furthermore, according to Burns, transforming leadership "is ultimately a moral exercise in that it raises the standards of human conduct" (cited in, Hughes et al., 2012, p. 577).

I think that by adding to Burns' theory the research of Bass and others, leaders have a more complete theory that describes what leaders are supposed to do theoretically in leading people and change in organizations. I am more drawn to Burns' treatment of this theory due to its treatment of vision and the multiplying effect of teaching others through assigning them leadership tasks. I will briefly deliberate how I have applied TLT to developing the people associated with TMF and restructuring the board of TMF. I also consider how we have applied the transformational theory to the development of a future project, which we call "Chaim's House."

Restructuring and Developing TMF Board of Directors

In the fall of 2014, we began a process of restructuring the board of directions (BOD) of TMF. Up until this point, four board members were at large and did not have a specific functions to execute for the organization. The three executive officers (president, treasurer, and secretary) carried out the day-to-day operations of TMF. At the end of 2013, three original board members stepped away from their roles on the board of TMF and the remaining board members acted to replace them along with defining functional roles necessary to the operation of TMF. In an email that I sent to the BOD, I reviewed our steps and progress regarding this matter prior to our October 2014 board meeting (**Artifact:** [Email Re Oct 2014.pdf](#)).

In our board meeting (**Artifact:** [Agenda Oct 2014.pdf](#) and **Verification:** [2014 Oct Minutes.pdf](#)), we discussed and appointed an ad-hoc (governance) committee, comprised of the treasurer, secretary, and an at large board member to review and make recommendations to the BOD for them to consider based on the following criteria:

1. The committee will address commitment and responsibility of TMF board members
2. Consider length of terms for board members

3. Consider duties/roles/functions, gifting, giving and time availability for the work of TMF
4. Additionally, they will consider the role of the advisory board and its relationship to the board
5. The committee will make recommendations for amending TMF By-Laws by the end of the year

At our March 2015 board meeting, the BOD voted to keep the board at seven members. The BOD also voted to adopt the proposed structure developed by the ad hoc committee on governance. Additionally, the BOD nominated and elected three new board members to serve on the board. Based on the new board structure, each board member now had a defined area of oversight and responsibilities (**Verifications:** [2015 Mar Minutes.pdf](#) and [TMF News Mar 2015.pdf](#)).

Chaim's House

According to Hughes et al. (2012), Burn's theory on transformational leadership views leadership as transforming due to the fact that leaders transform the status quo by casting a vision of a better future that "is intimately linked to the values of both the leader and the followers" (p. 577). On the other hand, Bass identified three ways that transformational leaders can "achieve stronger results" because they first elevate the importance of the task, meaning "goals and the means to achieve them," while secondly convincing those they lead "to take action for the collective good of the group," and lastly by casting "their vision of the future," which assists "followers satisfy higher-order needs" (Hughes et al., 2012, pp. 579-580).

I have applied these two transformational leadership principles to the work of TMF over the past seven years. The vision of TMF is based on remembering, restoring, and reconciling.

Everything that we do as an organization is filtered through our vision of the future, which we see as a process more than something that we ultimately produce.

JoAnn (an officer of TMF) and I met Haim Chorowitz in July 2016 during our work in the Oświęcim Jewish cemetery. Haim is an Israeli, whose parents survived the WWII and the Shoah and immigrated to Israel following the war. He invited us to see his family's home, which was miraculously returned to him by the Polish government. At the property, he told us about his grandfather—his mother's father, who was a baker and who had a bakery not far from this house. Haim told us how the Nazis executed his grandfather along with two other relatives and four other Jewish men. The Germans hung these Jewish men for baking bread in the Chrzanów Ghetto in April 1942. Haim told our group that he did not wish to sell the home but to use it for some noble purpose to honor the memory of his family, who perished during the Shoah.

When I heard these words from Haim, I wondered what if TMF took on such a project? I learned later that JoAnn had the same thought and we jointly began to dream about a learning and educational center in which we could honor Haim's wishes by teaching about the Shoah experientially through restoring Jewish cemeteries and equipping others to join us in such work. JoAnn wrote up our ideas (**Artifact:** [Chaims House v2.pdf](#)). The idea of "Chaim's House" crystalizes our vision of the future, which we wish to pursue. "Chaim" in Hebrew means life.

I cannot unpack everything that we have done, as an organization, over the past three years regarding the development of this project, but I will summarize a few key steps. First of all the board approved the proposal of Chaim's House at our October 2017 board meeting (**Verification:** [2017 Oct TMF Minutes.pdf](#)). In April 2018, I worked with Haim once more regarding the matter of the hanging of his grandfather. At his request, I attended a meeting between him and the mayor of Chrzanów regarding the movement of the monument at the

location of his grandfather's hanging. I was the translator. Haim and I had many conversations about the experience, which he later wrote and thanked me (**Artifact:** [Thank you.pdf](#)). I shared Haim's heartfelt and touching email with our board (**Verification:** [Jo Re Thank you.pdf](#)).

While in Poland and during one of my last discussions with Haim, I introduced the idea of Chaim's House and told him that I would forward to him our rough idea and proposal (**Verification:** [RE Thank you.pdf](#)). Later in August 2018 when I returned to Oświęcim, I shared the idea of Chaim's House with local partners and asking for their input regarding how to go about such an endeavor and I also met with Haim (**Verifications:** [Third Quarter Report 2018.pdf](#)). Everyone including Haim is supportive of the idea and sees the need for Chaim's House. Realizing it, on the other hand, is the challenge.

In January 2019, an opportunity arose through Rabbi Yehoshua Ellis, who introduced me to the possibility of working with a German representative to the European Parliament, who had approached him about the European Union working with the Jewish community in developing an educational initiative to preserve Jewish heritage. I sent to Rabbi Ellis a refined revision of Chaim's House via an email, which included a mind map of how I envisioned linking Chaim's House with what we were collectively doing in Jewish cemeteries (**Artifacts:** [Mind Map Chaim.jpg](#) and [An Idea.pdf](#)). Although we have not yet discussed this idea face-to-face, Rabbi Ellis thinks that the idea of Chaim's House is something that we should pursue (**Verification:** [RE An Idea.pdf](#)).

Clearly, we may never realize the vision of Chaim's House, but we are pursuing it and exploring avenues concerning how the idea might become a reality. In reflecting, I recall what Elaine, a board member, wrote to me in an email following my update on my meeting with Haim in April 2018. She stated, "What an almost seemingly 'textbook' model of how we would hope

much of our work would progress—to quote you “in true righteousness” (**Evaluation:** [RE FW Chrzanów Update.pdf](#)). There is no textbook for what we are doing. However, I have learned that the AOR Model and transformational leadership theory have given me a few theoretical principles to put in practice. In my response to Elaine, I wrote, “It is God, who leads me/us and I rely upon him to show me the way in all humility and in fear and trembling.”

Summary

I am a leader, who seeks to link theory and practice, and who is also willing to learn by trial and error. Developing relationships and collaboration are integral components of my leadership, which have enabled me to pursue the complex task of reconciling Jews and Christians through restoring Jewish cemeteries in Poland. Kolb’s Experiential Learning Theory and the AOR Model provide for me a pathway to experiment, reflect, and learn how to better lead and facilitate Jewish-Christian dialogue. The theories associated with changes in perspective may critically guide Jews and Christians “to explore new life options” about their past relationship and “begin again” (p. 102). This conceptual framework is essential to my leadership, as I lead TMF.

Using the AOR Model, I developed basic orientation handbooks that I used to guide and equip volunteers in caring for and restoring Polish-Jewish cemeteries. Transformational Leadership Theory emphasizes the leader-follower relationship allowing for the development of new leaders and the mutual pursuit of better outcomes. I employed this theoretical framework to develop the people, who are a part of TMF and I led them to form an ad-hoc governance to speak to the need of restructuring the BOD of TMF. Collectively we envisioned the possibilities of Chaim’s House and began to pursue its realization.

CHAPTER 3

KEY LEARNINGS AND SERVING OTHERS

When it comes to applying my theoretical understanding of learning and leadership theories to my work, I have learned to take the ideas—or the theories of learning and leadership (*what should be*) and put them into practice in a real world (*what is*). How do I see theory and practice coming together? I have learned that I am a practitioner in the field of Jewish and Christian dialogue that has little if any theoretical resources. As such, I needed to develop a solid theoretical foundation from which to operate in the work that I lead. What I have learned about the learning and leadership theories that I have studied thus far has allowed me to learn and develop my knowledge base, reflect, and apply these theoretical elements to my practice in leading TMF today and moving forward into the future.

In this chapter, I will first discuss what I have learned from Strengths Finder and learning style assessments. Second and in relation to Strengths Finders, I will consider how I applied its concepts to the work of TMF as a means to learn more about the strengths in our midst. Lastly, I will deliberate what I have done with my learnings in community service, adult education, and public speaking.

My Strengths and Learning Styles

For the better part of my life, I have considered myself to be a practical, “hands-on learner,” who learns by doing. I thought of myself as a practitioner more than a theorist, who rarely delved into the theory behind a particular practice. When I became a cross-cultural minister working in Poland, I realized that my seminary education and pastoral training focused a great deal on methodology, but not so much on theory.

For example, I studied numerous methods of church planting, but I had very little understanding of the principles or the assumptions behind starting a church. Following American or Western church planting models in Poland proved to be a fruitless endeavor. Consequently, I began to read and study church planting theories and principles and apply them to my work. Eventually, my Polish language teacher and I produced a Polish, small group-based church planting manual based on biblical principles, theoretical assumptions, and cross-cultural church planting concepts (**Artifact:** [Zakladanie Zborow.pdf](#)).

In my Andrews journey, I studied various theories about learning, such as Kolb’s ELT, AOR model and perspective transformation. My first exposure to learning theory, however, was in 2011, when I entered the Andrews University Leadership Program. In orientation, I had the opportunity to assess for the first time my learning styles and strengths and their relationship to leadership. I took the Strengths Finder Inventory, the Kolb Learning Style Inventory, and Gregoroc Style Delineator Inventory. In the next few paragraphs, I will concisely convey what I discovered and learned about myself.

From Strengths Finder, I learned that I had five signature themes: context, relater, futuristic, strategic and self-assured (**Artifacts:** [Strengths Finder.pdf](#) and [Strengths Graphic.pdf](#)). These five themes reflect what I have learned and the skills that I have developed throughout my

life, which have enabled me to be successful in leadership. The first theme, context, means that I am interested in history and how it impacts the present. The relater theme reflects my interest in relationships and collaborating with others to achieve mutually held goals. Futuristic, the third theme, considers what could be and those with this strength I may lead others to see a better future. With my fourth strength, strategic, I can determine relevant issues and patterns and thereby establish a way forward. Lastly, my strength of self-assurance gives me confidence and the willingness to take risks and pursue unconventional ideas (**Artifacts:** [Strengths Insights.pdf](#)).

I learned from the Kolb Learning Style Inventory (LSI) that I have an “assimilating” style of learning (**Artifact:** [Kolb Learning Style.PNG](#)). With this type of learning style, I can digest a “wide range of information” and place “it into concise, logical form” (p. 9) (**Verification:** [Elaine RE How is it going.pdf](#)). However, according to LSI workbook, I should be less interested in people and “more interested in abstract ideas and concepts” (Kolb, 2007, p. 9). Likewise, I learned that a person with this learning style placed more importance on the “logical soundness” of the theory over “practical value” (p. 9). These two statements seem to be inconsistent with my relater strength and my hands-on learning experiences.

According to the Gregorc Style Delineator Instrument, I am an “abstract sequential” (AS) and “concrete random” (CR) learner (**Artifact:** [Gregorc Style.PNG](#)). The AS leadership joins “theory and practice for virtuous organizational action” (Gregorc, 2009, p. 1); while on the other hand, the CR leadership “results in clarity of vision,” which gives the organization “its reason for being” (Gregorc, 2009, p. 2). These two descriptors of my learning style seem consistent with my experience in exploring, developing, and establishing the work of TMF.

Summarizing what I have learned about myself and my leadership, firstly I see why I have been interested in the Shoah as the context for reconciling Jews and Christians in restoring

Jewish cemeteries in Poland. Relationships drive what I do in leading TMF to collaborate with Jewish descendants and other people and organizations in our work. Because of my futuristic orientation, we are pursuing Jewish-Christian dialogue and reconciliation. Combining my strategic strength and my assimilating learning style, I see why and how I chose to pursue restoring Jewish cemeteries in Poland. Due to my strength of self-assurance, I have confidently sought this course of action for fifteen years. Lastly, I see how my AS and CR learning preferences led me to Andrews where I could learn good theory and marry it to my practice and propel the work of TMF forward as a means to develop as a leader and learn how to facilitate Jewish-Christian dialogue and reconciliation better.

Strengths Finder

When a group of friends and I decided to establish TMF in 2010, we called together a board of seven directors consisting of three officers. None of us had any idea how to lead and develop a non-profit. As the founder and chief executive officer (CEO), I worked with a lawyer to craft the mission and vision of TMF. Implementing the mission and vision required all of us, but to do so we had to learn about our mission and who we were as leaders. I wanted to apply my learnings from the Strengths Finder Assessment to assist us develop as an organization. One of the first things that we did collectively as an organization was to determine what strengths we had in our midst and how to best employ them. To this end we planned an exercise in which we assessed our strengths.

In an email, I sent out our agenda for our board meeting (**Artifact:** [Agenda Mar 2012.pdf](#)). In my email, I wrote about how “we have been increasingly and methodically developing and shaping what we are doing. Now we are to the point of defining tasks and functions.” I also wrote that our secretary, JoAnn Siegienski would organize and lead this

discussion “in order for us to see how we are gifted in order to help us begin developing roles and functions on the team.” I also wrote that “this exercise will help us know and understand our personalities and strengths as a means to enable us to work more effectively together as a team” (**Artifact:** [Email Agenda Mar 2012.pdf](#)).

JoAnn, the secretary of TMF, sent an email outlining what we were to do in the online assessments (**Artifact:** [TMF Action Required.pdf](#)). To assist JoAnn, I sent her what I had from my orientation to the Leadership Program at Andrews for the Strength Finders Assessment (**Artifact:** [Strengths finder resource.pdf](#)). From these resources, JoAnn prepared an extensive and detailed summary of our strengths embedded within the people of TMF (**Verifications:** [StrengthsFinder Team Smry.pdf](#) and [TMF Strengths Chart.pdf](#)). I will not discuss our findings as it would be beyond the scope of this paper. Regardless from these findings, we learned, who we are and our strengths as an organization. With this data, we began a two-year journey of shaping and restructuring TMF (which I discussed in Chapter 2, above). Subsequently, when we met for board meetings, we asked ourselves questions regarding the purpose of TMF. What are we trying to do and how are we going to get there? What is each person’s function within TMF and how is it related to the work in which we were all engaged?

Serving Others

Since TMF is considered by the IRS a public charity, I am a public servant. As such, one of the significant components of transforming leaders is that they are able to reframe issues in terms that “point out how the problems or issues facing followers can be resolved,” if they implement “the leader’s vision of the future” (Hughes et al., 2012, p. 577). The majority of my leadership efforts centers upon reframing the Shoah and how its aftermath might be addressed today. Therefore, I realize my transforming leadership function by leading Jews, Christians, and

others to care for and restore Jewish cemeteries and through educating them and the unengaged people in the broader public sphere about the Shoah. In the final section of my reflection paper, I will discuss my efforts regarding how I reframe matters regarding the Shoah and how to address these matters today through community service, adult education, and public speaking.

Community Service

Being a Christian and working with the Jewish community to restore Jewish cemeteries is no easy task. In the U.S., I have reached out to both the Jewish and Christian communities about the work of TMF. Generally, neither group fully grasps who I am, what I do, and why I do it. Working with the Polish-Jewish community has been straightforward from the beginning. Consequently, I have gained the full support and endorsement of the Chief Rabbi of Poland, Rabbi Michael Schudrich (**Verification:** [schud_recom_lt.pdf](#)). However, working with the U.S. Jewish community of Polish descent has been problematic. I have encountered resistance and many obstacles.

After my family and I returned from living in Poland in 2008, I contacted a church in the Atlanta area, with whom I had partnered in restoring Jewish cemeteries. I explored options with them for continuing the work in Poland (**Artifact:** [RE Poland 09.pdf](#)). They worked for a short time with other missionary personnel in Poland, but they chose not to continue working with me. In 2009, I tried to connect to a local synagogue by enrolling in a Jewish learning program but I was rejected due to spaces in the course being reserved for Jews (**Artifact:** [Atl Scholars.pdf](#)). I also attempted to interact with a Messianic Jewish congregation and reached out to their rabbi and met with him (**Verification:** [Re Shalom.pdf](#)). Once more my efforts proved to be fruitless. In early 2010, I contacted another rabbi, whose congregation is located immediately behind my home. He responded to my initial introduction but did not follow through on anything (**Artifact:**

[Re Mitzvah in Poland.pdf](#)).

All the while, I did not give up but I persevered and continued to look for ways to connect to the Jewish and Christian communities. I now realize that I was functioning in the learning spiral of the AOR model and Kolb's Experiential Learning Theory (ELT). According to Kolb, the ELT advances a theory that "helps to explain how experience is transformed into learning and reliable knowledge" (p. xxi). Learning according to Kolb may be defined as "the process whereby knowledge is created through the transformation of experience" (p. 49).

A young pastor, whom I had been mentoring for several years reached out to me about leading his church to be engaged in TMF's work (**Artifact:** [Re Update Trip to PL.pdf](#)). He was part of the core group of people, who were involved long-term in Jewish cemetery restoration. One of the greatest things that I learned about leadership is how leaders accomplish work through others. Stephen, as a local missions pastor, met a rabbi in his community in mid-2012 and shared with him about the work of TMF. The rabbi wanted to meet with us, so Stephen set up a meeting, where we discussed the work of TMF. This meeting was a pivotal point for me in learning how to interact and engage the Jewish community. I asked Rabbi Schlesinger for advice and he freely gave it to me.

Following the meeting with Rabbi Schlesinger, I briefed the TMF board and other volunteers closely associated with TMF and outlined the advice and potential steps that he had provided me (**Verification:** [Rabbi Schlesinger.pdf](#)). I contacted the Cooperative Baptist Fellowship (CBF) and forwarded my email to Rabbi Schlesinger as a means of accountability (**Verification:** [Cooperative Baptist Fellowship.pdf](#)). Stephen and I met with the leadership of CBF; however, it was a cordial meeting from which nothing emerged. I also reached out to Rabbi Peter Berg of The Temple in Atlanta and was able to set up a meeting with him

((**Verification:** [Re Introduction.pdf](#)). Our encounter laid the foundation for much of what I have been able to do in Atlanta and to some extent in the U.S. as a means to engage the Jewish community. I do not have the space to detail what has emerged from our meeting, but Peter has been instrumental in connecting me with others in the Jewish community and assisting me in my work. He has become a dear friend and advisor.

Adult Education

One of the two core missions of TMF is to educate the public about the Shoah; therefore, education and learning are outflows of service for me into the community where I reside and beyond. Mezirow (1978) contends that “certain challenges and dilemmas of adult life” may not be resolved through a normal course of action such as “learning more” about the problem or “how to cope with them more effectively” (p. 101). Resolving issues, such as “life crises,” requires reevaluation and development “in which familiar assumptions are challenged, and new directions and commitments are charted” (p. 101). Such a reassessment is accomplished “through critical analysis of the assumptions behind the roles we play,” and possibly lead “to successive levels of self-development” (p. 101). The transformation of perspective could also guide people “to explore new life options” and “begin again” (p. 102).

From Mezirow’s theoretical framework, I considered how I might begin to change Jewish and Christian’s perspectives of each other through examining the events of the Shoah together. In early 2014, Rabbi Peter Berg invited me to lead an orientation session for members of his congregation going to Poland on a short-term cultural and educational tour. I prepared an orientation guide for Polish history and culture and prepared a brief learning encounter (**Artifacts:** [Orientation Polish History and Culture.pdf](#) and [Orientation for Printing.pdf](#)). I asked Peter for feedback regarding both the orientation guide and my talk. Peter stated, “[It was] a truly

inspiring presentation that will help us greatly. It was meaningful for me and I know it was for our participants as well” (**Evaluation:** [RE Appreciation and Request.pdf](#)).

I realized that I needed to broaden my knowledge base concerning the Shoah from a historical perspective, so in February 2016 I enrolled in an online, two part introductory course via Coursera.org and taught by Tel Aviv University and Yad Vashem course (**Verifications:** [Coursera Holocaust I Course Certificate.pdf](#) and [Coursera Holocaust II Course Certificate.pdf](#)). Following the completion of the coursework, I contacted Rabbi Berg and asked him if he would be interested in a seminar on the Holocaust led by a Christian and a Jew (**Artifact:** [Holocaust Seminar Idea.pdf](#))? Rabbi Berg agreed. As directed, my friend, Jan Jaben-Eilon, and I contacted the Rabbi Steven Rau at The Temple to begin preparations (**Artifact:** [Re Holocaust Education.pdf](#)). We worked out the details and scheduled the Holocaust seminar to begin in the spring of 2017.

Over the next year, Jan and I developed the course syllabus around the idea of voices of the Holocaust (**Artifact:** [Syllabus Jewish and Christian Perspectives of the Holocaust.pdf](#)). We constructed the seminar around five voices: Jewish life in Poland before WWII, Christian Poles in prewar Poland, the Holocaust, current Christians associated with Poland, and Polish Jews and the rebirth of Jewish life in Poland. I produced two Power Point Presentations about the Holocaust, which we used to guide the discussion during the third seminar (**Artifacts:** [Voices of the Holocaust PART 1 v 3.0.pdf](#) and [Voices of the Holocaust PART 2.pdf](#)). I shared what I was learning along the way with the board of TMF and sought their feedback (**Verifications:** [RE Shoah.pdf](#), [Re Shoah 2.pdf](#), and [RE Shoah 3.pdf](#)). Lastly, following the seminar, I asked Jan to evaluate how I led the seminar (**Evaluation:** [Evaluation Jan.pdf](#) and [Evaluation Jan](#)

[2019.pdf](#)). Based on what I learned, I will use this material, or adapt it in some way to be used to further engage both the Jewish and Christian communities in learning about the Shoah.

Public Speaking

As a public servant, I am invited from time to time to speak about the work of TMF in various venues, which are primarily Jewish. It is in these public spaces that I can speak about the work of TMF and engage people in perspective transformation along with challenging the status quo of Jewish and Christian interaction.

For example, in early 2015 following the publication of an article about me and the work of TMF, Rabbi Sokol, a teacher in a local Jewish and private high school, contacted me about speaking to his class about my work to which I agreed (**Artifact:** [Re The Weber School.pdf](#)). Although this was a learning environment, I did not classically teach more about the Shoah. I spoke about my response as a Christian to the Shoah and the work of TMF. Following my talk, I engaged the students in a discussion through questions and answers. The rabbi videotaped my talk and uploaded it to [YouTube](#) (**Verification:** [Weber YouTube.pdf](#)). Subsequently, I asked the board to view the video and give their feedback and evaluation; I also asked Rabbi Sokol for his feedback as well (**Evaluations:** [Rachel Weber School.pdf](#) and [The Weber School March 10, 2015.PNG](#)).

In late 2016 the Atlanta Interfaith Broadcasting Network (AIB) interviewed me for a segment in their program “At the Table.” The interview was subsequently broadcast locally throughout the Atlanta market in February 2017. Today, the interview may be accessed via YouTube (**Artifact:** [YouTube At the Table.pdf](#)).

Conclusion

In my leadership journey to date, I have learned that restoration means returning to a former state of being. The process of restoration brings about mending or repair of something that is broken or not functioning properly. In a sense, restoration means change and moving from a state of brokenness or lack of effective functionality—the status quo and progressing toward effective functionality and improved performance. Simply stated, restoration means a vision of a better future. Transforming leaders, according to Hughes et al. (2012), transform the status quo by casting a vision of a better future that “is intimately linked to the values of both the leader and the followers” (p. 577).

I have considered how I have applied Kolb’s ELT, which emphasizes “the central role that experience plays in the learning process” (p. 31). For me, this linkage of experience with the learning experience is critical as no textbook exists to guide my work of leading Jews and Christians to care for and restore Jewish cemeteries of Poland. The AOR Model allows learners to analyze their action (experience) through observation and reflection. I have used the AOR Model extensively in my leadership learning. According to Hughes et al. (2012), “Leadership development through experience may be better understood as the growth resulting from repeated movements through all three phases [of the AOR Model]” (p. 47).

Mezirow contends that “certain challenges and dilemmas of adult life” may not be resolved through a normal course of action such as “learning more” about the problem or “how to cope with them more effectively” (p. 101). Assumptions must be challenged on both sides of the divide. The transformation of perspective seems to be a useful theory to guide me in leading Jews and Christians “to explore new life options” and “begin again” (p. 102).

I am a leader, who seeks to link theory and practice, and who is also willing to learn by trial and error. Developing relationships and collaboration are integral components of my leadership, which have enabled me to pursue the complex task of reconciling Jews and Christians through restoring Jewish cemeteries in Poland. What I learned in service to others is how to condense the relevant issues surrounding Jewish and Christian interaction within the framework of TMF and thereby be able to coherently state and discuss them in a live situation. I found, in being interviewed, I learned diplomacy and how to become a better bridge builder.

Documentation of Competency

Artifacts

1. [TMF Certified Articles of Incorporation](#) (PDF)
2. [TMF Vision Mission Statements](#) (PDF)
3. [Personal Philosophical Statement](#) (PDF)
4. [Reece SWBTS Transcript](#) (PDF)
5. [Stedi.org Sub Teacher Course](#) (PDF)
6. [Aleks Notes on Jewish Cemeteries](#) (PDF)
7. [Steven and Alex](#) (JPG)
8. [Project Nehemiah](#) (PDF)
9. [Project Nehemiah 2011](#) (PDF)
10. [Orientation Polish History and Culture](#) (PDF)
11. [Email Re Oct 2014](#) (PDF)
12. [Agenda Oct 2014](#) (PDF)
13. [Chaims House v2](#) (PDF)
14. [Thank you](#) (PDF)
15. [Mind Map Chaims House](#) (JPG)
16. [An Idea](#) (PDF)
17. [Zakladanie Zborow](#) (PDF)
18. [Strengths Finder](#) (PDF)
19. [Strengths Graphic](#) (PDF)
20. [Strengths Insights](#) (PDF)
21. [Kolb Learning Style](#) (PNG)
22. [Gregorc Style](#) (PNG)
23. [Agenda Mar 2012](#) (PDF)
24. [Email Agenda Mar 2012](#) (PDF)
25. [TMF Action Required](#) (PDF)

Verifications and Evaluations

1. [Substitute Teacher Diploma](#) (PDF)
2. [Markuszów - July 2016 Final Report](#) (PDF)
3. [Establishing a Non-Profit](#) (PDF)
4. [Polish Historical Reflection](#) (PDF)
5. [RE Appreciation and Request](#) (PDF)
6. [2014 October Minutes](#) (PDF)
7. [2015 March Minutes](#) (PDF)
8. [TMF News March 2015](#) (PDF)
9. [2017 October TMF Minutes](#) (PDF)
10. [Jo Re Thank you](#) (PDF)
11. [RE Thank you 4-17](#) (PDF)
12. [Third Quarter Report 2018](#) (PDF)
13. [RE An Idea](#) (PDF)
14. [RE FW Chrzanów Update](#) (PDF)
15. [Elaine RE How is it going](#) (PDF)
16. [Strengths Finder Team Summary](#) (PDF)
17. [TMF Strengths Chart](#) (PDF)
18. [Recommendation Letter from Rabbi Schudrich](#) (PDF)
19. [Re Shalom](#) (PDF)
20. [Rabbi Schlesinger](#) (PDF)
21. [Cooperative Baptist Fellowship](#) (PDF)
22. [Re Introduction](#) (PDF)
23. [RE Appreciation and Request](#) (PDF)
24. [Coursera Holocaust I Course Certificate](#) (PDF)

26. [Strengths Finder Resource](#) (PDF)
27. [RE Poland 09](#) (PDF)
28. [Atlanta Scholars](#) (PDF)
29. [Re Mitzvah in Poland](#) (PDF)
30. [Re Update Trip to PL](#) (PDF)
31. [Orientation Polish History and Culture](#) (PDF)
32. [Orientation for Printing](#) (PDF)
33. [Holocaust Seminar Idea](#) (PDF)
34. [Re Holocaust Education](#) (PDF)
35. [Syllabus Jewish and Christian Perspectives](#) (PDF)
36. [Voices of the Holocaust PART 1 v 3.0](#) (PDF)
37. [Voices of the Holocaust PART 2](#) (PDF)
38. [Re The Weber School](#) (PDF)
39. [YouTube At the Table](#)
25. [Coursera Holocaust II Course Certificate](#) (PDF)
26. [RE Shoah](#) (PDF)
27. [Re Shoah 2](#) (PDF)
28. [RE Shoah 3](#) (PDF)
29. [Evaluation Jan](#) (PDF)
30. [Evaluation Jan 2019](#) (PDF)
31. [Weber YouTube](#) (PDF)
32. [Rachel: Weber School](#) (PDF)
33. [The Weber School March 10, 2015](#) (PNG)

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