

Calloused Hands: An Inquiry into the Process of Leadership Selection for Society Transformation in Youth With A Mission

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This study is based on research conducted for a Master's thesis, with a focus on the criteria for leadership selection at the Youth With A Mission centre in Newcastle, Australia, where the author serves as Managing Director. The study emphasizes the essential quality of *calloused hands*, and posits that leaders with calloused hands have acquired a particular set of character traits deemed essential in transformational leaders. Secondly, this study posits that these traits can only be confirmed as being present through exposure within specific settings — where a leader candidate is tested and given opportunity to demonstrate the essential traits. Candidates with *calloused hands* have been tested and proven by both adversity and opportunity, and have procured both resilience and initiative. They have not only braved difficult circumstances, but have shown themselves fruitful when presented with opportunity. They have demonstrated their capability, in contrast to being perceived as having capability potential. They are the Galilean fishermen with rope-hardened hands, who caught Jesus' attention as they were mending their nets.

Today's digital and suburban young people have been isolated from many of the conditions of hardship and opportunity important in the preparation of society transformers.¹ Vigilance is required in finding God's strategies for our young people, as they will need to be proven through their own set of "Galilean" experiences. The existence of these formational *proving* experiences both sift and prepare leader candidates, providing selectors solid intelligence as they proceed to make some of the most implicational decisions within their portfolio.

We err in YWAM if we assume our leadership identification process begins with our current staff. The identification of future leaders in YWAM should begin² during the Discipleship Training School,³ but that raises a big, hidden problem. Who are the selectors of our students as leadership candidates? This role by default delegation goes to our DTS outreach leaders, as they get to observe our students under pressure and with opportunity, and so have the ideal perspective to be our talent scouts. Therefore, by default, we delegate one of the most complex of all leadership functions to some of our least experienced leaders.

To confirm the hunch that leadership selection needed improvement in YWAM, a selection template revealing ideal selection traits was created based on a review of related research. This Galilean selection template [GST, explained below] was tested by senior YWAM international leaders. Finally, as important threads of discovery were revealed, younger leaders were surveyed at the local YWAM level, to measure their selection priorities

¹ Hanna Rosin, NPR News, "Risk and Danger are not the same thing," *All things considered; Kids these days, growing up fast or not at all*, interview, <http://www.npr.org/templates/transcript/transcript.php?storyId=291922339> (accessed Aug 8, 2015)

² "Our great strengths need to be developed better, and [we need] earlier discovery of young leaders in order to have those Base Leaders in the future that have these qualities." Markus Steffan, interviewed by author, Amsterdam, Netherlands, March 18, 2015.

³ The prerequisite for ongoing service in YWAM.

against those of the senior selectors and the GST. This resulted in important information to the local centre surveyed, YWAM Newcastle. YWAM Newcastle⁴ is located in NSW Australia, has ninety staff, and trains around one hundred and eighty students per year. While sections of this study focus on YWAM Newcastle specifically, both the challenges and the particular context are typical enough to be relevant to a broader public.

To confirm the problem existed, an empirical study was conducted, which showed that younger leaders in YWAM carry a selection preference for *tuxedo* students over *rambo* students. The rambo students are those who possess initiative, courage, industry [hard work], and resilience. These students also possess enough *mongrel* to create a certain turbulence considered deleterious by the less-experienced outreach leader. Rambo students are therefore vulnerable to being discouraged rather than affirmed! Tuxedo traits include traits like honesty, teachability and humility—also critically important—and generally causing people to be easier to lead.

Why We Need the Calloused Hands Approach

As broader society has considered the problem of poor leadership selection, one would have imagined academic research to have produced the perfect list of these leadership traits. However, despite decades of active research, confusion remains over selection trait ideals.⁵

The times we live in have created several pitfalls to quality leader selection. Good leadership requires the leader to be decently whole. Late twentieth century marriage act reformations have impacted the generations who join YWAM today.⁶ One can only imagine how difficult it could be to produce the kind of care needed from a leader when one has never experienced this care personally. Many who possess a leadership gift may require a greater amount of time to develop that gift, by nurturing their spiritual formation with help from others. Furthermore, in connecting a generation to the rest of the world, ironically, digital technology⁷ has simultaneously unplugged them. It has shielded them from the hardships and opportunities⁸ that seem to forge the ingredients so essential to leadership. These cumulative elements create a cultural current that suppresses the resident leadership qualities within this emerging generation.

The calloused hands approach is, for most leaders, counter-intuitive. Senior leaders are often intuitive people, in a hurry, and can easily ignore Paul's warning to Timothy about not being "hasty in the laying on of hands" [1 Tim 5:22]. Leaders desire to "get ahead of the curve." A legitimate orientation toward the future, the reality of crisis pressures, along with a certain leadership ability to forecast outcomes, all fuel impatience regarding observational leadership identification. These contradictory themes of prediction and observation of demonstration are central to the findings of this investigation. However, demonstration requires real life settings — as we see below— which allow observation.

⁴ <http://www.ywamnewcastle.com> (accessed Aug 8, 2015)

⁵ Jim Heskett, *Why can't we figure out how to select leaders*, Harvard Business School-working with knowledge, The thinking that leads <http://hbswk.hbs.edu/item/6103.html> (accessed Aug 6, 2015)

⁶ Wallerstein, Judith S., and Julia M. Lewis. "The Unexpected Legacy of Divorce: Report of a 25-Year Study." *Psychoanalytic psychology* 21, no. 3 (2004): 353.

⁷ "Millennials rack up to eighteen hours of internet use per day", <http://www.statista.com/chart/2002/time-millennials-spend-interacting-with-media/> (accessed Aug 8, 2015)

⁸ Rosin, All things considered; Kids these days, growing up fast or not at all

Literature on leadership selection emphasizes predictive analysis,⁹ whereas the Bible by direct instruction [1Tim 3:10] and in manifested practice [Matt 4:18] points toward an observation of leadership traits in action. The calloused hands approach is counter-cultural. The tendency is to select leaders on the basis of academic qualifications, as opposed to the calloused hands approach of qualification through demonstration.

The metaphor of calloused hands is about observation, of seeing leadership strengths demonstrated in action. It is well described by the picture of the already fruitful James and John, Simon and Andrew, all being called into leadership by Jesus [Mark 1:16-20]. This is Jesus' leadership selection in action, as he plainly shows how to select future society transforming leaders, and how to then train them. Paul is highly prescriptive in his letter to Timothy, saying, "*They must first be tested*; and then if there is nothing against them, let them serve as deacons" [1 Tim 3:10 NLT].¹⁰

Analysis of the Calloused Hands Approach

Stewardship was clearly and divinely observed in the life of David, who was allotted responsibility of the husbandry of Jesse's sheep. "From tending the sheep he brought him, to be the shepherd of his people Jacob, of Israel his inheritance. And David shepherded them with integrity of heart; with skillful hands he led them" [Ps 78:71-72].

The New Testament parable of the talents highlights the responsibility of the steward to multiply, or "make grow," as opposed to merely protecting what we have been entrusted with [Matt 25:14-30]. Furthering this point, Paul wrote to Titus giving him instructions for leadership selection. In prescribing the particular quality requirements for leaders, he provides the overarching description of the leader as, "*a steward of God*" [Titus 1:7 ESV]. A steward, by common definition, is one entrusted with the property of another.¹¹ In the above example the servant is tested by being given resources which he is expected to multiply. Here Jesus shows his express intention for initiative and increase, and in particular for initiative shown in financial leadership. This financial leadership is an often-overlooked virtue, in both leadership selection and development.¹²

John 15 records Jesus describing himself as the true vine, going so far as to say that fruitfulness is the sign of true discipleship [John 15:8]. This again lends weight to the importance of the presence of observable fruit in the life of a select leadership candidate. After Paul warns Timothy that candidates for leadership must first be tested [1Tim 3:10], he goes on to affirm that "those helpers who do their work well, win for themselves a good standing and are able to speak boldly about their faith in Christ Jesus" [1 Tim 3:13].

Leaders who are society transformers are to be fruitful stewards, making things grow, subduing, transforming, making disciples of all nations. Leaders are called to take the wild, God-created, but not-as-yet God-tamed beauty of mankind, and lead it to love and follow the ways of God.

⁹ Ralph M Stogdill, "Personal factors associated with leadership: A survey of the literature," The Journal of Psychology 25, no. 1 (1948), 35-71.

¹⁰ Italicized for emphasis.

¹¹ <http://www.thefreedictionary.com/steward> (accessed Aug 4, 2015).

¹² Jeanne Bell and Elizabeth Schaffer *Financial leadership for non-profit executives* (Nashville TN: Turner Publishing 2005), 41

That four of the men Jesus chose were physically engaged in this subduing—at the actual moment of his selection of them—is leading revelation to this study. These calloused hands traits: enterprise, resilience, courage and hard work—are not predictors of potential. They are tested manifestations. They are not what would be called refined traits, but *mongrel* traits, leading Holy Spirit empowered leaders like David to kill lions and bears in the back paddock and kill Goliaths, and like Joshua and Caleb to rise against the defiant unbelief of the other ten spies [Num 13:30].

Resilience seems to be formed or triggered by events like exposure to hardship, or trauma. David was pursued as a fugitive by Saul, in his preparation to be king. Nelson Mandela suffered tyrannical injustice at the hands of his Afrikaner oppressors,¹³ who incarcerated him for twenty-seven years, including his internment on Robben Island. Aleksandr Solzhenitsyn, the famous Russian author and society transformer, spent years in the Russian KGB Gulags.¹⁴ Moses was tormented by Pharaoh. In each case, these not only prevailed with sweet disposition, but responded productively and influentially.

Robert Clinton's "sovereign foundations"¹⁵ and "leadership timeline processes"¹⁶ highlight testings as formations in the life of potential leaders. These opportunities to respond positively, and to maximize the benefit of the testing, help candidates—he claims—prove their readiness for their next stage of service. It is frequently the integration of these early God-provided lessons in the face of hardship that set leaders apart later in life. In contrast, it has been observed that Gen X parents have worked hard to make life safer for their children, leading to the *helicopter parenting* syndrome, or the *bubble wrapping* process of over-protection, eliminating the "hut building, free ranging"¹⁷ lifestyle of prior generations.¹⁸

Galilean Selection

When we consider that Jesus chose at least eleven of His future society transformers from the rural province of Galilee,¹⁹ we are confronted with either coincidence or divine instruction. The folks of Jerusalem were of classier breeding; they were better educated, more politically savvy and better schooled in the scriptures.²⁰

One assumption is central to this discussion: Jesus, his method, and his results, are the standard for all societal transformation. It is important at this juncture to note the brevity of Jesus' physical presence on earth. Having kick-started a society transformational movement, and establishing it over a period of just three years, he then went to be with the Father. Why did his movement not fizzle out over the ensuing decades, if not sooner? In

¹³ David Aikman, *Great Souls, Six who Changed a Century* (Nashville: Word Pub: 1998), 69

¹⁴ *Ibid.*, 145

¹⁵ Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, (rev ed. Colorado Springs, CO: NavPress, 1988), 42.

¹⁶ *Ibid.*, 30.

¹⁷ Audre Cornish/Robert Seigel, All Things Considered, NPR News, "*Kids these days, growing up fast or not at all*" <http://www.npr.org/templates/transcript/transcript.php?storyId=291922339>

¹⁸ Nearly 4 in 10 millennials, though, log at least nine hours of screen time every day. <http://www.healthline.com/health-news/is-technology-causing-a-lifetime-of-pain-for-millennials-050415> (accessed Aug 5, 2015).

¹⁹ "We merely make this historical remark about Judas here, that he seems to have been the only one among the twelve who was not a Galilean." Alexander Balmain Bruce, *The Training of the Twelve: Timeless Principles for Leadership Development*, (Grand Rapids, MI: Kregel Publications, 1988), 64.

²⁰ Bruce, *The Training of the Twelve*, 32.

actuality, we see his miraculous enterprise not merely proving sustainable, but growing at an ever increasing rate over ensuing centuries. When we consider—as Robert Coleman put it—“His method was men,”²¹ then it should be considered logical, to attribute a good portion of his fruitful strategy to his selection process, and closely observe the qualities of those men that our leader chose.

Our grasp of his strategy is surely sharpened, when we ask why he chose the Galileans, in sharp contrast to the apparently far more qualified brothers of Jerusalem.

AB Bruce explains;

Nicodemus was barely able to speak a timid apologetic word in Christ's behalf, and Joseph of Arimathea was a disciple “secretly,” for fear of the Jews. These were hardly the persons to send forth as missionaries of the cross — men so fettered by social ties and party connections, and so enslaved by the fear of man. The apostles of Christianity must be made of sterner stuff.

And so Jesus was obliged to fall back on the rustic, but simple, sincere, and energetic men of Galilee. And He was quite content with His choice, and devoutly thanked His Father for giving Him even such as they. Learning, rank, wealth, refinement, freely given up to his service, He would not have despised; but He preferred devoted men who had none of these advantages to undevoted men who had them all. And with good reason; for it mattered little, except in the eyes of contemporary prejudice, what the social position or even the previous history of the twelve had been, provided they were spiritually qualified for the work to which they were called. What tells ultimately is, not what is without a man, but what is within.²²

Empirical Research Supporting the Calloused Hands Concept

The calloused hands approach reveals leaders who have been tested and proven to be, among other things, hardworking, resilient, initiatory, courageous and consequently productive. As ascertained, Jesus chose his men from the rural north of Galilee, at a time when contemporary wisdom would have suggested he recruit instead from the more religiously educated in Jerusalem. Is there a link between rural upbringing and leadership? Studies of the 70s, 80s and 90s recognized that the rural lifestyle offered more stable community, greater opportunity for resilience and initiative, and was more intergenerational than the city lifestyle. These rural low population areas have traditionally offered up a hugely disproportionate number of leaders across industry, particularly as business leaders and CEOs, as shown in both the American context²³ and the Australian context.²⁴

As the latter study concluded,

²¹ Robert Coleman, *The Master Plan of Evangelism*, (Grand Rapids, MI: Fleming H. Ravell, 1963), 27.

²² Bruce, *The Training of the Twelve*, 36.

²³ Sheila Slaughter, *The Higher Learning and High Technology: Dynamics of Higher Education Policy Formation* (Albany, State University of New York Press, 1990), 64. We see this example in a 1983 study where rural origins are disproportionately represented, and “more corporate leaders 46.1% were born in rural areas.”

²⁴ Twenty-one of our top 100 chief executives – or 38 per cent of those born in Australia – grew up in regional towns from Tamworth to Tenterfield and Bathurst to Broken Hill. <http://www.smh.com.au/business/the-economy/why-country-kids-are-born-ceos-20140910-10f81w.html>

The number of country-born bosses is well above the ten per cent of us categorized as regional by the Australian Bureau of Statistics, raising questions about why so many country kids have risen to the top.²⁵

That leaders of rural origin are over-represented as leaders in YWAM, only adds to the picture. Locally in Australia, Tom Hallas,²⁶ Ken Mulligan, Robyn Mulligan, and David Stephenson were all raised on farms.

Whether we are talking about leader candidates raised in rural NSW Australia, Pennsylvania USA, or the Galilean rural north of Israel in Jesus' day, it is difficult to overstate the influence of these rural upbringings on the formative life of a leadership candidate. We learn from biblically-historic, general-historic, and current studies, that rural backgrounds *disproportionally* offer up fruitful leadership. Despite this discovery, it should be noted that the information shows non-rural environments also offering up fruitful leaders. In fact the studies — when observed from a purely *numeric* rather than *proportional* perspective — reveal most top CEOs as raised in non-rural areas. Nonetheless, further understanding of the disproportionate rural leader supply is vital. This examination will require the isolation of these unique Galilean forces to allow reproduction of these particular elements in YWAM.

The importance of these revelations is compounded when we realize that we now have a cultural current provided by technology, pushing both rural and urban communities further and further from the kind of traditional rural lifestyles that fostered the resilience, initiative, stability, and inter-generational factors mentioned above.

Just as man co-operates with God's growth process in a horticultural environment, by providing appropriate husbandry, these same principles can be transferred to the leadership of people, helping the divine gardener as he grows his people into mature fruitfulness. Could the direct interface that rural people tend to have naturally with God's creation — practicing within industries such as horticulture, agriculture or fisheries — give them special understanding of the ways of God with his creation, uniquely preparing them to steward people? And if so, how can we integrate some of these Galilean opportunities into our non-rural lifestyles, for the purposes of leader selection and preparation?

Books Contributing to the Galilean Selection Template

The Galilean Selection Template [GST] of sixteen traits aspires to combine the criteria used by Jesus in his selection of the disciples, and forms the baseline of the empirical study. This Template was distilled from the content of three respected authors: Gunter Krallmann, Robert Coleman, and AB Bruce.

These three books were chosen due to the strength of their research and their enduring reputation. All the books are old — Bruce 1872, Coleman 1963, and Krallmann 1992. Each of these books was reprinted at least once, was written on the basis of thorough

²⁵ "The over-representation of regional-born chief executives is one of the stand-out revelations of Pathways to CEO research, prepared by the University of Sydney Business School. Pathways to CEO research, prepared by the University of Sydney Business School. <http://www.afr.com/leadership/management/country-kids-are-born-ceos-20140910-jkuaf> (accessed Aug 3, 2015).

²⁶ Tom Hallas is one of a cohort of five "founder's circle" members providing guidance to YWAM International.

biblical research, and has significant reference to the topic of selection. AB Bruce was a Scottish pastor, who in 1872 published his enduring classic, *The Training of the Twelve*,²⁷ taking an exhaustive view of scripture on this topic. His book is a benchmark of biblical research on the topic of the leadership training methods of Jesus.

Robert Coleman re-introduces us to the training strategy of Jesus in his leadership epic *The Masterplan of Evangelism*.²⁸ He contrasts the leadership actions of Jesus that led to the building of this history shaping movement, to the priorities of those who minister to the masses in the present. He brings into sharp focus the intensity and priority Jesus showed toward the twelve. He argues that it was this investment and emphasis that resulted in the church today, as opposed to Jesus' ministrations to the masses.

Krallmann in his book *Mentoring for Mission*,²⁹ exhaustively examines *with-ness*. This very precise researcher, as a mentoring missionary himself, produces in his pages informational ingredients contributing to the baseline GST. It is from the likes of the sample below, that the GST was constructed. Krallmann remarks,

Especially though, Galileans were a unique brand of people, admirably fitted for the enterprise Jesus had in mind. Galileans could be quickly recognised by their strong accent (cf. Matt 26:73), which included their confounding the guttural sounds. They had the reputation of being impulsive and hot tempered. But more noteworthy they were known as *pious, vigorous, tough and courageous*; they were *forward-looking*, according to Josephus "ever fond of *innovations* and by nature *disposed of changes...*" [38] Amongst these un-sophisticated and *zealous* peoples, Jesus found the most *receptive hearts, the warmest welcome* (cf. John 4:45), his staunchest supporters and - especially - the majority of recruits for his mission. In fact, the group of the 12 was all Galilean (cf. Acts 1:1), except apparently for Judas Iscariot who hailed from the Judean village of Karioth. Over and above Jesus showed a preference for Galilean **fishermen** in particular. From Mark 1:16. Matt 4:21 and John 21:2-3 we may infer that Simon Peter's brother Andrew, the two Zebedees John and James, Nathaniel, Thomas and at least one other disciple belonged to this category. Their occupational background had moulded them into men who were *circumspect, used to hard work, prepared to take risks, inclined to persevere, and experienced in teamwork* [cf Luke 5:7.9.10]³⁰

Naturally, not all traits mentioned by the three authors could be represented in the GST. Many were repeated, and so amalgamated; repetition in fact was deemed to be confirmation of the importance of the trait.

Empirical Study

Methodology and Results

The empirical research was conducted by interview. Initially, thirteen senior leaders were interviewed. Most were YWAM international leaders, representing the largest forty training bases in YWAM. Each respondent was asked, *What top seven raw characteristics do you look out for as you 'talent scout' new leadership recruits?* The respondents were given

²⁷ Bruce, *The Training of the Twelve*.

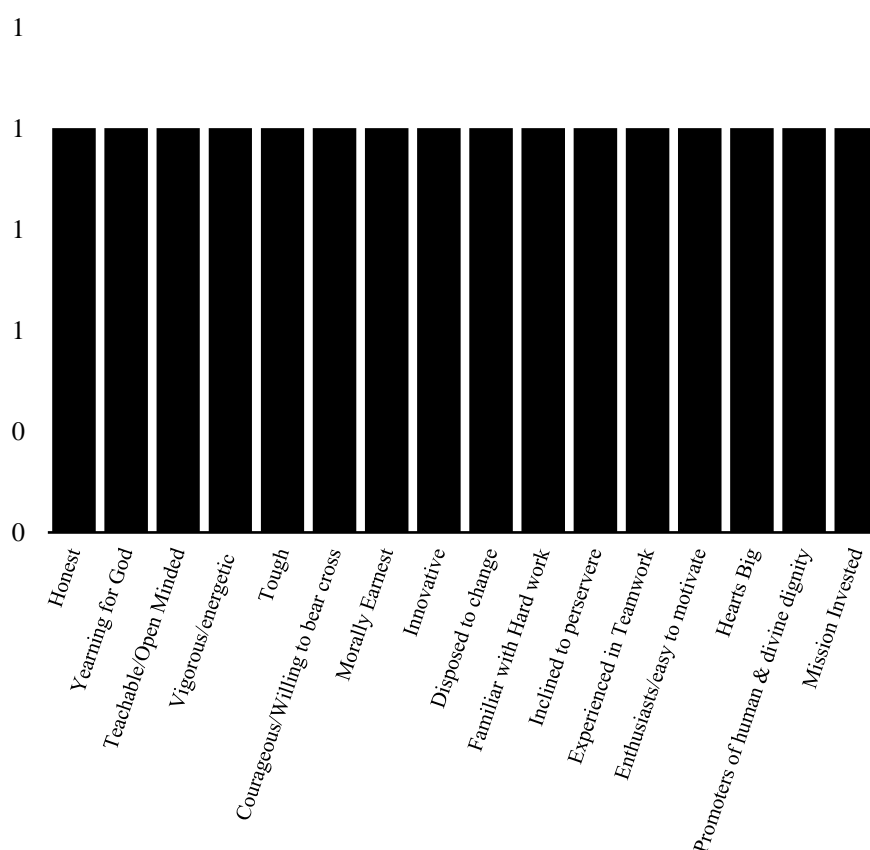
²⁸ Coleman, *The Master Plan of Evangelism*.

²⁹ Krallmann, *Mentoring for Mission*.

³⁰ Italics author, quoted source of Josephus from *Complete Works*,⁵

necessary time to consider their seven or so traits, at which time they delivered their answer, over a period of thirty to forty minutes. Eight of these initial respondents were YWAM international leaders, four were pastors of significant churches, although one of these was formerly a YWAM leader. One respondent was an Executive School Principal.³¹ The data captured from these interviews was reduced down to the top twenty traits represented from the thirteen respondents, and represented by the bar graphs below [Figure 2]. These collective traits were then compared to the GST traits, also represented in bar graph form for comparison purposes [Figure 1]. In Figures 2 to 4 the traits are ordered from most-mentioned to less-mentioned, and the percentage numbers on the ledger indicate what percent of the total votes in that group of participants went to that specific trait. Because only one person [Jesus] did the selecting in the case of the GST, the bars themselves have no height variation.

Figure 1. Galilean Selection Template



³¹ GI is the executive Principal of St Philips Christian Schools LTD, the founding CEO of the organization consisting of seven school locations of varying education levels.

Figure 2. YWAM International Leaders
(13 people = 153 total votes)

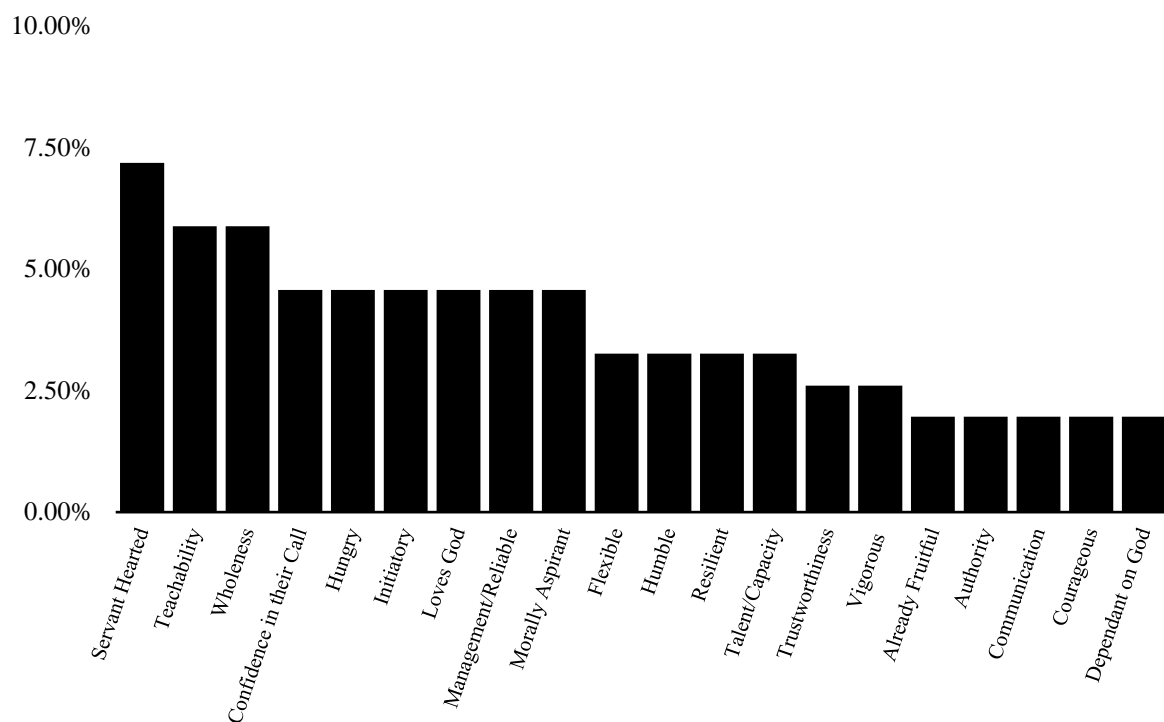
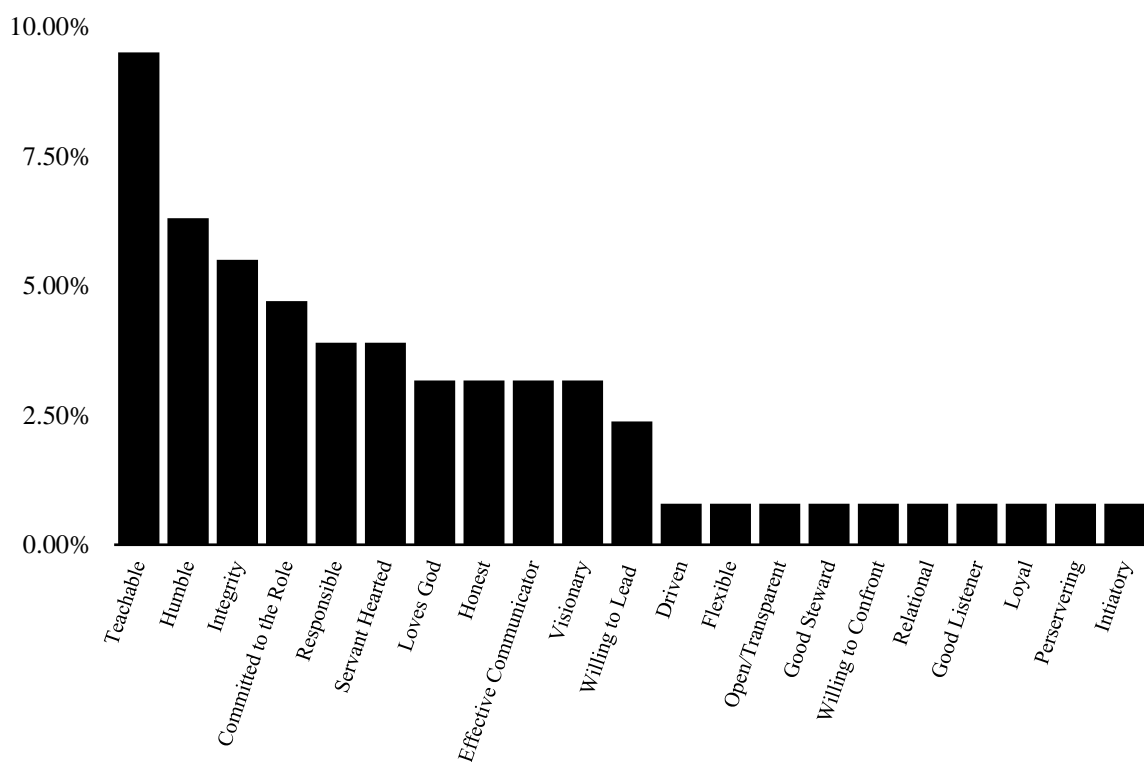


Figure 3. YWAM Newcastle Senior Staff
(18 people x 7 votes = 126 total votes)

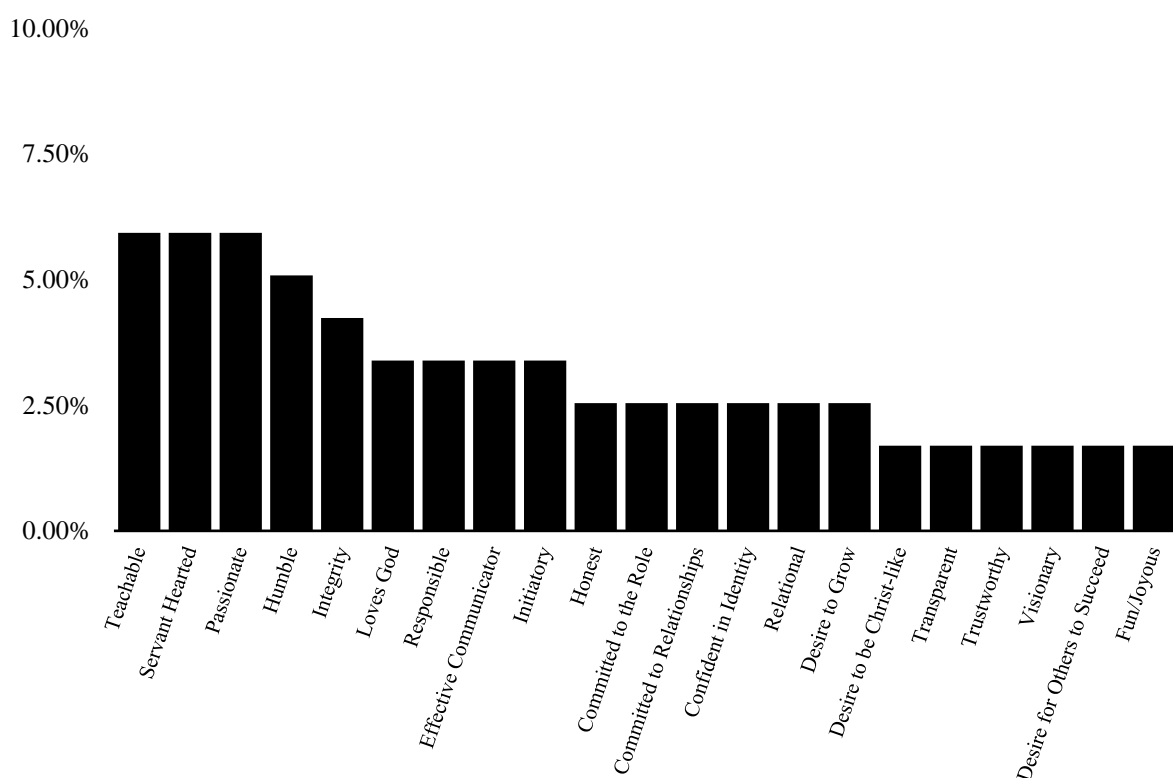


Because the study aimed to benefit YWAM at a local centre level, it became obvious that more data was needed to compare the selection priorities of the local centre leaders with those of the YWAM international leaders. This led to an additional eighteen participants being asked the same question, all responding over a thirty minute period. These respondents were all from the senior tier of staff at YWAM Newcastle, including the senior management team, DTS leaders and other senior personnel [Figure 3].

At the same time another fifteen people were asked the same question, again over a similar time-frame, this group representative of the junior leaders of YWAM Newcastle [Figure 4]. This was done to observe comparable or contrasting trends in leader selection traits and priorities. The selector capability of the more junior staff is important as it is from this tier of staff that the outreach leaders are drawn. The idea of outreach-leader-as-selector is critical in addressing leakage of potential leadership candidates from the student body [Leader Leak].

Figure 4. YWAM Newcastle Junior Staff

(15 people = 118 total votes)



Once all this data was captured, the information from each of the three respondent groups was plotted on the bar charts [above]. Illuminating patterns emerged and were interpreted as below.

Interpretation of Results

The intention of the three tiers of interview candidates was firstly to compare the selection values of the YWAM International Leaders with those of the Galilean Selection Template. The decision was subsequently taken to test the selection values of the YWAM

Newcastle junior and senior leaders with those of the international leaders and the GST. The intention was to provide instructional feedback to YWAM Newcastle staff and leaders about selection practices. The study did this, but in fact revealed much more.

Selection With a Mission

YWAM Newcastle is in the business of selecting leaders for society transformation. The *mission invested* trait was almost non-existent in the top twenty selections, even including the international leaders, although some respondents did emphasize this trait. In fairness, the term society transformation was not used each time in the interview question, and so not all respondents would have answered the question on leadership selection with missions in mind.

The *mission invested* trait was not only specified in the GST, but supported by the traits *courageous*, and *willing to bear the cross*. Jesus emphasized the importance of this trait in highlighting purpose at the time of the calling. In the case of the four fishermen, he called them to come and be made “fishers of men” [Matt 4:19].

SB profiled this trait as: “God focused concern.”³² She went on to ask, “Do they care about God’s concerns, his world, and his people — not just in the doing but in the compassion/empathy and tenderness and being able to communicate that with either few words or many.” She added, “We can make the mistake to be secular in our selection.”

If, as the data suggests, we are not prioritizing the value of being mission invested in our leadership, then correspondingly, our transformational capacity will decline. As Jesus demonstrated, society transformation cannot exist without mission invested leaders.

Rambo Cluster

The central discovery of the empirical study was the emergence of a pattern of traits that could be called the *calloused hands cluster*, eventually dubbed the “*Rambo*” selection traits. These traits are of the kind shaped and distilled by rural environmental forces and demonstrated later in real world leadership fruitfulness. Though individual traits are important, it was the *already fruitful* combination of these traits, showing leadership qualities in action, that became the central finding critical in leadership selection for society transformation. In general, the less senior the leader, the less these traits were chosen.

The term *Rambo* refers to a broad cluster of traits like *already fruitful*, *initiatory*, *vigorous*, *tough*, *persevering*, *resilient*, *sacrificial*, *courageous*, and *willing-to-bear-their-own-cross*. For the sake of simplicity, the combined ideas of resilience and initiative are used to represent the cluster.

This trait cluster was very present in the GST but less chosen by the three groupings. Bruce clarifies, “The four fishermen were not idle, but were “hard working, industrious men.”³³

Figure 5 shows the selection traits favored by each tier of leader relative to the Rambo trait cluster. This time, the chasm-like-contrast between GST/International, and local selection is as unmistakable as the finding is *central to this entire investigation*.

³² SB, interviewed by author, Amsterdam, The Netherlands, March 18, 2015.

³³ Bruce, *The Training of the Twelve*, 36.

Figure 5. Calloused Hands Traits

	Already Fruitful/Invested	Vigorous/Tough	Persevering/Resilient
Galilean	Yes	Yes	Yes
YWAM International	3	4	5
YWAM Newcastle Sr	2	0	4
YWAM Newcastle Jr	0	0	0

Initiatory. The trait of being initiatory is, as TH advises, “A very big signal of leadership potential.”³⁴ Initiative did not register in the top twenty Newcastle leader traits in either tier. Though not listed specifically in the GST³⁵ the actual trait *initiatory* was present in obvious measure in Peter and John, whom Jesus observed throwing a net into the water, for they “*fished for a living.*” [Matt 4:18 NLT]

This trait is strongly represented by the international leaders—the third highest category. Significantly, it sits in the lowest selection category of the YWAM Newcastle senior tier. However, to slightly mitigate this fact, they selected the trait *willing to lead* placing it eleventh. However, added together, these votes combined would only put *initiative/willing to lead* at ninth, showing the need to elevate the importance of this crucial trait.

The YWAM Newcastle junior leaders did not use the *willing to lead* trait of their more senior brothers and sisters, but chose initiatory at ninth, precisely correlating with the combined trait of their seniors.

Sacrifice/Courageous/Willing-to-Bear-Their-Own-Cross. Bruce notes that the disciples of Jesus were “animated by a devotion to Jesus and to the divine kingdom which made them capable of any sacrifice.”³⁶ This is a GST trait highlighted again and again by Jesus in his assessment and selection of leader candidates [Luke 9:60], which gives rise for us to reconsider current selection criteria. There’s a lesson in the selection frequency of this trait cluster: it seems that YWAM Newcastle selectors don’t recruit for courage. It received top twenty-one status from the YWAM international leaders, albeit not a particularly high ranking. However, the trait was absent from the YWAM Newcastle leaders’ top twenty-one, a point for attention, as we must consider courage a fundamental *Rambo* indicator.

Additionally, the rigorous demand Jesus made in calling the disciples reduced his followers to those prepared to relinquish careers and be apart from family [Matt 4:19]. He didn’t need to search high and low for those prepared to sacrifice, he simply made it difficult for them to follow [Matt 16:24]. The major takeaway here is that we do well to recruit like Jesus; flag the difficulties and sacrifices along with the benefits.

³⁴ TH, Phone interview by author, Australia, March 24th, 2015

³⁵ A digital word search of the word “Initiative,” achieved 0 result in “*The Training of the Twelve*,” by AB Bruce.

³⁶ Bruce, *The Training of the Twelve*, 35.

Tuxedo Traits

These are traits such as humility, teachability, hospitality, integrity, and personal holiness. They are not unimportant or ancillary traits, but vital. They tend to be traits desirable in every Christian, rather than being leader-specific traits, and contrast with the *Rambo* traits which show in rugged, unpolished acts of faith, as opposed to a broken, submitted surrender. The point is not to evaluate Rambo and tuxedo characteristics against one another, but to demonstrate how one tends to overshadow the other. Both groupings are crucial to the collective *Calloused Hands* trait-set.

Teachability. The fact that this important trait was so disproportionately affirmed by YWAM leaders of all levels needs to be acknowledged. In the three surveyed groups, the trait was ranked second, first and first. Why so important? As Hillsong Pastor SS bluntly clarified, “It’s very hard to develop leadership in someone who thinks they already know everything”.³⁷

Hospitality. None of the tiers promoted hospitality as a collective priority, and neither does it appear in the GST. This is surprising, in consideration of this virtue being highlighted in Titus as being essential in an elder. EF included hospitality as one of his essential traits, adding the additional element of “inclusivity in loving what is different.”³⁸ This broader understanding of hospitality toward all peoples, aligns with the GST trait *unbiased*. Non-hospitable characteristics in a candidate should sound an alarm — even towns as recipient of the gospel were expected to have at least one welcoming man of peace [Matt 10:14].

Wholeness. Our study showed the YWAM international leaders to be in complete agreement with one another on the importance of wholeness. They ranked it as the second equal most desired trait. In contrast, the more junior selectors diminished by omission the importance of this trait, allowing it to be entirely absent from their top twenty traits. This reality rated as one of the stark contrasts between the selection choices of the international and local leaders, who, it seems, could benefit from greater emphasis of this virtue.

Loves-God/Yearns-for-God Cluster. This cluster is similarly represented in each tier of leadership. Some of the respondents perhaps assumed this trait, and therefore didn’t include it. However, there is a useful deduction that can be made. Coleman makes the point referring to the twelve in light of their “sincere yearning for God and the realities of his life.”³⁹ This raises the point that we must be so very careful that we don’t, via casual selection practices, invite Christian Deistic tendencies into our organizations. The discovery also reminds us that we are not selecting leaders for some great humanitarian cause. We are seeking leaders to reform the world for Christ. Those we select ought to have a growing love of a sufficient level to eventually be contagious, to set the world aflame. We must look closely for this trait, and not settle for a love deemed satisfactory, selecting adherents, when Jesus requires enthusiasts.

In regard to both Rambo and Tuxedo clusters, how do we discover the presence or absence of these traits? One respondent reinforced the importance of observation of leadership candidates in moments of testing.

³⁷ SS, interviewed by author, phone interview, April 9, 2015.

³⁸ EF, interviewed by author, Amsterdam, Netherlands, March 19, 2015.

³⁹ Coleman, *The Masterplan of Evangelism*, 29

MS reflects,

In an assessment of a person, you want to see, “have they been exposed to certain things?” — stability in relation to what they've encountered? — it [will] show if they haven't gone through serious struggle and seen the temptation. That's not their fault, they just haven't been exposed. Their attitudes and maturity are only displayed in the moment of opportunity.⁴⁰

The Importance of Precise Language

Precise language is important in YWAM, as local leaders and their core team require others to multiply the talent scouting process. Specifically in the YWAM context, leaders rely on school leaders and outreach team leaders to be actively involved in this process in order to multiply workers. The GST traits are expressed in highly implicational language. As outlined below in figure 6, the trait of being *committed to the role* is a critical virtue, but is not the same as being *mission invested*.

Figure 6. Precision in Selection Language

GST	Newcastle Mixed Tier
Yearning for God/Vigorous	Loves God
Morally Aspirant	Desire to be Christ-like
Mission Invested/Willing to Bear their Own Cross	Committed to Role/Responsible

The discriminatory nature of the selection process requires this specificity. Jesus' selection preferences were captured by the template contributing authors in their use of *highly discriminating language*. This revealed Jesus as one maintaining a very sharp focus of who was required to fulfill his mission. The language used to describe the selected disciples reveals sharper lines than the ones the Newcastle local leaders tended to draw. For example, the YWAM local and international leaders selected the trait *loves God*, however, according to the GST, the disciples apparently *yearned for God*.

How can we determine whether or not a candidate loves God? The new Christian who is fourteen years of age loves God, but how would we expect that love to look different in the twenty-five year old leader of the DTS program, and so therefore what do we mean by that term? For these selection purposes it is an imprecise phrase.

The word *integrity* did not appear in the GST. Obviously this did not mean that integrity was not important to Jesus. It does mean that neither Coleman, Krallmann, nor Bruce used that word as a primary descriptor. Integrity has a variety of applications, and can be relative. A YWAM DTS student could possess integrity relative to other DTS students, but not be growing in this area. However, being *morally aspirant* indicates something more specific: that he possesses the desire to grow in his moral character.

⁴⁰ MS, interviewed by author, Amsterdam/Transit Bus, The Netherlands, March 19, 2015.

The Galileans were described using practical words like vigorous, energetic, hardworking, and displaying teamwork. In contrast, the traits selected by the YWAM leaders of all levels were progressively ideological and refined. The Galilean traits conjure up images of perspiration, whereas the virtues chosen by the younger leaders gave a more *spiritual tuxedo* feel than a *rambo* one.

Words like *vigorous*, *willing to bear their own cross*, *inclined to persevere*, and *familiar with hard work*, describe the rural Galilean leadership candidates in a way not repeated in the other selection descriptions. Surely this compels us to contend for these qualities in YWAM. Although some local departments are already doing so, we need to be more universal in gaining better feedback on students in work-duties and in YWAM base working bees as we look to qualify leaders. Are our leader candidates as prepared to produce with their hands, as these Galileans were? Wholeheartedness shows in [physically] calloused hands [Num 14:24] which goes beyond a measure of literacy, numeracy, articulate speech, and social graces, but more about grit and courage.⁴¹

Limitations of the Empirical Study

Some of the respondents were already prepared. They appeared to have a coherent list in their head that came out succinctly during the interview.⁴² Others seemed to be more spontaneous, appearing to be trying to draw down decades of experience on the spot. This observation seemed to be confirmed on a couple of occasions when the respondent re-categorized during the interview conclusion.

This re-categorizing in the interview process initially gave some concern for accuracy, given the evident lack of deliberation on the part of the respondent regarding a quite complex discipline. But it was quite understandable, given that many respondents didn't possess a list that they regularly rehearsed. In saying that, the interviews likely reflected the real-world situation of the respondents. Presumably, their own followers ask them for wisdom in selecting leaders. The spontaneous result generated would then be similar to the result gained during the interview. This kind of spontaneity could mean an inconsistent list of traits passed on to staff, prompting the question: would the list of traits be different when another person asked that same leader two weeks later? If so, these list variations could result in confusion amongst individual staff members over what constitutes ideal selection traits.

Conclusion

The problem of leader selection was initially described as being difficult. A detailed analysis of the problem was conducted, with review of relevant literature. The example of Jesus was given greater consideration, through his own leadership actions in selecting his disciples: candidates with tested, calloused hands. This fascination with Jesus, both in person, and in achievement, led to the creation of the *Galilean Selection Template*, a tool used to compare our YWAM selection priorities to those of our leader.

How often in biblical times was the sea not merely transport, but exposure and preparation for Jesus to select his society transformers? Here Jesus got to observe his

⁴¹ "The Beast which has been tamed. It is not a spineless gentleness, a sentimental fondness, or passive quietism. It is strength under control. Num 12:3" David Hamilton, *"Self Control Meekness and Temperance"* Executive Masters in Leadership, Module 4, YWAM Ships Kona, June 2015.

⁴² EF, South African YWAM leader was one example

disciples and perform a miracle. They gained experience and got closer to him in the process. “A furious squall came up, and the waves broke over the boat, so that it was nearly swamped” [Mark 4:37]. In Lamentations, a verse describing a physical load as being advantageous for youth, is in reality a metaphor for waiting on God. “It is good for a man to bear the yoke while he is young” [Lam 3:27]. However, the digital age has largely eliminated the demand for young men and women to physically battle the elements. In doing so, it also eliminated this physicality as a filter for courage and industry. God wants our leaders to be *sea worthy* — tough, courageous, and willing to bear their cross.

A prescription for leadership selection is found in Paul’s words, who said that leaders should “First be tested” [1Tim 3:10]. This led us to consider the Galilean *environment* that produced and tested these marvelous leader-candidates. Further research must be given to the development of strategies to identify experiences and settings in YWAM to similarly reveal leadership traits. It is hoped that these candidate-proving-experiences will help us observe like Jesus, with Jesus, and select leaders who are fruitful beyond measure.

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