

**Learning Experience 1A**

**Classic Mentoring**

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## Classic Mentoring

### *Three Most Applicable Ideas from Pue's Mentoring Leaders for My Specific Context*

The target audience in my context is justice involved, justice impacted youth ages 16-24. The three most applicable areas are Self-Awareness, Freeing Up and Visioneering. Although a faith-based nonprofit under the leadership of a Christian pastor, our target audience is not largely Christian, but inclusive to meet the needs of all youth with no regard to religious background. These three phases of Pue's mentoring matrix are key building blocks or critical areas that would have the greatest impact, and set the stage for successful Implementation and Sustaining.

***Self-Awareness.*** As Pue recommends and established as the foundation of the mentoring matrix, self-awareness is the foundation young leaders in my context need to rebuild their lives and define a better future. It is the essential transformation journey that will enable them to not only know and understand who they are, but also peel away the layers to set the stage for them to be able to work through the emotional, psychological, spiritual and other issues that impacted and shaped who they have emerged to be. Identifying pain points and naming their trauma to allow them to see how their attitudes, behavior and mindset were impacted as a result of those environmental factors, would position them to emerge from being identified with "what" has happened to them to get to the empowering place to define how their "what" can now inform their new "why," and the way forward, to change. Replacing negative criticisms with affirming, valuable feedback is a key aspect of self-awareness that will build self-confidence and equip them to be effective persons and leaders. Becoming self-aware will pave the way to discover their identity, gifts, talents, strengths and weaknesses, gain clarity to define their values and what matters most to them. It will be a window see from to begin envisioning a new future. Pue establishes this phase's importance as: "The most significant thing in navigation—the very most important piece of information—is knowing exactly where you are" (31).

***Freeing Up.*** The second most applicable phase, Freeing up, is essential for the healing, change and transformation process that will facilitate discovering or clarifying vision. Pue discusses the impact of parental relationships on leadership ability and during the formative years, the wounds and devastation they cause. Causative dysfunctions such as family of origin chains, generational sins and spiritual chains leave deep scars, obscure identity, among other abnormalities, which often are not evident to the survivor. Fatherlessness, and for some youth who are homeless, parental absence or parental abuse led to justice involvement or destructive behaviors. The journey to healing is essential to deal with hindrances to change, growth and maturity. Becoming free and self-aware empowers them to make healthier choices, have better relationships, and take responsibility for where they want to go and how to get there, to choose to be leaders of integrity and character who can lead others well.

***Visioneering.*** The first two phases create an environment of safety that is important for the trust, transparency, authenticity and growth process to continue to this third phase. They clear the way to experience the hope essential for the vision process. Feeling safe and affirmed will create an atmosphere for vulnerability so the young leaders can begin to open up and share their visions and dreams, or lack thereof. Visioneering is the third building block to embrace possibilities that, for some, they may not have been able to conceptualize. Armed with their new self-awareness and clarified perspective in a transformational space, being able to envision will clarify the direction they want to take with the emergence of strategic steps to get there. A key aspect of this phase is that some, or many of them may not see themselves as leaders. With new freedom from hindrances and bondages from childhood and other issues, exploration to discover what may be dormant visions, dreams or a new vision for their life becomes a powerful stage of realization that they can be and do more, they have the capacity and possess what it takes to be

innovative leaders. Pue writes, "...vision is the beginning of leadership. Our leadership really begins when the vision emerges within us. Certainly, vision is a principle key to our understanding of leadership" (89). It will propel them forward. It will empower them to begin to see themselves as leaders and equip them for the leadership journey.

### ***Gaps in Pue's Thinking in Relation to My Context***

Pue's purpose, focus and context is emerging Christian leaders in a church context, in a leadership development process that focuses primarily on character, leadership, evangelism and kingdom seeking. It focuses on ministry and ministry organization only within the realm of the local church, including church planting. Pue does not include leaders called to minister outside the local church, in parachurch organizations such as community and faith-based nonprofits.

### ***One Area Where I Needed Pue to go Deeper or to Update in His Writing***

A broader view of calling and leadership that includes ministry beyond the local church walls would add a deeper dimension to the leadership program, aligned with the Great Commission to go into all the world and make disciples. A question to be considered is how do you mentor an emerging Christian leader for contexts where the audience is not Christian and includes other religions? While Pue's mentoring matrix would not change, adding a section in the book that provides insights and equips leaders for this type of "congregation" would add depth and breadth by expanding the scope of leaders to calling in and out the church.

Equipping leaders for parachurch faith-based ministry to build and lead effective staff and leadership teams, an Executive Team, Board of Directors and Advisory Board comprised of people of different faiths and backgrounds is important. Leading still focuses on the leader's calling, character and competency, but the skillsets required need to be developed, and mentored accordingly. Pue's matrix and "mentoring flow" will work in both for-profit and nonprofit organizations, as well as the church.