Toward Leading a Team: A New Script

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ABSTRACT: **In the classroom and in life, it is rare to find teams that perform to their potential. While scholarly papers addressing the issue of team building and leadership focus on knowledge and are theoretical in nature, this paper provides a script that professors can use over the course of a semester to instruct students on how to create productive teams. The script, however, is not a "cookbook" for team building; rather, it provides a process, ideas, and references for bonding people together in a common cause. Inherent in this script are values consistent with Christianity, collaboration, and servant leadership. Although this script is reflective of what happens in the classroom, it can be adapted for other venues such as teams and committees in the corporation and in the church.**

INTRODUCTION

When asked, students will readily admit that when they work on teams, it feels like they're not reaching their potential as a group. This, however, may not be for a lack of meetings. Lencioni (2002, p. 19) describes many meetings well when he says that though "open hostility" is not present and no one ever seems to argue, "an underlying tension" is undeniable. As a result, decisions never seem to get made, discussions are "slow and uninteresting," and everyone seems to be "desperately waiting for meetings to end."

Maybe it's time for us, as professors, to offer our students a new script. Are we implicitly and explicitly providing our students with scripts that no longer make sense? Do we repeat the same activities even though they haven't been successful in the past, hoping they will work this time around? Maybe we're like children at a family Christmas gathering who ask their parents why they cut the ham in half before putting it in the oven. Is it part of a secret recipe? Does cutting the ham make it cook faster or

add more flavor? To the children's surprise, the answer is simply this: the ham-cutting practice in the ham-cooking script in the Christmas ritual was initiated by the children's great-grandparents who didn't have an oven big enough to cook a ham whole. Do we have such work-group practices imbedded in our teaching scripts?

Over the years we, the co-authors, have been members of many groups. We've attended numerous meetings, participated on many committees (even chaired a few), and watched countless student teams. Some groups performed up to their potential; a few achieved synergy. However, most struggled and underperformed; some even self-destructed.

Among student teams, most work-group practices follow a familiar script: someone calls a meeting, the assignment is reviewed, and the work is divided up with little thought. Then the group reconvenes a few days later. Some members do the "assigned" or "volunteered for" task; some don't. Then the more assertive, overachieving members take charge and take on more and more of the work while the

uncommitted members do less and less. The one group, in effect, splits into two: the overachievers get frustrated and the underachievers become invisible. Eventually the project gets done, but in the process the take-charge people burn out and, instead of creating a productive community, the script creates emotional separation. Sound familiar?

THEORETICAL BACKGROUND

Although the term "productive community" seems relatively new (see Quinn, 2004, 2000, 1996), the idea is ancient. It motivates the evolution of management and the history of leaders, from the Babylonian Hammurabi (ca. 2123-2071 B.C.E.) through the Chinese general Sun Tzu (ca. 600 B.C.E.), the pharaohs of Egypt, Hebrew leader Moses (ca. 1750 B.C.E.), the Greeks, the Romans, and the Catholic Church, to the age of science (for a perspective on the history of management, see Wren, 2005). In other words, creating productive community has been both a recent and long-term challenge, a challenge met by an evolution of theory and practice.

When factories first emerged during the Industrial Revolution, the problem of productive community was seen as technical in nature. It was Mary Parker Follet and Elton Mayo who began to connect the social and psychological needs of individuals with productive community. Follet developed the "group principle" which stated that "we find the true man only through group organization" (Wren, 2005, p. 303). She also noted that "the best leader does not ask people to serve him but the common end" (Wren, 2005, p. 311). Mayo, too, in answer to the perplexity of the Hawthorne experiments, saw in humans "the capacity for collaboration at work" (Wren, 2005, p. 296). The study of groups "appears to have been a product of the social gospel and its interests on industrial betterment"; in fact it was the Federal Council of the Churches of Christ in America that "approved a conference on 'the meaning of Christianity for human relationships, with special attention to industry'" (Wren, 2005, p. 324).

Today, given the analytical nature of science, the idea of productive community has been sub-divided and narrowed to focus on the development of teams. Leadership has also been subdivided with one focus being on student leadership (e.g., see Kouzes and Posner, 2008). Furthermore, there is a plethora of scholarship on developing student teams. For example, Sargent, Allen, Frahm, and Morris (2009) provide instruction for developing coaching skills for teaching assistants. Frederick (2008) provides suggestions for designing assignments, interacting

with student teams, and creating evaluation tools. Goltz, Hietapalto, Reinsch, and Tyrell (2008) explain how to develop a course that combines team building and problem solving. O'Connor and Yballe (2007) provide a model, worksheets, and other tools for learning through group projects. On the other hand, the teaching strategy of providing scripts to help student leaders develop productive learning communities has yet to emerge.

This paper takes the fruits of both theory and practice, scholarship in both academic and trade publications, to create a script for students. Clearly, much research has been done in the area of team building and related areas. However, it may be helpful to focus not on answering "what" and "why" questions but on showing students how to become productive teams that encourage the use of the gifts of all their members. From a Christian perspective, creating productive community — in which people are using their gifts effectively and efficiently for the good of all — is behavior that "makes God famous" (Cousins, 2009, p. 139). Providing a new script for leading teams may be an effective and efficient approach to demonstrate to students, as opposed to telling them, a way to cultivate more effective group-related habits.

A script will be helpful for developing students' skills in team building. Developing skills requires talent, knowledge, and experience (Buckingham and Clifton, 2001, p. 29). Because we believe experience to be a powerful teacher, we wish to make the team-leading experience a positive one. Inherent in this script — appropriate and adaptable to the classroom for semester-long activities and projects — are values consistent with Christianity, collaboration, and servant leadership.

To make it easier for students to remember, the script follows the acronym TEAM: discussing and developing *trust*; *encouraging* participative management and positive conflict; holding team members *accountable*; and *motivation* for results. To make the script usable and engaging, the script highlights group exercises in bold and italics. For those who wish to read more on the subject of "How to Lead Teams" as opposed to "What leadership is" or "Why leadership is important and its causes and effects," the script also includes easy-to-read references — primarily from non-academic trade publications.

What follows, then, is a new script broken down into "acts" which correspond to the TEAM acronym, including two acts introducing participants to the concepts of team and leadership. The script is meant to be given to students and is designed for one particular student to take the lead in creating a team. Instructors may want to advise students that the acts should be followed in the order in

which they appear, though the exercises can be adapted, substituted for, or removed depending on what is appropriate for participants.

A STUDENT TEAM-BUILDING SCRIPT

Dear Student,

The following script is meant to assist you in creating a team out of a group of individuals. It is designed to help members of your team reach their potential as a group by breaking what appears to be an all-too-familiar pattern:

> Someone calls a meeting, the assignment is reviewed, and the work is divided up with little thought. The group reconvenes a few days later. Some members do the "assigned" or "volunteered for" task; some don't. The more assertive, overachieving members take charge and take on more and more of the work while the uncommitted members do less and less. The one group, in effect, splits into two: the overachievers get frustrated and the underachievers become invisible. Eventually the project gets done, but in the process the take-charge people burn out and, instead of creating productive teams that encourage the use of the gifts of all their members, the experience creates emotional separation.

In contrast, the following script is designed to help you create "productive community," a virtual place in which excellent work gets completed and people flourish in a harmonious fashion.

The script is written into acts, which can be practiced — in relative sequence — throughout the semester. To make the script easier to remember, following brief introductions to the concepts of team and leadership, the script follows the acronym TEAM: discussing and developing trust; encouraging participative management and positive conflict; holding team members accountable; and motivation for results. To make the script usable and engaging, it highlights group exercises in bold and italics. If you wish to read more on the subject of "How to Lead Teams," the script also includes references — primarily from non-academic trade publications.

ACT I: INTRODUCING THE CONCEPT OF TEAM

Hello, I'm _____. Over the next few weeks it will be my privilege to share a few leadership ideas that have changed my life.

> The first idea that has changed my life is the belief that if we bring the appropriate people together in constructive ways with good information, they will create authentic visions and strategies for addressing the shared concerns of the organization or community. Underlying this premise is an implicit trust that diverse people engaged in constructive ways and provided with the necessary information to make good decisions can be relied upon to create appropriate answers to the most pressing problems (Chrislip and Larson, 1994, p. 14).

The reason we can succeed in successfully addressing shared concerns by bringing the appropriate people together is that, as image-bearers of God, we are created to work in community, to reflect our three-in-one Creator (Genesis 1:26; Matthew 3:16-17; Matthew 28:19), and to act as a well-functioning "body" of believers (I Corinthians 12:12). Yet the world we are creating "does not come close to fulfilling its promise" (Block, 2009, p. xi). The presence of sin manifests itself by individuals putting their status and ego needs ahead of team goals and others' needs. In short, one symptom of sin, we believe, is the absence of teamwork.

Given the pervasiveness of sin, teamwork, then, is difficult to accomplish and sustain. "Teamwork comes down to mastering a set of behaviors that are at once theoretically uncomplicated but extremely difficult to put into practice day after day" (Lencioni, 2002, p. viii). The lack of teamwork results in an inefficient use of human and other resources (see Taylor, 1911, who was one of the first to address this issue); it is not effective stewardship. Rather than just tell you about how to become a more "productive community" (Quinn, 2000, p. 28), let us attempt to create one as we go.

To create community among ourselves, the first team activity should generate a sense of belonging — a sense of hospitality or "the welcoming of strangers" (Block, 2009, p. 3). We can generate this sense of belonging with various group exercises.

Group Exercise: Before we get started, let's think about the physical environment of the room. In what way does it reflect or symbolize what we wish to become? In

what ways doesn't it symbolize this? What can we change? (For more ideas, see Block, 2009, pp. 152ff.)

The second idea that has changed my life is the realization that when leading teams, I learn more from the members than they seem to learn from me. I believe that if we work together, and work to the glory of God "to make God famous" (Cousins, 2009, p. 139), we will surprise ourselves by what we will do.

At the same time, I know that we cannot live up to our potential if we don't commit to being at every meeting. If we choose to miss meetings, we hurt the team. That means if we are absent, we not only let ourselves down because we miss out on learning from others, we also let down everyone on the team because they can't learn from us. Furthermore, if we as a team become dysfunctional, we reflect poorly on God because we are wasting the talents he has given us. We can accomplish much more for the Kingdom of God when we work together than when we work individually. We can look at team building as a cost or an investment. Members of effective teams choose the latter.

One activity we can engage in together to start becoming an effective team is to become more familiar with who everyone is. Learning about each other, and sharing information about each other, is an initial step for team building.

Group Exercise: It would be helpful for team-building if each person here would give a short autobiography, briefly describing (1) where you grew up; (2) how many kids were in our family; (3) what were the most difficult or important challenges of your childhood, (4) what was your first job, etc. To keep things moving, let's limit each story to four minutes (Lencioni, 2002, p. 64; Lencioni, 2005, p. 19). Although this exercise will take a long time, it will prove to be a worthwhile investment in the end. As each person speaks, think about how important it is to affirm others. The last thing we want to do is shut each other down. The easiest way to affirm is in terms of our facial reactions and attentiveness (Hunter, 1998, p. 25).

Sharing information about ourselves is a way to get comfortable and open with others. When we become comfortable and open with others, they become comfortable and open with us. When we share personal information about ourselves, we also lay the groundwork for empathy, and empathy is one of the most important interpersonal skills — the basis of social awareness (Goleman, Boyatzis, and McKee, 2002, p. 39). When we know others, we can be empathetic with them. Listening and empathy are two key leadership skills (Lencioni, 2005, p. 21).

ACT II: INTRODUCING THE CONCEPT OF LEADERSHIP

The activities in Act I might be described as "forming" (Tuckman, 1965) activities because we are getting to know each other. The activities in Act II might be called "storming" activities (Tuckman, 1965) for this is the stage (hopefully) when individuals begin to open up in a more significant way and share ideas. A first storming activity is to share our personal definitions of leadership.

Group Exercise: How would you define leadership? First, let's make a list of people whom we consider leaders and describe what they do. Then we'll try to define what leadership is.

What tends to happen when we make such lists is that we see, embedded in the definition of leadership, the idea of *influencing* people. Because none of us is autonomous, we all influence people, and people influence us. Therefore, we have to conclude that we are all leaders. In fact, we have no choice in the matter (Palmer, 2007, p. 29). The question then becomes what type of leaders will we be?

Some argue that leadership is, in part, the skill of influencing people (Hunter, 1998, p. 28), and some of us are naturally better at influencing people than others. To say something is a skill usually refers to the ability to do something. That is because skills are created from talent and knowledge and experience (Buckingham and Clifton, 2001, p. 29). While talent is innate, knowledge — facts and lessons learned — is accessible to everyone. We can conclude, therefore, that no matter our talent level, we can all become more skillful in leadership. Interestingly enough, we all know how. One thing we know is that the skill of influencing people depends a lot on our qualities of character. To demonstrate that we all have knowledge about what it takes to be more skillful leaders, let's engage in the following exercise.

Group Exercise: What knowledge do we need to be more effective leaders? To find out, let's individually list the names of people we would follow voluntarily and list their qualities of character. Then, we will choose partners and share those qualities with each other and come up with a list of 3-4 qualities of character worth emulating. Then we'll share our answers with everyone (Hunter, 1998, p. 36ff).

Generally, when people are asked to come up with a list of qualities of character of people they would willingly follow (or willingly are influenced by them), they mention words like honesty, trustworthiness, caring, committed, good role model, good listener, a person who encourages, a person who is enthusiastic, etc. (Hunter, 1998, p. 38). In short, we know that leaders must possess certain qualities of character in order to be skillful at influencing others. It is sometimes surprising to discover that most of the qualities that are listed can be learned and are not necessarily innate. In other words, we can all become more effective leaders by exhibiting the qualities of character for leadership, because these qualities enhance our trustworthiness, which enhances our skill at influencing others. In short:

Qualities of Character → Behavior → Trustworthiness → Skill at Influencing

People who are trustworthy can choose to pull with authority; people who are not trustworthy have no choice but to push with power. Those who push with power have the ability to make us do what they want us to do; those who pull with authority get us to do voluntarily what needs to be done. Here's the secret: those who pull with authority live by the law of service. This law says, "He who wishes to live long must serve, but he who wishes to rule does not live long" (Hesse, 1956, p. 34). In other words, those who pull with authority are able to because they do not wish to rule. In other words, we trust those who seek to serve. That desire to serve is reflected in their qualities of character, which enhance their trustworthiness and the skill of influencing others.

Similarly, as Christians, we believe that:

> Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave — just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (Matthew 20:26-28).

So let's see how this might work in practice.

Group Exercise: Turn to the person next to you and discuss the following scenario. Suppose you are in a work environment, but you are not the boss. Yet you need another employee to work with you on a project. You don't have power, so how do you get Bob (the other employee) to do with you what needs to be done? Should you ask him for assistance? If that doesn't work, should you bribe him with cookies? If that doesn't work, should you make him feel guilty? Maybe you should punch him.

What should you do?

The fact of the matter is that if I don't have a trusting relationship with Bob, there isn't much I can do. So the underlying question is how do we develop a sense of trustworthiness with those we work with? Simply stated, the answer is by meeting their needs. People have a need for "safety"; for example, they wish to work with people who have a sense of justice, a sense of fairness and honesty. People also have a need to belong, to be part of something. People want to co-own and co-create. People also have a need for respect and to be thought of as competent. Finally, people have a need to do something meaningful with their lives (Hunter, 1998, p. 69). So when I ask someone to do something, am I asking them to do something that meets their needs? Am I asking them to do something that gives them the opportunity to create, to be respected, to be seen as competent, and to do something that is meaningful?

Attempting to meet others' needs is a reflection of others-focused vs. self-focused values and a desire to reflect those values with integrity; this is a key aspect of leadership:

Integrity to Others-Focused Values → Qualities of Character → Behaviors → Trustworthiness → Pull with Authority → Skill at Influencing

Unfortunately, we act as though we simply don't have faith that these theoretical relationships are true. Yet we've seen them work. We've seen them work in famous people such as Jesus, Gandhi, Martin Luther King, Jr., and Mother Theresa. But we've also seen them work in some of our friends and relatives. With integrity to others-focused values, we can pull others along with us with authority; and with those values, others can pull us along with them (Hunter, 1998, p. 30ff). If we all seek to have integrity to others-focused values, we can become a team.

Sadly, we've also seen that when people get to positions of power, they seem to lose integrity to these values. In short, they get "pushy." Lord Acton's words often prove true: "Power corrupts, and absolute power corrupts absolutely." It is easy to see why: it is more efficient for rulers or people in positions of power to tell people what to do because they can. However, as soon as they push with power, they erode their ability to pull with authority. When they lose their ability to pull with authority, they tend to want to push with power more. Eventually, however, people will push back and the law of service will prove itself to be true. At the end of the day, the effectiveness of leaders depends on the reservoir of trust they have created,

and that reservoir of trust fills when they live with integrity to others-focused values.

ACT III: DISCUSSING AND DEVELOPING TRUST

The first act was introductory; the second act focused on the concept of leadership. The third act is designed to help us develop a sense of trust so that we can influence others by pulling with authority. While Act I was "forming" in nature, Acts II and III represent the "storming" phase of team dynamics (Tuckman, 1965).

One way to develop the skill to pull with authority is to practice qualities of character, for qualities of character lead to behaviors that enhance trustworthiness and the ability to pull with authority. But not all leaders need to have the ability to pull with authority. There is a difference, in other words, between collaborative leaders and tactical leaders. Collaborative leaders know who is capable of doing what and can get them to do it. Tactical leaders are able to do what is asked of them. Tactical leaders execute assignments and, because of their ability to get things done, have credibility. Credibility is not the same as trust: interpersonal trust is required of collaborative leaders, while task-based credibility is required of tactical leaders.

For instance, basketball players who want to have the ball when the score is tied are examples of tactical leaders. We believe in their ability to execute a play based on our past experience of watching them. The coach who recruits players, discovers their talents and turns them into skills by adding the right amount of knowledge and experience is a collaborative leader. The coach's ability to develop players to execute when the game is on the line depends a great deal on whether the players trust the coach. Players will trust the coach when the coach has the players' interest at heart (see Chrislip and Larson, 1994, pp. 127-143). This trust is based on the players' experience with the coach. The players trust the coach because of the coach's qualities of character and integrity to others-focused values.

In business, effective collaborative leaders are sometimes called "level 5 leaders." Level 5 leaders demonstrate the qualities of "personal humbleness and professional will"; they are "modest and willful, humble and fearful" (Collins, 2001, pp. 56-57, 20, 22). The humility of collaborative leaders makes them almost invisible. Although tactical leaders may demonstrate these same humble qualities, tactical leaders are rarely invisible. To demonstrate this point, let's attempt the following exercise:

Group Exercise: It will be helpful for us to understand the difference between tactical and collaborative leaders. Let's make a list of each by thinking of contemporary and historical leaders. Which list is easier to make?

The distinction between types of leaders is important to know. Different skills and different qualities of character are required of collaborative leaders than of tactical leaders. Unfortunately, many effective tactical leaders get promoted to roles requiring collaborative leadership skills. Thus, while we can all learn to be more effective collaborative leaders, we are not all equally talented to be collaborative leaders.

To build the reservoir of trust, collaborative leaders must also be servant leaders. They must be servants at heart, meaning they must think of the needs of others before their own. To determine those needs, servant leaders begin by developing relationships with others. In order to build relationships, servant leaders begin by being vulnerable. Being vulnerable means first trusting others, and becoming emotionally and even physically vulnerable to others communicates that trust (Lencioni, 2005, pp. 17, 18). There are many examples of servant leaders who developed trusting relationships by becoming vulnerable.

Group Exercise: Vulnerability-based trust is an important concept. To better understand this concept, let's think of examples of biblical, historical, or contemporary people (or God) initiating relationships through an act of vulnerability-based trust.

While the concept of trust is easy to understand, becoming trustworthy is more difficult, and for a group of individuals to become a team, all team members must raise their level of trustworthiness. One effective way of developing trust is to be vulnerable, and one way to be vulnerable is to share information about personal strengths and weaknesses. Not only will sharing strengths and weaknesses help the team interpersonally bond together, it will also help the team assign tasks to individuals based on their gifts. If tasks are assigned according to people's talents, the team has a much greater chance of reaching its potential. Likewise, if tasks that require certain talents are assigned to people lacking the talent required, the team's performance will suffer. Talking about strengths and weaknesses is one way to bring to the surface people's skills, knowledge, and talents.

Group Exercise: To practice vulnerability and to increase our understanding of each other, let's go around the room describing our greatest strengths and greatest weaknesses when it comes to working with others on teams (Lencioni, 2002, p. 64).

In these types of exercises, leaders should go first, for this act of vulnerability demonstrates that they are worthy of trust. When people become vulnerable, they are saying "I trust you" because they are sharing information that could be used against them or make them the subject of ridicule. When people become vulnerable to others, they are also expressing faith that others will reciprocate and that empathy will develop. People can plant seeds of hope in other people when they demonstrate that every person has gifts and those gifts matter.

Honest discussions about strengths and weaknesses can also encourage healthy conflict. However, honest discussions have to be done out of love. Honest discussions that are others-focused encourage people to use their gifts for the team. If a team can understand that there are multiple gifts represented on a team and have a language to discuss these gifts, harmful conflict can be avoided. Thus, it can be very beneficial to engage in an exercise that focuses on both harmful and positive conflict.

Group Exercise: To avoid harmful conflict in this team, it is very helpful to think about and share the things that other people on teams do that irritate us; in addition, it is helpful to think about and share the things we do that irritate others. Likewise, it is helpful to think about those things that positively stimulate us and others. Many times this negative or positive stimulation could be related to our gifts and how we use them. Let's begin by discussing group behaviors that irritate or positively stimulate us. Who wishes to start?

Building trust takes time, because building trust requires taking time to reflect on and share things about who we are that normally are not discussed with others in a work-group atmosphere. Some may say that they don't have the time to do this. Here the concept of cost versus investment is important to distinguish. Trust-building is an investment in time worth making if the group wishes to become a team over the long-run.

ACT IV: ENCOURAGING PARTICIPATIVE MANAGEMENT FOR POSITIVE CONFLICT

To review, the first act was introductory; the second act developed the concept of leadership. The third act was designed to help us develop a sense of trust so that we can eventually influence people, and they us, by pulling with authority. Act I reflected the "forming" phase of team

dynamics. Act II and Act III reflected "storming." Act IV reflects "norming," which means the group begins to rally around a goal or purpose (Tuckman, 1965).

Teams aren't social clubs. They exist to get things done. In addition, stronger relationships develop when people are challenged with meaningful work. Obviously, teams are much more productive if everyone on the team is "rowing in the same direction." Teams are also more productive if there is continuous feedback and account-ability. Biblically speaking, we can bring more glory to God if we act like a body (I Corinthians 12:12) and reflect the fruits of the spirit: "love, joy, peace, forbearance, kind-ness, goodness, faithfulness, gentleness, and self-control" (Galatians 5:22-23). The questions are: "Who determines what a team will do?" and "What is the process of making decisions?" We likely know the answer if we reflect on the best teams we've been a part of.

Group Exercise: Focusing on a collective purpose is a very important goal for teams. Think of the best teams you've been a part of. How did the leader get the team to all "row in the same direction"?

Usually, all the members of our best teams likely had a say in what the team would do. Having a say can be encouraged through participative management. Participative management "begins with a belief in the potential in people," and it "guarantees that decisions will not be arbitrary, secret, or closed to questioning." But participative management is not democratic: "having a say differs from having a vote" (DePree, 2004, pp. 24, 25). In other words, every person contributes something to the final decision, but only one person is ultimately account-able to the organization for that decision. At the same time, the best teams will take the credit and the *blame*; they will not "throw the team leader under the bus."

Alfred Sloan, probably the best CEO General Motors ever had, encouraged dissent to enhance understanding, for without understanding, "there are only wrong decisions." Sloan was a master at "eliciting dissent, synthesizing dis-senting views into an understanding, and, in the end, into consensus and commitment" (Drucker, 1990, p. ix).

Soliciting dissent is asking for conflict. The trick is to keep conflict positive. Participative management is a man-agement strategy for positive conflict. A positive climate or psychological environment is also needed. The collab-orative leader can create such an environment by manag-ing the emotions of the group. If that group is a team, the members will also work to manage the emotions of the group. Creating a positive emotional climate usually

means lifting everyone's spirits, having fun, and getting things done.

Group Exercise: Think about the power of a smile, an upbeat mood, encouraging words, or laughter (Goleman, Boyatzis, McKee, 2002, p. 10) have on the emotional climate of a room. Think of ways a team leader can "inflate" or "deflate" a room. Think of ways we "mirror" each other emotionally and physically.

Again, teams aren't social clubs. Participative management sets the stage for setting goals and developing plans. Goals and plans are created by asking a series of important questions to help the team decide how to do its job (Drucker, 2006, p. xi). Here are some of those questions:

- *What needs to be done?* In other words, do not ask: "What do I want to do?" or "What does each individual wish to do?" Rather, focus the group on the most important thing that needs to be done now.
- *What is right for the organization?* Balance what needs to be done now with what is right for the organization in the long-run. Elicit what each member of the team envisions for herself/himself and for the organization, and connect these visions and ideas to the mission and strategic direction already in place.
- *What do we want to create together?* Open the door for participative management to work. It signals that everyone in the group is on the same team and the team leader wishes to empower others by engaging them and by creating a bias toward the future (Block, 2009, p. 25). It sets the stage for the vision.
- *What is the plan?* Engage team members in developing a plan for getting done what needs to be done.
- *Who is responsible for the execution of the plan?* Dwight D. Eisenhower is believed to have said, "Plans are nothing, planning is everything." The toughest part of any plan is its execution, and it is in the execution that we learn the most about our plan and our people. Adjustments will have to be made. However, before anything can be done, people need to be persuaded by the team to implement and be responsible for a particular part of the plan, and the team has to agree to keep each member of the team accountable.
- *Who is responsible for communicating?* Finally, someone must be responsible for communicating all relevant information to the team members. This includes summarizing what happens in meetings and reminding people to do what they've been assigned by the team to do. It also includes informing all oth-

ers who might be impacted by the decisions made.

Group Exercise: Review the following questions and reach consensus. (1) What needs to be done? (2) What is right for the organization? (3) What do we wish to create together? (4) What is the plan? (5) Who is responsible for execution of the plan? (6) Who is responsible for communicating?

ACT V: HOLDING EACH OTHER ACCOUNTABLE

Act V and Act VI are related to the "performing" phase of group dynamics (Tuckman, 1965). Holding each other accountable is one of the toughest acts of all. "Tough love" may be an important concept to remember in this phase. Tough-loving team members call "others to higher objectives and standards while also showing empathetic, relational support; others are lifted by the loving recognition of their potential and the challenging call to enact in a more creative state of purpose" (Quinn, 2004, p. 186). A more succinct example of tough love comes from the gridiron: "Bo [Schembechler] is the only person in the world I will let kick me in the butt — because I know he loves me" (University of Michigan Football Player). The point is this: we can't hold each other accountable without a foundation of trust built on love. In terms of our model, then:

Love → Integrity to Others-Focused Values → Qualities of Character → Behaviors → Trustworthiness → Pull with Authority → Skill at Influencing → TEAM

Tough-love-based accountability can work, but it takes teamwork: "The best kind of accountability is peer-to-peer" (Lencioni, 2005. p. 61). But for peer-to-peer accountability to work, there has to be love. To make peer-to-peer accountability work, the team members have to be willing to enter the "danger zone…that means being willing to step into the middle of a difficult issue and remind individual team members of their responsibility, both in terms of behavior and results" (Lencioni, 2005, pp. 61, 62). Tough love begins with the leader. "[If] the rest of the team knows that the leader will eventually step in and call someone on something, they won't feel like they're stepping over the line doing it themselves."

One way for creating accountability is to conduct an "intervention" (Quinn, 1996, p. 187). An intervention asks peers to call each other out on both positive and negative behaviors.

Group Exercise: Each person is to take a number of index cards equal to the number of people on the team. On the front of each card, write the name of one of our team members. Then, below each name, write the things you most appreciate about that person. Then, on the back of the card, answer the following question: if we are to move from where we are today to become a high-performance team, what do I need from this person that I am not currently getting? After twenty minutes or so, I'll collect and redistribute the completed index cards to those whose name is at the top of the front of each card. Then I'll ask each person to read the cards, take a new card, and summarize what they've learned about themselves and what they will commit to doing differently in the future. Then we will share our responses with each other (see Quinn, 1996, pp. 187, 188).

ACT VI: MOTIVATION FOR RESULTS

The achievement of results is more likely to happen when team members are motivated. Motivating people is much easier if the foundation for motivation is in place. For example, motivating people to put team results first is greatly enhanced when the results are clearly defined (Lencioni, 2002, p. 77) and are developed in a collaborative way. This will happen if there are trusting relationships established among members of the group. Teams flourish when everyone puts results for the team ahead of their own status and ego. Teams flourish when there is love.

Motivation can also be enhanced through affirmation. We can affirm people by telling them about "the gifts we received from them, the unique strength we see in them, the capacities they have that bring something unique and needed in the world, and what they did in the last ten minutes that made a difference" (Block, 2009, p. 140). Affirming people reflects a fundamental belief in the potential of people. Motivation is promoted by behaviors that reflect a commitment to not only give love to others but also the willingness to receive love from others as well.

Group Exercise: Each person is to take a number of index cards equal to the number of people on the team. On the front of each card, write the name of one of our team members. Then, below each name, write about the unique strength you see in the person along with a story or

episode to support what you see. Then I'll collect the cards and redistribute them to those whose names are on the front of each card.

CONCLUSION

In six acts, this paper has provided a new script for helping students lead teams during the course of a semester in the hope of providing all team members a positive and productive experience in which everyone's gifts are used. The script works based on our experience attending numerous meetings, participating on many committees, and watching numerous student teams. In addition, we believe this script brings glory to God because it creates long-lasting relationships and a sense of shalom among participants and those they touch. We realize, however, that team building for the long run is more difficult in practice than in concept. On the other hand, we also believe that seeking to build God-glorifying teams is a struggle that can enhance spiritual growth. We anticipate this will be true for you.

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