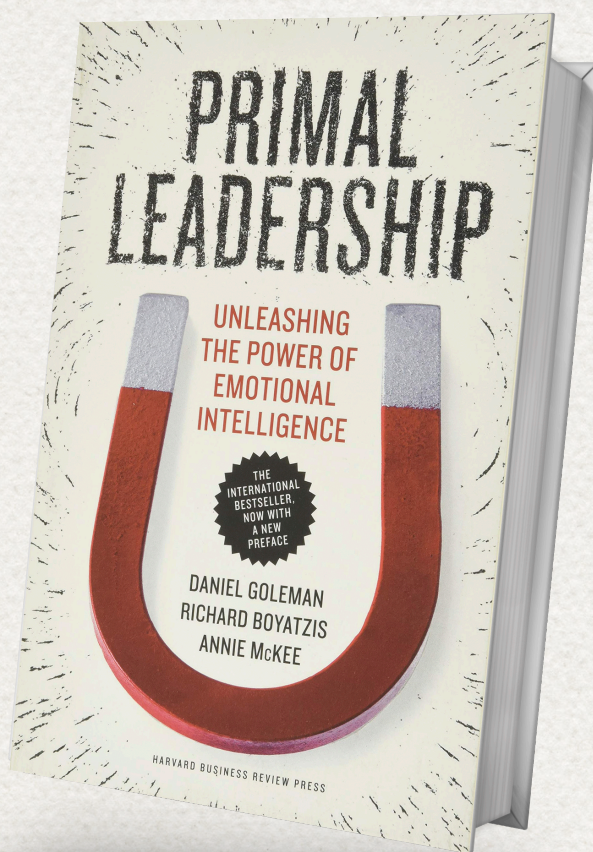# GCORR Book Study Guide

Primal Leadership: Unleashing the Power of Emotional Intelligence by Daniel Goleman, Richard Boyatzis, & Annie McKee

FOR SMALL GROUP & INDIVIDUAL REFLECTION

RELIGION & RACE
The United Methodist Church

HOW TO USE THIS STUDY

This book study guide follows the structure of the book:

Part I: The Power of Emotional Intelligence (Chapters 1-5)

Chapter 1 - Primal Leadership

Chapter 2 - Resonant Leadership

Chapter 3 - The Neuroanatomy of Leadership

Chapter 4 - The Leadership Repertoire

Chapter 5 - The Dissonant Styles

Part II: Making Leaders (Chapters 6-8)

Chapter 6 - Becoming a Resonant Leader

Chapter 7 - The Motivation to Change

Chapter 8 - Metamorphosis

Part III: Building Emotionally Intelligent Organizations (Chapters 9-11)

Chapter 9 - The Emotional Reality of Teams

Chapter 10 - Reality and The Ideal Vision

Chapter 11 - Creating Sustainable Change

Parts I-III may be completed in two weeks each for a six-week study or in ten weeks by engaging two to three chapters in each part each week. Each session opens with a prayer, scripture verse, or opening quotation from the book. Additionally, each session has only five questions due to the dense subject of the text. We invite you to take your time discussing the questions and reflecting on them. We also invite you to use mutual invitation as the framework for discussion engagement.

BOOK SYNOPSIS

Daniel Goleman, Richard Boyatzis, and Annie McKee name emotional intelligence as the most potent key ingredient in being a leader and leading well. The authors discuss how this type of intelligence is more important than one's IQ – intelligence quotient – exercising adaptability, creating and navigating organizational cultural shifts, and leading organizations through crises well. Goleman, Boyatzis, and McKee name mastery of self-awareness and self-management, as well as social and organizational awareness, as essential to being an emotionally intelligent leader.

MUTUAL INVITATION

To ensure that everyone who wants to share has the opportunity to speak, we will proceed in the following way: The leader or a designated person will share first. After that person has spoken, they then invite another to share. The person you invite does not need to be next to you. After the next person has spoken, that person can invite another to share. If you are not ready to share, say, "I pass for now," and we will invite you to share later. If you don't want to say anything, say "pass" and ask another to share. We will do this until everyone has been invited. We invite you to listen and not immediately respond to someone's sharing. Instead, there will be time to respond and to ask clarifying questions after everyone has had an opportunity to share.

(From The Wolf Shall Dwell with the Lamb by Eric H. F. Law)

The following video provides more information about Mutual Invitation and can be used in your session to teach people the process.

An Introduction to Mutual Invitation - https://youtu.be/jfDMC9PH3YQ

KEY THEMES

- Self-awareness
- Empathy
- Culture
- Cultural norms
- Self-leadership
- Organizational leadership

KEY TERMS & DEFINITIONS

Definitions and terms are listed in Appendix B of the book.

SELF-AWARENESS

Emotional self-awareness: "leaders high in emotional self-awareness attuned to their inner signals, recognizing how their feelings affect them and their job performance" (p. 203)

Accurate self-assessment: "leaders with high self-awareness who know their limitations and strengths demonstrating a sense of humor about themselves" (p. 203)

Self-confidence: a leader who "knows their abilities with accuracy, allowing them to play to their strengths" (p. 204)

SELF-MANAGEMENT

Self-control: "leaders with emotional self-control who find ways to manage their disturbing emotions and impulses even channeling them in useful ways" (p. 204)

Transparency: "leaders who live their values possessing an authentic openness to others about their feelings, beliefs, and actions" (p. 204)

Adaptability: "a leader who can juggle multiple demands without losing focus or energy, and is comfortable with the inevitable ambiguities of organizational life" (p. 204)

Achievement: "a leader who holds high personal standards that drive them to constantly seek performance improvements – both for themselves and those they lead" (p. 204)

Initiative: "one who has a sense of efficacy that they have what it takes to control their own destiny; leaders who seize opportunities or create them rather than simply waiting" (p. 204)

Optimism: "a leader who can roll with the punches, seeing an opportunity rather than a threat in a setback" (p. 204)

KEY TERMS & DEFINITIONS (CONT.)

Definitions and terms are listed in Appendix B of the book.

SOCIAL AWARENESS

Empathy: "a leader who has the ability to attune to a wide range of emotional signals, letting them sense the felt, but unspoken, emotions in a person or group" (p. 204)

Organizational awareness: "leaders who are politically astute being able to detect crucial social networks and read key power relationships" (p. 204)

Service: "a leader who fosters an emotional climate so that people directly in touch with the customer or client will keep the relationship on the right track" (p. 205)

RELATIONSHIP MANAGEMENT

Inspiration: "leaders who create resonance and move people with a compelling vision or shared mission; these leaders embody what they ask of others with the ability to articulate a shared mission in a way that inspires others to follow them" (p. 205)

Influence: "leaders who can locate the right appeal for a given listener to knowing how to build buy-in from key people and a network of support for an initiative" (p. 205)

Developing others: "leaders who are adept at cultivating people's abilities showing a genuine interest in those they are helping along; natural mentors and coaches" (p. 205)

Change catalyst: "leaders who are able to recognize the need for the change, challenge the status quo, and champion the new order" (p. 205)

Conflict management: "leaders who are able to draw out all parties, understand the differing perspectives, and then find a common ideal that everyone can endorse" (p. 205)

Teamwork and collaboration: "leaders who are team players and generate an atmosphere of friendly collegiality being models of respect, helpfulness, and cooperation" (p. 205)

OPENING PRAYER

Creator God, You made each of us in Your image. This means that just as You have a range of emotions, so do we – anger, joy, frustration, sadness, love. God, you made each of us, as human beings, to feel and experience this range of emotions. Help us devote this time to You and one another so that we may learn how to express our emotions in ways that honor You. Lord, help us devote this time to You and one another to learn how to become more emotionally wise and intelligent disciples that bring You glory. In Jesus' name, we pray. Amen.

OPENING THOUGHTS

"But the reality is much more primal: Great leadership works through the emotions." (Chapter 1)

"Transparency – an authentic openness to others about one's feelings, beliefs and actions – allows integrity, or the sense that a leader can be trusted." (Chapter 3)

DISCUSSION QUESTIONS

(Questions may be organized and discussed generally or by chapter.)

1. What is primal leadership? Why (or why not) do you think this type of leadership is important in your ministry context?

2. The authors use the word 'primal' to describe how leaders have always had an emotional role to play in guiding people. Goleman, Boyatzis, and McKee name the fact that, in diverse cultures, emotional guidance from the leader has always been important. Think about your own concept and cultural experience with leadership. How does the idea of 'primal' leadership challenge and/or affirm your cultural experience of leadership?

3. What is resonance? When present in a leader, how does it create resonant leadership? Where have you seen examples of resonant leadership from your own culture, ministry experience, and/or in Scripture?

4. What is dissonance? When present in a leader, how does it create dissonant leadership? Where have you seen examples of dissonant leadership from your own culture, ministry experience, and/or in Scripture?

5. What are the different leadership styles and when/how should they be used? In terms of how leadership is understood in your culture, which leadership styles are easier to use and why? Which ones are more difficult to use and why?

CLOSING PRAYER

Note for the group facilitator for ending this session: Consider ending this session by offering leadership styles to God in prayer. The prayer may be a time of silence or spoken saying the following:

We are grateful, Lord, that we can offer our leadership styles to You. We are grateful that You are our Good Shepherd who leads and guides us each day. Help us lead others in ways that give You honor and glory always. In Jesus' name, we pray. Amen.

OPENING PRAYER

Ever-living and ever-loving God, we set aside this time to learn from You and one another by Your Spirit. Mold, shape, and make us leaders who feel deeply, fail marvelously, and follow You closely. Make this time holy for us as we sit in Your Presence. In Jesus' name, we pray. Amen.

OPENING THOUGHT

"The key to learning new habits for leaders lies in practice to the point of mastery. Otherwise, they invite a relapse, a return to old habits." (Chapter 6)

DISCUSSION QUESTIONS

(Questions may be organized and discussed generally or by chapter.)

1. It is difficult for leaders to receive reliable information and feedback. According to Goleman, Boyatzis, and McKee, how does this fact shift significantly for female leaders and leaders from minority groups? In this age of misinformation and disinformation, how might organizations assist and support leaders – especially female leaders and leaders from non-dominant culture groups – in receiving reliable information and feedback?

2. How can one become a resonant leader? For those serving in organizations and/or ministry settings in which members of diverse cultures are underrepresented, how might these organizations assist and support these leaders in becoming resonant leaders?

3. What is self-directed learning and how do the five discoveries form this type of learning? Based on your own cultural lens and ministry experience, how do you understand self-directed learning? How can self-directed learning make you more self-aware, positively affecting teamwork and collaboration in ministry?

4. The authors discuss the motivation to change our leadership style and culture. What do Goleman, Boyatzis, and McKee say about how one's culture affects their view of self? Why is this important in developing a more emotionally intelligent leadership style?

5. How can one sustain an emotionally intelligent shift in leadership style? Why is sustaining this shift in leadership style important – especially in the context of ministry leadership?

CLOSING PRAYER

Note for the group facilitator for ending this session: Consider ending this session by inviting each person, through mutual invitation, to lift one thing they may need to become a more resonant leader.

After participants have named their needs, pray the following:

Lord, You see us and know us. You have made us with specific, diverse cultures and identities. You have birthed us into specific, diverse regional and historical contexts for such a time as this. Empower us. Heal us. Restore us. Shape us into the leaders you would have us be – leaders who are emotionally wise, culturally humble, and eager to learn from You and others so we may lead well. In Jesus' name, we pray. Amen.

OPENING PRAYER

Ever-living and ever-loving God, we set aside this time to learn from You and one another by Your Spirit. Mold, shape, and make us leaders who feel deeply, fail marvelously, and follow You closely. Make this time holy for us as we sit in Your Presence. In Jesus' name, we pray. Amen.

OPENING THOUGHTS

"An emotionally intelligent team, then, has the collective equivalent of empathy, the basis of all relationship skills." (Chapter 9)

"Change begins when emotionally intelligent leaders actively question the emotional reality and the cultural norms underlying the group's daily activities and behavior." (Chapter 10)

DISCUSSION QUESTIONS

(Questions may be organized and discussed generally or by chapter.)

1. How important are norms and culture in forming healthy teams in organizations? Examine the current norms and cultures in your ministry setting. Which norms and cultures do you believe are helpful to build a healthy church? Why? Which ones are not helpful? Why?

2. How can teams in an organization locate their emotional reality and discover emotional intelligence? How do cultural differences in ministry teams make this work harder? How might celebrating cultural differences help ministry teams locate their emotional reality and discover emotional intelligence in serving together?

3. What must organizations confront before creating an ideal vision for an emotionally intelligent organization? How can confronting your organization's current reality help create a more emotionally intelligent organization? Why is this important, especially in the context of ministry?

4. How can engaging "dynamic inquiry" help organizations identify the root cause(s) of their emotional reality? Examine your ministry context. What values support the process of "dynamic inquiry?" What values do not support this process? How might engagement in the "dynamic inquiry" process better support diverse emotional realities?

5. How does a commitment to new learning and creating positive cultural norms sustain emotionally intelligent organizations? Why is this important to create ministry sustainability and diversity in leadership?

CLOSING PRAYER

Note for the group facilitator for ending this session: Consider ending this session by inviting each person, through mutual invitation, to lift one joy and one challenge of being a leader in their current organization.

After participants have named their needs, pray the following:

Lord, You have heard the joys and challenges in the organizations we lead and serve. We know we are not good leaders all the time. Forgive us. We know that sometimes we take paths of least resistance to remain comfortable in our leadership roles. Forgive us, God. Right now, we place our organizations at Your throne of grace, acknowledging that these places and our work teams belong to You. Strengthen us, challenge us, help us, and give us the courage to see a new way forward with our teams and live into this vision with grace and collaboration. In Jesus' name, we pray. Amen.

ADDITIONAL RESOURCES FOR FURTHER LEARNIGN & REFLECTION

VIDEOS:

Brené Brown on "Empathy"
https://youtu.be/1Evwgu369Jw

Daniel Goleman Introduces Emotional Intelligence
https://youtu.be/Y7m9eNoB3NU

Emotional Intelligence From a Teenage Perspective by Maximilian Park
https://youtu.be/MbmLNr89L-A

ARTICLES:

Why Emotional Intelligence Needs Cultural Intelligence When Working Across Borders (forbes.com)
https://www.forbes.com/sites/darrenmenabney/2020/12/30/why-emotional-intelligence-needs-cultural-intelligence-when-working-across-borders/?sh=5e5e86161a78

Cultural Intelligence (hbr.org)
https://hbr.org/2004/10/cultural-intelligence

What Is Emotional Intelligence? — R-Squared (r2hub.org)
https://www.r2hub.org/library/what-is-emotional-intelligence

What Is Empathy? — R-Squared (r2hub.org)
https://www.r2hub.org/library/what-is-empathy

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Give GCORR your feedback on this resource here:

https://www.surveymonkey.com/r/primalleadershipbookstudy

You can find more book study guides written by GCORR here:

www.r2hub.org/book-studies