Organizational Development for Social Change

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# Introduction

Through my research and personal learning, I've developed a profound interest in organizational development (OD) and its pivotal role in driving business success. I've come to see OD as a science-backed, interdisciplinary field that revolves around enhancing a company's capacity by aligning strategy, structure, people, rewards, metrics, and management processes. Drawing from my studies in psychology, social sciences, and human resource management, I've learned that OD encompasses various crucial areas such as culture, innovation, adult education, change management, organizational behavior, and research design. From my findings, I firmly believe that OD is an ongoing, systematic, and long-term process that is essential for driving organizational effectiveness, problem-solving, and performance improvement. My research has led me to recognize non-profit OD as a critical capability identified in the Talent Development Capability Model. In their article "Advancing Social System Development through Organizational Change," Tatiana A. Medvedeva & Stuart A. Umpleby (2022) highlight the importance of talent identification within organizations. They emphasize that while new ideas often originate in the minds of individuals, significant societal change only occurs when these ideas are accepted and acted upon by several people. Whether it's a social movement, a new product or service, or a scientific breakthrough, the adoption of new ideas by the masses is what drives meaningful change. This process is akin to a "dialogue" between ideas and events, where new ideas bring about fundamental shifts in the social system, and these changes, in turn, give rise to additional ideas. The authors also stress the value of using multidisciplinary descriptions when examining social systems, as these provide a more comprehensive understanding by incorporating multiple models into an integrated multidimensional image.

According to research, the objectives of a non-profit organization play a pivotal role in shaping the understanding of the company's mission for every member, from stakeholders to entry-level employees, serving as a communication tool and conveying the company’s values and future aspirations. Although typically established by managers and executives, well-crafted objectives have the power to inspire and unite the entire company. Additionally, it's essential to recognize the significance of conceptual systems, beliefs, and values in the social sciences. Neglecting these aspects, as seen in certain social science fields, may stem from a desire to emulate the physical sciences. However, as the social sciences evolve, new methods are being developed to suit the phenomena under study of social change, according to research.

Outline objectives and scope.

The scope of Grace Sufficient Organization as a non-profit (OD) will focus on improving a Grace Sufficient Organization capability through the alignment of strategy, structure, people, rewards, metrics, and management processes. It's a science-backed, interdisciplinary field rooted in psychology, social sciences, and human resource management by researchers.

 The main objectives of Grace Sufficient Organization as a non-profit organization will be Improving the quality of life for others in a community locally, nationally, and abroad, m[eeting the organization's mission](https://www.bing.com/ck/a?!&&p=aadd775daf07caa4JmltdHM9MTcyNDg4OTYwMCZpZ3VpZD0yYWMxYzE5Ni02YzBjLTY3YTAtMmZmMy1kMjAwNmQyMDY2NmYmaW5zaWQ9NTk3NQ&ptn=3&ver=2&hsh=3&fclid=2ac1c196-6c0c-67a0-2ff3-d2006d20666f&psq=objectives+of+a+non+profit+organisation&u=a1aHR0cHM6Ly9zbWFsbGJ1c2luZXNzLmNocm9uLmNvbS9vYmplY3RpdmVzLW5vbnByb2ZpdC1vcmdhbml6YXRpb24tMjM3NDYuaHRtbA&ntb=1), f[undraising and funding](https://www.bing.com/ck/a?!&&p=d9f08c36e7bc85d6JmltdHM9MTcyNDg4OTYwMCZpZ3VpZD0yYWMxYzE5Ni02YzBjLTY3YTAtMmZmMy1kMjAwNmQyMDY2NmYmaW5zaWQ9NTk3Nw&ptn=3&ver=2&hsh=3&fclid=2ac1c196-6c0c-67a0-2ff3-d2006d20666f&psq=objectives+of+a+non+profit+organisation&u=a1aHR0cHM6Ly9iaXpmbHVlbnQuY29tL2dvYWxzLS1vYmplY3RpdmVzLWZvci1ub25wcm9maXRzLmh0bWw&ntb=1), p[ublic awareness](https://www.bing.com/ck/a?!&&p=0e8a574b9fe82cabJmltdHM9MTcyNDg4OTYwMCZpZ3VpZD0yYWMxYzE5Ni02YzBjLTY3YTAtMmZmMy1kMjAwNmQyMDY2NmYmaW5zaWQ9NTk4MQ&ptn=3&ver=2&hsh=3&fclid=2ac1c196-6c0c-67a0-2ff3-d2006d20666f&psq=objectives+of+a+non+profit+organisation&u=a1aHR0cHM6Ly9iaXpmbHVlbnQuY29tL2dvYWxzLS1vYmplY3RpdmVzLWZvci1ub25wcm9maXRzLmh0bWw&ntb=1), membership goals, p[roviding a public service or helping people](https://www.bing.com/ck/a?!&&p=7fa17a0566e868adJmltdHM9MTcyNDg4OTYwMCZpZ3VpZD0yYWMxYzE5Ni02YzBjLTY3YTAtMmZmMy1kMjAwNmQyMDY2NmYmaW5zaWQ9NTk4NQ&ptn=3&ver=2&hsh=3&fclid=2ac1c196-6c0c-67a0-2ff3-d2006d20666f&psq=objectives+of+a+non+profit+organisation&u=a1aHR0cHM6Ly93d3cuYmJjLmNvLnVrL2JpdGVzaXplL2d1aWRlcy96ZGM2bWZyL3JldmlzaW9uLzU&ntb=1), g[enerating enough income to cover costs and establish reserves for lean financial times](https://www.bing.com/ck/a?!&&p=722912d6620eda1bJmltdHM9MTcyNDg4OTYwMCZpZ3VpZD0yYWMxYzE5Ni02YzBjLTY3YTAtMmZmMy1kMjAwNmQyMDY2NmYmaW5zaWQ9NTk4Nw&ptn=3&ver=2&hsh=3&fclid=2ac1c196-6c0c-67a0-2ff3-d2006d20666f&psq=objectives+of+a+non+profit+organisation&u=a1aHR0cHM6Ly9iaXpmbHVlbnQuY29tL29iamVjdGl2ZXMtb2YtYS1ub25wcm9maXQtb3JnYW5pemF0aW9uLmh0bWw&ntb=1), s[etting strategies and creating tactics](https://www.bing.com/ck/a?!&&p=622ef49d949ab27bJmltdHM9MTcyNDg4OTYwMCZpZ3VpZD0yYWMxYzE5Ni02YzBjLTY3YTAtMmZmMy1kMjAwNmQyMDY2NmYmaW5zaWQ9NTk4OQ&ptn=3&ver=2&hsh=3&fclid=2ac1c196-6c0c-67a0-2ff3-d2006d20666f&psq=objectives+of+a+non+profit+organisation&u=a1aHR0cHM6Ly9zbWFsbGJ1c2luZXNzLmNocm9uLmNvbS9vYmplY3RpdmVzLW5vbnByb2ZpdC1vcmdhbml6YXRpb24tMjM3NDYuaHRtbA&ntb=1), o[perational objectives](https://www.bing.com/ck/a?!&&p=97d797122127946cJmltdHM9MTcyNDg4OTYwMCZpZ3VpZD0yYWMxYzE5Ni02YzBjLTY3YTAtMmZmMy1kMjAwNmQyMDY2NmYmaW5zaWQ9NTk5MQ&ptn=3&ver=2&hsh=3&fclid=2ac1c196-6c0c-67a0-2ff3-d2006d20666f&psq=objectives+of+a+non+profit+organisation&u=a1aHR0cHM6Ly9iaXpmbHVlbnQuY29tL29iamVjdGl2ZXMtb2YtYS1ub25wcm9maXQtb3JnYW5pemF0aW9uLmh0bWw&ntb=1), and g[overnance objectives](https://www.bing.com/ck/a?!&&p=406d55d6dc70feabJmltdHM9MTcyNDg4OTYwMCZpZ3VpZD0yYWMxYzE5Ni02YzBjLTY3YTAtMmZmMy1kMjAwNmQyMDY2NmYmaW5zaWQ9NTk5Mw&ptn=3&ver=2&hsh=3&fclid=2ac1c196-6c0c-67a0-2ff3-d2006d20666f&psq=objectives+of+a+non+profit+organisation&u=a1aHR0cHM6Ly9iaXpmbHVlbnQuY29tL29iamVjdGl2ZXMtb2YtYS1ub25wcm9maXQtb3JnYW5pemF0aW9uLmh0bWw&ntb=1). [Partnership objectives introduce](https://www.bing.com/ck/a?!&&p=5c34baf5ab9f1483JmltdHM9MTcyNDg4OTYwMCZpZ3VpZD0yYWMxYzE5Ni02YzBjLTY3YTAtMmZmMy1kMjAwNmQyMDY2NmYmaW5zaWQ9NTk5NQ&ptn=3&ver=2&hsh=3&fclid=2ac1c196-6c0c-67a0-2ff3-d2006d20666f&psq=objectives+of+a+non+profit+organisation&u=a1aHR0cHM6Ly9iaXpmbHVlbnQuY29tL29iamVjdGl2ZXMtb2YtYS1ub25wcm9maXQtb3JnYW5pemF0aW9uLmh0bWw&ntb=1) the chosen sociological theory (structural-functionalism, conflict/critical theory, symbolic interactionism, and social constructionism).

# Statement of the Problem

The Grace Sufficient Organization was founded in 2010. We've been assisting victims of HIV/AIDS, families with children with specific needs, the elderly, and people with disabilities. As the founder, I have faced many challenges, including insufficient resources to support the needs of the poor, the lack of a proper organizational structure, and limited marketing for the non-profit organization. We are also in need of more volunteers to support the growth of the organization. My research aims to refine the existing description of a multidisciplinary approach by integrating variables, concepts, groups, and events. The primary focus of the research is on combining different disciplinary perspectives. Existing literature on general systems has often aimed to develop more comprehensive theories that encompass biological, social, and machine systems. My work emphasizes the significance of the information domain and the various fundamental units of analysis, exploring how they can be organized to establish a framework for conducting analyses and designs. I am developing a multidisciplinary approach to management and organizational change and demonstrating how this approach leads to social learning.

I have learned that people who are drawn to nonprofit work are often deeply committed to the causes they serve, making them valuable assets to the sector. However, one of the challenges Grace Sufficient Organization faces every day as a nonprofit is attracting and retaining top talent due to limited resources. This has been a result of these individuals being lured by more lucrative industries offering bigger opportunities with enthusiasm and opportunities. I have found that the solution lies in two key strategies. Firstly, it is essential to overcome the fear of investing in talent. As a GSO leader, I need to recognize the value of these individuals. and be willing to invest in them, rather than being afraid that they might eventually leave or demand too much. Taking a long-term view can help in mitigating these concerns. A high-risk decision might take place on my end to figure out what I need to invest in my nonprofit organization. Secondly, for situations where investing in new talent is not feasible, I believe in the importance of nurturing and empowering existing top talent. By providing engaging work experiences that allow them to focus on their passion for the nonprofit's mission, they can be supported to further develop and flourish in their roles. This approach can help them feel valued and motivated to continue making meaningful contributions. As leaders of a nonprofit organization, our leadership is to serve as a role model to those we serve.

**Highlight of societal significance.**

The societal significance lies in the leaders we choose to follow. In their book "Exploring Leadership: Individual, Organizational, and Societal Perspectives," Bolden, R., Gosling, J., & Hawkins, B. (2023) highlight the central role of leadership in driving change. They reference Kotter (1995), who identified eight key activities for leaders to engage in, including creating a sense of urgency, forming a guiding coalition for change, articulating a clear vision, communicating the vision, removing obstacles, planning short-term wins, producing continuous change, and institutionalizing new approaches as leaders. Let me make it clear because there are managers and leaders in an organizational set, and these are two parallel characteristics. I learned from my bachelor's degree from a professor that leaders do the right things, but managers do things right. I agreed with the statement as a leader.

The differentiation between leaders and managers has been a recurring subject in leadership literature. quoted by Hawkins and peers in 2023 references Bennis and Nanus (1985) posited that managers are focused on "doing things right," while leaders prioritize "doing the right thing." Similarly, Covey et al. (1994) suggested that "management operates within the system; leadership operates on the system." This juxtaposition aligns with the portrayal of a leader as an artist, utilizing creativity and intuition to navigate chaos, while a manager is perceived as a problem solver who relies on rationality and control.” In my research, I've found that leadership and management have distinct but complementary roles. While leadership emphasizes dynamic and strategic processes, management is often associated with more inflexible and bureaucratic processes. However, both are important in organizational success, as they complement each other and contribute to overall effectiveness for social change.

Moreover, the societal significance of organizational development in raising leadership capacity is that successful OD requires a depth of knowledge about culture, this is according to Organization Development. What We Know and What We Need to Know Going Forward By W. Warner Burke, he explains that, particularly, an understanding that culture is largely in the realm of the unconscious, below the waterline as in an iceberg. We also know the importance of leader selection and development based on a sound basis of what leadership is. Most of us in the field know that we are often “translators"—specifying management behaviors and practices that are manifestations of organizational values and attitudes, i.e., “mental sets” We are also familiar with the notion of climate and its distinction from, yet overlap with, culture. That is, the climate is more foreground than background (culture) and consists of such components at the work unit level as clarity, recognition, standards, participation, and mutual support. And, finally, we know a lot about the primary criteria for effective performance management goals and goal clarity, motivation and rewards, role clarity, work design, measurement, and feedback.

# Background of the Problem

# In my organization, Grace Sufficient Organization, as a non-governmental organization (NGO), I admit that we lack coordination because of a lack of resources that can bring the leaders together for meetings, reward the volunteers, and take care of the meeting venues. First, As a founder, I haven't had a reliable support system, especially the finances to keep the office running. Secondly, communication breakdown: there has been no sustainable, effective social development in which the principles of leadership from within the people most affected, a strong and independent voice in public debate, private dialogue, and decision-making for the people most affected, and the people most immediately involved defining and agreeing on the development agenda have not been core, central components of the action. Like many other nonprofit organizations, I agree with the author, “Strategic Management for Non-profit Organizations," who also expressed that another challenging situation is related to the leaders. These leaders are considered to be those who are in the organization´s councilors, presidents, or director positions. Usually, for all these positions, they are volunteers. Very true about GSO that these people are indicated for someone who influences my organization, GSO non-profit organizations, or when there are some elections at the border. The individuals who hold the positions mentioned are volunteers, many of whom are public figures or professionals with leadership roles in other organizations, such as church pastors. Although they may not possess all the necessary skills for their roles, they contribute by offering their time, moral support, and involvement without providing financial assistance.

## In our case as GSO, we lack media professionals, opinion-shapers, and development assistance policymakers who are needed to seek to utilize communication systems for social mobilization and change. Therefore, a lack of understanding of the complexity of behavioral, sociocultural, and cultural factors on end-user consumption patterns has more often led our organization, GSO, to ineffective, or even counterproductive, outcomes. I've come to realize through my research that when it comes to solving problems and driving change, it's essential to establish ongoing, culturally, and socially relevant communication dialogues. This is particularly true in the realm of development programs. All parties involved in development communication should recognize that it's about sharing knowledge to reach a consensus for action, considering the interests, needs, and capacities of all concerned. It's not just about using communication media as tools, but also emphasizing the fundamental role of interpersonal communication in the process.

## Problem Overview

GSO was established in a rural area characterized by extreme poverty. In this community, everyone is in similar financial circumstances, and the directors of GSO can only offer their time. not financial resources. Those who assist us expect compensation for their time, as that is the norm here. Consequently, the resources required to operate the organization are not readily available to the residents. To address this, we need to delve into marketing for non-profit organizations to elevate our voices and gain recognition internationally to overcome poverty. Poverty as a Lack of Resources This remains the most widespread understanding of poverty. It affirms that people are poor relative to others because they do not have the means to develop themselves or to sustain their development over time. After all, they do not have recourse to significant and sufficient resources. The means are normally identified in economic or material terms, for example, in terms of a person who lives on less than an average amount per year, in terms of a person’s access to health

## Historical Context

The founding of GSO was initially to fight stigma, discrimination, and advocacy for the people living with HIV/AIDS, advocating for the rights of the widows, orphans, and those abled differently. We found the need is greater than just fighting stigma, discrimination, and advocacy. These families and individuals had problems with basic needs such as food, clothing, and shelter, so we switched gears to meet the basic needs first, as fighting for their freedom and social integration will require big monetary to hold campaigns and legal representations for widows whose properties have been taken away by families of the deceased husband. In the paper Social Science Research Report Series No. 39, Widows' Right to Inheritance, the author explains that literature in general shows that women encounter various challenges when it comes to exercising their land rights. These challenges can arise from cultural, social, and legal factors (Mekonen et al., 2019). Discriminatory practices and 8 Social Science Research Report Series No. 39: Gender biases prevalent in many societies often limit women's access to and control over land. Discriminatory laws and social norms, author referencing Facio (2017), patriarchy, information asymmetry between men and women, and administrative challenges (Rawal & Agrawal, 2016), among others, are the causes of gender inequality in terms of enjoying land rights. The prevailing patriarchal norms that prioritize male ownership and control over land were found to have a detrimental effect on women‘s land rights (Bicchieri & Ayala, 2017). These norms perpetuate the belief that women are incapable of managing land or making decisions regarding its use. Cultural norms dictate women to keep silent (HiiL, 2020).

Throughout our organizational history, our vision, mission, and strategy need to play a pivotal role in shaping the content of our OD practice. We have to consistently acknowledge the profound influence of culture, understanding that it predominantly operates beneath the surface, akin to an iceberg, and largely within the realm of the unconscious. Furthermore, we have to consistently emphasize the significance of leader selection and development based on a comprehensive understanding of what effective leadership entails. In addition, we have to consistently see ourselves as "translators," elucidating management behaviors and practices that exemplify our organizational values and attitudes, or "mental sets." Lastly, we have to consistently value the concept of climate and its relationship with, yet differentiate from, culture. We have work to do in our current condition as GSO, and our clientele is just getting by but not moving forward. According to Servies, J. (2022), this remains the most widespread understanding of poverty. It affirms that people are poor relative to others because they do not have the means to develop themselves or to sustain their development over time. After all, they do not have recourse to significant and sufficient resources. The means are normally identified in economic or material terms, for example, in terms of a person who lives on less than an average amount per year, in terms of a person’s access to health care. Pradip Thomas resources, communication resources, physical resources, educational resources, and so on

# Analysis through Sociological Theory

Having the organizational development in place financially, governance, communication, and coordination as its main core problem, GSO will be established to handle the situations that are combating the communities we serve and dearly care for, especially women and children, abled differently, and families with special needs kids.

The report by Abebe A. (2024) on women’s land tenure security in Ethiopia’s coffee-producing regions highlights several key implications for sustainable land management and future research:

1. Enhanced Land Management: Secure land tenure for women leads to better land management practices, which are crucial for the sustainability of coffee production.
2. Climate Change Mitigation: Women’s land tenure security contributes to climate change mitigation by promoting long-term land investments such as reforestation and agroforestry.
3. Economic Empowerment: Ensuring women’s land rights can enhance their economic empowerment, leading to improved livelihoods and community development.
4. Policy Recommendations: The report suggests that future research should focus on the impact of policy interventions aimed at strengthening women’s land rights and their implementation. These implications underscore the importance of secure land tenure for women in achieving sustainable agricultural practices and broader socio-economic benefits.

Exploring the ethical implications of wealth and poverty through the lens of Christ's life is a complex and nuanced endeavor. While it's tempting to highlight both wealth and poverty in Jesus' life and teachings, let's delve into the aspect of poverty by drawing attention to the following aspects:

* Jesus was born in a manger (see Luke 2:7) and came from a humble, working-class family. His earthly father, Joseph, worked as a carpenter (see Matt. 13:55), a trade that Jesus himself later practiced (see Mark 6:3). At the time of Jesus' birth, Joseph and Mary were not wealthy, as they offered two pigeons for the birth purification ceremony instead of the customary yearling lamb (see Luke 2:24).
* Throughout his earthly ministry, Jesus showed compassion and empathy towards those from the lower classes, including prostitutes, orphans, widows, and other marginalized individuals. He famously stated, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head" (Matt. 8:20), reflecting his lack of a permanent home, land, or regular income during his ministry.
* Throughout his ministry, Jesus often relied on borrowing, including using a borrowed boat to preach, multiplying borrowed food, riding a borrowed colt, using a borrowed room for meetings, and even being buried in a borrowed tomb.

On the other hand, the Gospels portray the authority and prosperity evident in Jesus' life and ministry.

* + Jesus often interacted with religious leaders such as scribes, Sadducees, and Pharisees, as well as members of the Sanhedrin, including Nicodemus and Joseph of Arimathea (see John 3:1-21; 19:38).
	+ He also ministered to powerful and wealthy individuals like the rich young ruler (see Matt. 19:16-24), the unnamed centurion (see Luke 7:1-5), and several tax collectors, including Levi and Zacchaeus. Jesus occasionally attended public parties and feasts (see Luke 5:29-32; John 2:1-11),
	+ He accepted invitations to dine with the rich and powerful (see Luke 11:37; 14:1-6), used investment banking analogies to illustrate His parables (see Matt 25:14-30; Luke 19:11-27), and graciously received costly gifts from his followers on more than one occasion (see Luke 7:36-39; John 12:1-3).
	+ By Jesus’ testimony, “The Son of Man came eating and drinking” (Matt 11:19). Moreover, Jesus taught that “there is no one who has left house or lands for my sake and for the gospel who will not receive a hundredfold now in this time and in the age to come” (Mark 10:29–30). Though this verse has surely been misapplied and abused, Jesus did seem to allude to the possibility of material increase for his disciples.

 **Theory aids in understanding the issue.**

 I agree with a recent report by Bong, Won Young (2021) that cited environmental issues, including climate change, as the most likely threat to Earth in the 2020s. The author's findings are that it is necessary to recognize that environmental problems today are not just problems of any particular region or country but also problems of the future and problems of the present day in which we live. The author adds that Various interests and research on environmental issues have been conducted within Christianity based on the Christian worldview based on creation, degradation, and restraint. Continues to explain that his interest began mainly in the Catholic camp in the early days, but gradually efforts have been made to link global care to Christian responsibility in evangelical Christian camps, including the World Council of Churches (WCC). At a time when interest in earth care is growing, the study suggested the following for the Christian community:

**Strategies from applied and clinical sociology**

The findings agree that, first, it is necessary to change from environmental protection and ecological preservation to life theology. Second, there is a need for a change of understanding of ecology that looks at nature. Third, at the Christian level, there should be a genuine recovery movement that is differentiated from secular environmentalism. Fourth, the church should be able to realize a society that can realize a true community with the world of creation while looking forward to the kingdom of God.

Peter Wambugu (2022) argues From a biblical perspective, God has been at work since the dawn of creation, empowering community in fellowships (John 5:17). Okullu (1983) traces the origin of CD in creation, when God said, “Be fruitful and multiply and fill the earth and subdue it” (Genesis 1:27). Similarly, the remarks of Jesus in Luke 4:18-21 and Matthew 25:35-40 serve as a fulfillment of the flagellin (good news) to the poor, the sick, and liberation from the oppressive forces (Lehman, 2018). Theologically, God is the ultimate source of life in the cosmos (earth, air, and heaven) and is at the periphery of society (Webber, 2018). God’s personalization nature amongst creation (anthropomorphism) manifests protection, care, and abundance. This affirms the dignity of the people as created in the imago Dei (image of God) and His likeness (Genesis 1:27–30). God places people in the communities to reflect His character by restoring righteous dominion and co-creation amid a fallen world. Pillay (2017) asserts that Jesus’ kenosis (incarnation) in the New Testament (NT) has relevance to socioeconomic and political ideology, as Jesus and the Apostles functioned within communities, proofing applied sociology.

# Faith-Based Analysis

NT Wright’s concept of the “7 universal human longings” provides a profound framework for understanding the deep desires that drive human behavior and thought. Let’s break down each longing and its significance: According to Wright, human longings are

1. **Justice**: This longing reflects our innate desire for fairness and equity in the world. We seek a society where wrongs are righted and everyone is treated with dignity and respect. This longing drives movements for social change and legal reforms.
2. **Spirituality**: Humans have an inherent quest for meaning and connection with something greater than themselves. This longing manifests in various forms of religious and spiritual practices, as well as in the search for personal purpose and transcendence.
3. **Relationships**: The need for connection with others is fundamental. We long for deep, meaningful relationships where we are understood, valued, and loved. This longing influences our family dynamics, friendships, and romantic relationships.
4. **Beauty**: We are drawn to beauty in all its forms—nature, art, music, and more. This longing inspires creativity and appreciation for the aesthetic aspects of life, enriching our experiences and providing joy and inspiration.
5. **Freedom**: The desire for autonomy and the ability to make choices is crucial to our sense of self. This longing drives political movements, personal growth, and the pursuit of opportunities that allow us to live authentically.
6. **Truth**: We seek to understand the world and our place in it. This longing fuels scientific inquiry, philosophical exploration, and the pursuit of knowledge. It also underpins our desire for honesty and integrity in our interactions.
7. **Power**: This longing is about having the ability to influence our environment and achieve our goals. It can be seen in leadership, ambition, and the drive to overcome challenges and make a difference.

These longings are universal and deeply embedded in the human experience. They shape our actions, aspirations, and the way we interact with the world around us. By understanding these longings, we can gain insight into our motivations and the motivations of others, leading to greater empathy and connection. As I contemplate Wright's seven longings for humans, I find a deep connection with each of them. It occurs to me that only by yielding to the leadership of the Holy Spirit can I achieve wholeness and effectively serve as an agent of change. Our lives are meant to be devoted to worshipping God and living virtuously. When we direct our worship towards the true God, shaped by the narrative of Jesus as the fulfillment of Israel’s Scriptures, we discover our purpose as image-bearers, called to manifest God’s love and intentions in the world. The first letter of Peter describes our rescue from sin and death, enabling us to become a royal priesthood' (2:9), a biblical concept encompassing the entirety of human calling. We are tasked with reflecting the praises of creation to the creator through worship, signifying the 'priestly' aspect. Simultaneously, we are being transformed into polished mirrors, positioned to reflect the creator's powerful and healing love into the world, embodying the 'royal' aspect.

Doing biblical theology, therefore, is not just a matter of knowing the facts about the faith and organizing them through the correct system. Christian theology is about knowing the story, its plot, the characters, the protagonist, the villains, the struggle, and the resolution. And then – most of all—knowing the church’s place and one’s place, within that story, the ongoing act of the divine drama. Doing biblical theology means learning your lines, playing your part, and discovering a new way not only of viewing the world but of acting within the world.

**Create a detailed intervention plan.**

In the initial phase below, I began by conducting a comprehensive analysis of my organization's internal strengths and weaknesses, as well as the external opportunities and threats. This type of assessment is often referred to as a "SWOT" analysis. I will take it as essential to take into account external factors such as the specific needs of the community and the overall economic conditions, as well as the internal capabilities and resources of the organization.

**GSO SWOT Analysis**

**GSO's Internal Environment**

Strengths

* Leaders volunteer motivation to the community.
* Leadership: Strong faith and hope in God
* Leaders devoted and committed to the vision of GSO
* The community itself is available and open to receiving our training and support.

Weaknesses

* Lack of financial resources
	+ Volunteers rewarding programs
	+ Inadequate funding
	+ Small volunteer base
	+ Poor record-keeping
	+ Inconsistent communication or inadequate publicity
	+ Lack of financial stability
	+ Small staff with skill gaps
	+ Poor reputation in the government
	+ Lack of equipment and facilities
	+ Lack of proper advocacy for the widowed against their oppressors due to lack of legal representatives.
	+ Meeting the basic needs of the poor and needy

**GSO's External Environment**

Opportunities

* Available government programs and resources
* Ease of access to the vulnerable and less privileged
* Local church support and partnerships
* Greenhouse for low-cost food and vegetables creates employment for the locals.
* Office structures to provide resources, including food banks
* Technical Training Center to train youth on technical skills for quick income
* Orphanages to accommodate more homeless orphanages and abused children

Threats

* Culture
* Pandemics
* High illiteracy leads to ignorance
* High standards of living (inflation)
* Climate change leading to food insecurity
* Nationwide corruption leads to a lack of access to recourse.

In a biblical context, social change often revolves around principles and interventions rooted in scripture and the teachings of Jesus. Here are some interventions that the GSO fraternity would use:

1. Community and Fellowship: The Bible emphasizes the importance of community in fostering growth and change. [Ephesians 4 highlights how the church plays a crucial role in personal and communal](https://www.biblicalcounselingcoalition.org/wp-content/uploads/2017/06/2017_07-Biblical_Counseling_in_Community.pdf) transformation.
2. Biblical Counseling: This involves providing guidance based on biblical principles to address personal and social issues. [It includes teaching, admonishing, and encouraging individuals to live according to God’s](https://ibcd.org/wp-content/uploads/2016/04/maxham.general-principles-of-biblical-counseling-2.pdf) word.
3. Service and compassion: Acts of service and compassion are central to biblical teachings. Jesus’ ministry was marked by healing, feeding the hungry, and caring for the marginalized, setting an example for social change through love and service.
4. Justice and Advocacy: The Bible calls for justice and defending the rights of the oppressed. Prophets like Isaiah and Amos spoke out against social injustices, urging people to act justly and love mercy.
5. Education and Discipleship: Teaching and disciplining others in the ways of Christ is a powerful tool for social change. This involves not only imparting knowledge but also modeling Christ-like behavior. Therefore, these interventions aim to transform individuals and communities by aligning actions and attitudes with biblical teachings.

GSO is to also develop a culture of clarity to develop this strategic planning to point out and to corporate strategy as transparent as it can be and well understood; it will allow information to flow fluidly throughout the organization, reducing the lag between strategy and execution. As one of our strengths is our committed Key Performance Indicators (KPI), Along with the guidance from our strategy execution guide, we've got a starting point for creating, deploying, and executing a strategy.

As GSO organization leader and founder, part of my strategic plan, I will begin by conducting a thorough SWOT analysis to identify the strengths and weaknesses of my nonprofit organization, as well as the external opportunities and threats. This analysis will encompass a comprehensive review of external factors such as community needs and the economic outlook.

## Purpose and Objectives

First and foremost goals according to Lab N.L.

**1: Acquire new donors**

Specific: I aim to increase our donor base by 30% over the next 12 months by enhancing our donation page experience and implementing more secure payment processing."

Measurable: We’ll track the number of donation page conversions to determine the effectiveness of improvements.

Achievable: Based on our donation page’s current state, it should be possible to accomplish this goal with the right improvements.

Relevant: Attracting new donors is key to the long-term success of our nonprofit.

Time-bound: We’ve established a timeframe of 12 months. Providing a concrete timeframe makes planning easier and provides an end date to work toward.

### 2. Expand social media followers

Specific: Increase our total number of social media followers by 25% within the next six months by implementing targeted content strategies, engaging with commenters daily, and working with influencers and other relevant organizations in the sector.

### 3. Boost Email Sign-Ups

* Specific: Increase our number of email sign-ups by 35% over the next six months by creating high-quality resources, using email marketing tools to manage campaigns, and promoting email subscriptions across all social media channels.
* Measurable: We’ll use analytics tools to track and monitor the number of signups.
* Achievable: Aiming to increase email sign-ups by 35% over six months is an achievable target.
* Relevant: Growing email sign-ups is an important means of promoting our nonprofit and encouraging regular donations.
* Time-bound: The goal has a 24-month deadline to achieve the 35% increase in email sign-ups.

### 4. Increase website traffic

* Specific: Increase website traffic by 30% within the next 12 months by using SEO best practices and Google ads to improve organic search rankings.
* Measurable: We’ll use Google Analytics to track monthly website traffic. This tool can set up specific metrics to measure traffic sources, such as organic searches or social media referrals.
* Achievable: This goal is feasible through the methods we’ve outlined.
* Relevant: Increasing website traffic is essential for our nonprofit to raise awareness about its cause and achieve its mission more effectively by reaching a wider audience.
* Time-bound: The goal has a timeframe of 12 months.

### 5. Recruit More Volunteers

* Specific: Increase our number of active volunteers by 40% within the next two years.
* Measurable: We’ll use volunteer management software to monitor volunteer engagement, hours contributed, and retention rates.
* Achievable: We can achieve this goal through recruitment strategies such as targeted social media outreach, email campaigns, and community events
* Relevant: Volunteer recruitment is crucial for our nonprofit to enhance its capacity to deliver programs and services, reach more beneficiaries, and achieve its mission effectively.
* Time-bound: This goal has a clear deadline of two years.

**Specific objectives we aim to achieve.**

1. Stick to the GSO mission, vision, and core values: According to Rosnerova, Z., & Hraskova, D. (2020). Management of non-profit organizations. The non-profit organization must first respect its mission, which is the reason the non-profit organization originated. The whole existence of a non-profit organization must follow its mission during its "life." The management of the non-profit organization, which is responsible for the functioning of the non-profit organization and the results it achieves in the given market,
2. Inspiration: The processes of inspiration (breathing in) and expiration (breathing out) are vital for providing oxygen to tissues and removing carbon dioxide from the body. Inspiration occurs via the active contraction of muscles, such as the diaphragm, whereas expiration tends to be passive unless it is forced.
3. Motivation: According to Jeremy Sutton, Ph.D. (2024),

Motivation plays a crucial role in driving social change. Here are some key benefits:

* Increased Engagement: Motivation encourages individuals to actively participate in social movements and initiatives, leading to greater collective action and impact.
* Sustained Effort: Motivated individuals are more likely to persist in their efforts, even when faced with obstacles or setbacks. This persistence is essential for achieving long-term social change.
* Innovation and Creativity: Motivation fosters creativity and innovation, as people are driven to find new solutions to social issues. This can lead to more effective and sustainable change.
* Empowerment: When people are motivated, they feel empowered to make a difference. This sense of empowerment can inspire others and create a ripple effect, amplifying the impact of social change efforts.
* Improved Well-being: Engaging in meaningful social change can enhance personal well-being and satisfaction, as individuals feel a sense of purpose and accomplishment.

**Describe how your chosen sociological theory informs the design of your intervention.**

Through my learning from research, I've realized that understanding social change is crucial for informing my interventions. By delving into the evolution of social institutions, societal structures, and behaviors, I can better grasp the underlying forces driving change in society. This Knowledge helps me tailor interventions that address specific societal needs and anticipate the potential impacts on various aspects of society, such as economics, politics, culture, and demographics. It's through this understanding that I can develop more effective strategies for fostering positive social change, also considering modernization ways that fit the 21st century way of thinning as the world is rapidly growing. The aspect of modernization according to changes that accompany modernization by Tauya R. Forst and Richard J. Forst in their book states that modernization is a loss of traditional ways of thinking. This allows a society to be more creative and to abandon old ways that may no longer be appropriate. However, it also means a weakening or even ending of the traditions that helped define the society and gave it a sense of identity. Modernization is the growth of individual freedom and autonomy. As societies grow, become more impersonal, and lose their traditions and sense of community, their norms become weaker, and individuals thus become freer to think for themselves and to behave in new ways.

## Faith-Based Considerations

The point, according to Wright, is that these are the characteristics and virtues that we’ll need to serve as rulers, kings, and priests to God in the Life to Come. Our task, then, is to start practicing these virtues as best we can in our contexts. Social change in the broadest sense is any change in social relations. Viewed this way, social change is an ever-present phenomenon in any society. A distinction is sometimes made then between processes of change within the social structure, which serve in part to maintain the structure, and processes that modify the structure (societal change). In Wright’s hands, the calling of Abraham was a way of keeping God’s mission on track using one family who would reveal God to the nations. Wright sums up Israel’s faith as a combination of monotheism, election, and eschatology. Each of those terms is a compact summary of Israel’s witness to the world: there is only one true God; He has chosen a people for Himself through whom He will accomplish His purposes for the world; He will bring a good and just end to time and history.

When Israel falters through covenant unfaithfulness, the mission of God for the world appears to be in jeopardy. Each key office falls short of its design: the priesthood is tainted by its vigilante. justice at the end of the book of Judges; the kings are corrupted by idolatry, which in turn results in a divided kingdom; the prophets seem to have forgotten the call for all nations to repent, as represented by Jonah’s unwillingness for Nineveh to be saved. The next step, for me according to Wright, is to spend some time thinking hard about what it means to live with an ethic of *faith, hope, and love* on a day-to-day basis, what are the different frameworks and definitions of faith, hope, and love, and how to apply them in both interpersonal, societal, professional, religious, and secular contexts.

*Why Christian Character Matters,* according to Wright's central argument is that the key goal for Christians in this life is to develop the character and virtues that are needed to enable their eschatological vocation: to act as “priests and rulers, summing up the praises of all creation and exercising authority on behalf of God and the Lamb” in the New Jerusalem of the Life to Come. Wright continues that God brings out gifts into our lives, much the same way that fruit appears in an orchard—things like affection for others, exuberance about life, and serenity. We develop a willingness to stick with things, a sense of compassion in the heart, and a conviction that a basic holiness permeates things and people. We find ourselves involved in loyal commitments, not needing to force our way in life, and able to marshal and direct our energies wisely.

## Target Group

## In Kenya, mostly in the rural areas, it has been observed that women who have children and are widowed are vulnerable to sex with any man who can provide a single meal for the day for her kids, young girls, women with special needs kids, widowed, and abled differently. These women can do anything to place a meal on the table, and for that reason, there are high chances of contracting HIV/AIDS. HIV/AIDS also causes impoverishment when working-age adults in poor households become ill and need treatment and care because income is lost when the earners are no longer able to work. Expenditures increase due to medical care costs. Poor households often expand their savings and lose their assets to purchase medical care for sick members. Assets may have to be sold when many households face the same need, and in such distress, sales are often ill-timed and at a loss. Productivity can be drastically reduced even when assets are preserved; for smallholder farmers, this can be due to a shortage of workers with the necessary physical attributes. Physical labor may be the only productive asset available to the extremely poor in the informal and rural sectors—and it is also the one they can least afford to lose.

## Strategies and activities that will help reduce poverty in rural Kenya

Durable changes in behavior are difficult to achieve, but if such changes are realized, they can have a large impact on reducing the transmission of HIV.

Impact 1: Reduction of HIV prevalence in the general population (HIV Prevention)

* Get involved in advocacy to increase the number of health facilities offering VCT services.
* Development of minimum service provision for key populations and vulnerable groups.
* Modern family planning methods will be provided to PLWHAS in health facilities to decrease vertical transmission of HIV.
* Medical doctors and nurses will be trained in district hospitals, and male circumcision (MC) services will be provided.
* Improve HIV control and increased treatment compliance of the PLWHAS
* Ensure that key populations are reached by a minimum package of services for prevention, care, and treatment.
* Reduce the risk of developing complications due to these diseases and further burden on curative health care services caused by HIV.
* Impact 2: Improve economic status and social and economic protection of the PLWHAS
* People will be screened for HIV, and positive ones will be put under treatment.
* The PLWHAS, together with other vulnerable people, will be grouped into associations and trained to be developed in cooperatives and internal saving/lending groups.
* Entrepreneurship will be developed among people infected or affected by HIV who will be trained on developing business plans for small income-generating activities.
* Some funds will be allocated to support associations in IGAs as startup capital.
* Reduction of Poverty and improvement of Nutrition and good diet to the residents.
* Impact 3: Reduce stigma and discrimination towards people infected or affected by HIV.
* Some manuals, tracks, and stickers with a focus on the rights of the PLWHAS will be developed to help them prevent the violation of their rights.

##  Resources and strategies needed to improve society:

## Education and Training: Improving access to quality education and vocational training can equip individuals with the skills needed for better job opportunities. This includes expanding educational infrastructure, providing scholarships, and enhancing teacher training programs.

## Healthcare Services: Ensuring access to affordable and quality healthcare is crucial. This involves increasing healthcare facilities, improving maternal and child health services, and expanding vaccination programs.

## Economic Opportunities: Promoting entrepreneurship and small businesses through microfinance, grants, and training can help create jobs and stimulate economic growth. Additionally, investing in sectors like agriculture, technology, and manufacturing can provide more employment opportunities.

## Social Protection Programs: Expanding social safety nets such as cash transfers, food assistance, and unemployment benefits can help protect the most vulnerable populations from falling deeper into poverty.

## Infrastructure Development: Improving infrastructure, including roads, electricity, and water supply, can enhance connectivity and access to markets, which is vital for economic activities. 3.

## Gender Equality: Addressing gender disparities by empowering women through education, healthcare, and economic opportunities can significantly contribute to poverty reduction.

## Governance and Policy Reforms: Strengthening governance, ensuring the rule of law, and implementing effective policies can create a conducive environment for sustainable development.

## International Cooperation: Collaborating with international organizations and donors can provide the necessary financial and technical support to implement poverty reduction programs. These strategies, when implemented effectively, can help drive social change and significantly reduce poverty in Kenya.

**Resourcing the Strategic Plan 2024-2027**

The founder and board members, under the leadership of the chairman and board treasurer, will play a part in steering the organization toward a sustainable future and will aggressively look for partnerships and collaborations and lead resource mobilization efforts for the organization, such as

* The director and the board members of GSO, the secretary, activity coordinators, and department managers
* Financial stability
* Vehicles
* Training materials
* physical office and office supplies
* Volunteers

## Anticipated Challenges: Succession Planning, Struggling to be heard above the digital media noise

## Searching for sustainable revenue streams, I will face this challenge by word of mouth to friends and organizations like churches.

## Looking for more ways to connect with successful organization partners who will help our organization grow and mobilize our supporters.

## Donor retention is a challenge that we will overcome by thanking the one-time and regular donors and updating them with photos of events that have been impacted by their gifts.

## Leveraging technology is one of the challenges that can be overcome by appointing talented, responsible individuals.

## Economic uncertainty as a challenge can be overcome by engaging with all involved to be aware of involving their friends, family members, colleagues, and churches.

## Fundraising events is one of the biggest challenges, and finances are the main drive towards effectiveness. This challenge will be overcome by using media platforms, word of mouth, handouts, and business cards with information on what we do to change lives.

## Donor communication and engagement as challenges will be overcome by announcing business day for accountability and updates.

## Cultural Sensitivity

I mentioned above about creating an organizational culture that addresses every detail of our core values and beliefs and will discuss how we will address potential biases in our organization's approach and analysis. The GSO organizational culture will include our values, mission, and vision. This will eliminate any biases. It will be

1**. Participation, involvement, and empowerment**

This may be the most fundamental value we hold as GSO practitioners. We know that "people support what they help create." Therefore, we encourage our clients to see the benefit of involving all organizational members in decision-making and change processes as appropriate.

**2. Teamwork**

Providing opportunities for people to function as human beings rather than as resources in the community development process. Fight stigma and discrimination in our communities through training and seminars. working together in the spirit of "we" rather than "they, them, I, mine," just to mention a few.

**3. Commitment and Integrity**

Providing opportunities for each organization member, as well as for the organization itself, to develop to its full potential. Seeking to increase the effectiveness of the organization in terms of all of its goals. Attempting to create an environment in which it is possible to find exciting and challenging services. Focusing on the tasks, reaching out to the community with the humility of heart.

**4. Respect**

Providing opportunities for people in organizations to influence how they relate to the affected and infected communities, the organization, and the environment. Treating each human being as a person with a complex set of needs, all of which are important in his service and his life. Attempting to create an environment in which it is possible to find exciting and challenging work of serving. Treating each human being as a person with a complex set of needs, all of which are important in our calling to serve, as we regard God highly in our lives. Seeking to increase the effectiveness of the organization in terms of all of its goals, vision, and mission by meeting the needs of the target group.

**5. The importance of groups and teams**

Organizations are made up of a variety of formal and informal groups and teams. Therefore, we encourage clients to recognize the norms and beliefs that come along with these structures to help those groups and teams contribute most effectively to the organization.

**6. Growth, development, and learning**

As GSO practitioners, we have an optimistic view of people and teams. Therefore, we believe that our work with organizations should help people learn the skills needed to help them navigate change in the future.

**7. Valuing the whole person**

To help individuals maximize their potential in an organization, we respect that people are complex. Therefore, we work hard to understand individuals have diverse needs, skills, and feelings and respect those differences in our work with them.

**8. Dialogue and collaboration**

Conflict is inevitable in teams and organizations. Therefore, we believe in using dialogue to address conflict in a healthy, open manner to move past the dysfunction that suppressed conflict can create.

 I consider myself a high emotional intelligence leader when it comes to diversity, which means that I can recognize feelings, what they mean, and how they can impact others. Leaders with high emotional intelligence can utilize their emotions appropriately to influence positive outcomes. Emotional awareness means that I will

* Observe how I react to people: I need to not rush to judgment before I know all of the facts. Look honestly at how I think and interact with other people. I will try to put myself in their place, and be more open and accepting of my perspectives and needs.
* Look at my work environment.
* Do a self-evaluation.
* Examine how I react to stressful situations.

Taking responsibility for my actions. To my understanding, this is a must-have skill for leaders, as it helps them effectively manage teams without causing rifts or conflicts. Leaders can get the most out of their workplace teamwork and adapt their leadership style as needed to accommodate teamwork with different personalities. Emotional intelligence will allow leaders to evaluate others' opinions and hypothetically place them into the plan and see if they fit in. To my understanding, this is a must-have skill for leaders, as it helps them effectively manage teams without causing rifts or conflicts. Leaders can get the most out of their workplace teamwork and adapt their leadership style as needed to accommodate teamwork with different personalities. Emotional intelligence will allow leaders to evaluate others' opinions and hypothetically place them into the plan and see if they fit in.

Summarizing this research project and exploring, I have come to agreement terms with N.T. Wright, as prominent theologian and scholar as he is, has extensively explored the integration of sociology and faith. His work emphasizes that understanding the social context is crucial for a comprehensive grasp of faith and its implications. Wright argues that faith is not just a private, individual experience but is deeply embedded in social structures and practices.

Summarizing this paper, I agree with Wright's faith integration for social change. Wright often highlights the following points:

1. **The interconnectedness of Faith and Society**: Faith shapes and is shaped by societal norms, values, and institutions. Understanding this interplay is essential for a holistic view of both sociology and theology.
2. **Role of Community**: The community plays a vital role in the expression and development of faith. Social interactions and communal practices are central to religious life.
3. **Ethical Implications**: Integrating sociology and faith brings to light the ethical dimensions of social issues. It encourages a faith-based approach to addressing social injustices and promoting the common good.
4. **Holistic Understanding**: A combined approach provides a more comprehensive understanding of human behavior and social dynamics, enriching both sociological and theological perspectives.

**Conclusion**

GSO will be reaching out to different diversities for more interactive sessions with successful nonprofit organizations to learn different things and styles from different cultures. I will, as the founder, work on ways of engaging between our leadership and other non-profit organizations in interactions. Having that my organization is local and operating in the rural countryside, operated locally with local client segments, it is challenging to expand to other diversities unless we go out first. But! I know and believe this is a starting point of growth; it might take a longer or shorter period for expansion, but it will eventually affect and impact other locations domestically and internationally as well. GSO will be internationally known even in my absence. I therefore have a responsibility to train the millennials to prepare them for the future and to allow this accommodation to happen by creating opportunities through workshops and seminars. A long journey starts with the first step. A Chinese proverb says, “A Journey of a Thousand Miles Begins with a Single Step." This Chinese proverb means that a person must begin his or her journey to reach their goal or destination. It is a motivational proverb that expresses deep insight about determination and avoiding procrastination.

Since the start of the course, I have heard a dream of innovation: having an online training program as a school of ministry just for 'cross-cultural training and awareness' and more. focus on 'Emotional Intelligence' in Leadership, which can be a very broad topic to my understanding, Any available advice is very welcome! It is amazing how we learn things immediately and automatically through the immersion ( head cognitive) style of human learning. God created humans to learn from what they see, we are always different, even at the level of individuality. The first thing when you immerse yourself is the need to want to know the other person or party. It had amazed me for a long time in the time of my ministry. I come from a big church organization in Kenya that was founded by Norwegian and Swedish people in Kenya. The organization is all over Kenya with more than ten thousand local churches and branches. The church is busy with conferences all year round about different cultures from all 46 tribes in Kenya. It's been a great learning experience for me. The first impression is how different cultures in our church organization dress differently, easily different things, and behaviors are different. So the immersion of cross-cultural is learned by immersion automatically but emotionally. I will therefore apply my long-lived experiences of cross-cultural and practically avail opportunities to immersion, starting with leadership. This kind of learning is cognitive; it stays with you.

Finally, Jesus was an agent of change; near the beginning of Jesus’ ministry, he entered a synagogue in Nazareth and read from the prophet Isaiah. He concludes by saying, “Today this scripture has been fulfilled in your hearing” ([**Luke 4:21**](https://www.biblestudytools.com/luke/4-21.html)). This is what Jesus said he fulfilled, “The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor” ([**Luke 4:18**](https://www.biblestudytools.com/luke/4-18.html)–19 NRSV).

Listen to those words. Jesus says he came “to bring good news to the poor... proclaim release to the captives... recovery of sight to the blind... to let the oppressed go free.” If that’s not a cry for justice, I don’t know what is.

Social Justice in the Stories of Jesus introduces readers to the parables of the New Testament while exploring how they relate to social justice, ethics, and key issues of modern society. Centering on themes of mercy, justice, and human dignity, this unique volume invites readers to reflect on the meaning of Jesus's parables both in their original setting and in the context of present-day moral and ethical challenges.

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