Omega Graduate School

Organizational Development for Social Change

Compilation of Project and PowerPoint Presentation

Assignment #4

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Professor, Dr Mcclane

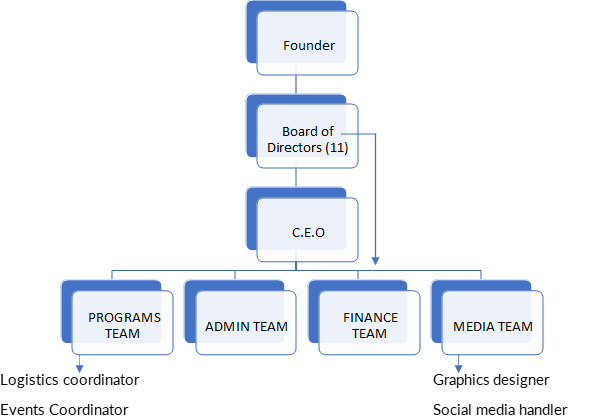
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Chair: Professor, Dr Mcclane

**1. Delivery and Evaluation Plan**

# **Framework and Coordination for Delivery of The Plan**

# The following implementation and governance structures will be put in place to actualize this strategic plan. They include internal and external coordination and execution mechanisms for effective, efficient, and timely implementation of objectives and activities described in the strategic plan



|  |  |  |  |
| --- | --- | --- | --- |
| To Improve access to basic services to the most vulnerable | | | |
| **STRATEGIES** | **ACTIVITIES** | **EXPECTED RESULTS** | **RESPONSIBLE** |
| * Education support (School fees) | * Conduct a needs assessment at home level – refine the needs assessment form * Reach out to the group leaders/chief/local authorities to identify the beneficiaries * Admission into GSII database | * 35 needs assessments done per year * 20 school children supported at end of 5 years | * Programs team |
| * Feeding Program | * Organize feeding events for every region. | * 1 feeding event per region per year targeting 200 number of vulnerable families | * Programs team |
| To enhance the Welfare of the vulnerable and impact their involvement in the community | | | |
| **STRATEGIES** | **ACTIVITIES** | **EXPECTED RESULTS** | **RESPONSIBLE** |
| * Community Integration | * Inviting families and friends to GSO social events (Adults and kids) * Inviting entrepreneurs and professionals to social events * Joint Sports and team building activities | * 2 events organized for 300 people every year * 20 entrepreneurs attending each year * 1 sports program each year | * Programs team |
| * Legal, counselling and family therapy * support | * Identify and list possible legal and counselling partners * Define and document the process of engaging counselling and legal partners * Legal engagement of partners as per documented guidelines * Representation of needy cases in court | * 2 legal and 3 counsellors added to GSO panel of experts * Guideline document for engagement of legal experts * 1 case represented by GSII per year. | * Admin team |
|  | * Organize a counselling session in each GSO event from the panel of experts | * 1 counselling session conducted in every GSO event |  |
| * Capacity Building | * Organize sex education and Hygiene training in every GSO event * Outsource and distribute hygiene care packages in schools * Identify business skills needs and conduct skills trainings per event * Support linkage to markets | * 300 most vulnerable trained per year * 400 Hygiene care packages distributed per school session * At least 3 skills training offered per event * At least 1 product linked to * market per year | * Program team |
| To be a dynamic and sustainable organization | | | |
| **STRATEGIES** | **ACTIVITIES** | **EXPECTED RESULTS** | **RESPONSIBLE** |
| * Media and * visibility | * Develop short clips and videos of success stories * Update website and social media | * 1 success story published on website and social media sites every quarter | * Media team |
| * Resource Mobilization | * Identify and develop potential business idea (IGAs) for GSII (land purchase; farming; Table banking Juice making/value addition;) * Develop budget and proposal for funding of GSO activities | * 1 business idea generated and implemented by 2023 * At least Ksh.2,000,000 mobilized from partners per year | * Finance * Finance |
| * Partnership and Networking | * Identify possible government programs financiers or partners for partnership with GSO activities | * Database of at least 10 potential partners updated annually | * Finance/ Programs |

**2.Evaluation of Results, and Initial Reflection**

**Monitoring GSO Leadership**

Grace Sufficient Organization (GSO): As a non-profit organization, we will monitor how our leadership can be effective in transforming marginalized communities. According to Xianjun, based on the preceding definitions, leadership is the process by which an individual inspires a group to attain a common objective. Therefore, leadership is not merely influence, but it cannot exist in the absence of influence. He continues that each organization determines its own path to transformation, including in its pursuit of industry; he quotes 4.0 (Gajdzik, Grabowska & Saniuk, 2021). The capacity to establish outcomes while simultaneously exchanging and sharing in putting their skills to use to achieve those outcomes is an essential component of good leadership. I agree with his findings that the finest leaders know their followers inside and out, and they focus more on the positive aspects of their followers than they do on their shortcomings. Definitely, this is a fact that magnificent leaders aren't oblivious to their own or others' shortcomings; rather, leaders are confident in the knowledge that their strengths give them a competitive advantage.

Continuous monitoring and evaluation of our leadership skills are essential for successfully implementing our Organization Grace Sufficient (GSO) strategic plan. GSO will hold annual reviews and reflection meetings on implementing the 2025-2030 strategic plan and shall invite representatives from the different teams and departments to participate in the evaluation meetings, including the clientele segments. With the right leadership in place, we will carry biweekly meetings to evaluate our results, monitor our leadership skills, and engage on emotional intelligence, which can be the best leadership emotions to run a non-profit organization that focuses on total humanitarian transformation as in (body, soul and spirit holistic healing)

**Evaluation: Biweekly leadership meetings will give key attention to:**

1. The key result areas and objectives are being achieved and are still realistic.
2. The objectives are being achieved according to the timelines specified in the plan and indicate if the deadlines for completion should be changed.
3. Individual department leaders have adequate resources (money, equipment, facilities, training, etc.) to achieve the objectives.

**GSO Resourcing the Strategic Plan 2024-2028**

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

**Evaluation on Strategic Plan Budget Estimate**

|  |  |  |
| --- | --- | --- |
| **Priority Area** | **Activity** | **Budget Estimate** |
| To improve access to basic services for the most vulnerable individuals, families, and communities.    Considering a food bank in a GSO facility.            Scholarship for most vulnerable kids | School Fees |  |
| 1. Feeding Program 2. Will appoint the most vulnerable families and kids who need a regular food basket twice a month 3. Well-bright kids to college & the less bright to technical colleges | TBD  TBD              TBD |
| To enhance the Welfare of the vulnerable and impact their involvement in the community | Social Events (2 per year) | TBD |
| Sports Events (1 per year) | TBD |
| Skills training: Business skills, Hygiene, Sex education | TBD |
| To be a dynamic and sustainable organization | Media Interactions | TBD |
| GSO Income Generating Activity | TBD |

**Interaction Initial Reflection**

GSO will reach out to different diversities for more interactive sessions with successful nonprofit organizations to learn from other cultures 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. means that big achievements are made through small but concrete resolutions. The proverb is first found in the Tao Te Ching

I, as the founder of GSO, have been thinking about the concept of a cutting-edge online training program as a school of ministry for "cross-cultural training and awareness" and other reasons since the start of the course. Particularly emphasizing 'Emotional Intelligence' in leadership, this topic can indeed be quite expansive. Research indicates that a higher level of emotional intelligence enables individuals to empathize with others, communicate effectively, and cultivate both self-awareness and social awareness. This is a manner in which individuals engage with themselves and their surrounding social environments; it is said to significantly influence a range of contexts. According to Mbonigaba Celestin et al. (2020), to investigate the role of emotional intelligence in fostering empathetic leadership: The objective seeks to understand how leaders who demonstrate high emotional intelligence positively impact organizational culture, employee engagement, and productivity

Emotional intelligence plays a crucial role in how we as leaders and followers react to life's challenges and react to life circumstances and feelings. Moreover, it is an essential component of compassion, allowing us to understand the deeper motivations behind the actions of others. Intelligence alone, according to Celestin, does not guarantee prosperity or fulfillment in life. According to research and findings on EI, many individuals may excel academically yet struggle socially and find little success in their careers or interpersonal relationships. More research on this topic is greatly needed, as it is that this type of cognitive learning is lasting; it remains with us over time.

Humanity is created to absorb knowledge instinctively and effortlessly through immersive experiences and by the nature of creation. Biblical teaching, observation of creation itself, teaches knowledge and understanding, preserving a reverent modesty about God’s incomprehensible majesty while also affirming that genuine understanding is possible. The Bible describes God using language humans can grasp (e.g., anthropomorphic expressions like “the arm of the LORD”), yet acknowledges these are accommodations to finite though.

To my understanding as a role model in the community and the lessons learned from research, humans are designed to learn from observation, and each of us is unique. even at an individual level. The first step in immersing oneself is cultivating a genuine desire to understand the other person or group involved. Personally, I have shared insights from my own experiences with a large church organization in Kenya, where I first had an encounter with the Lord in 1986. Our church organization was founded by Norwegian and Swedish missionaries and named the church organization Free Pentecostal Fellowship in Kenya (FPFK). Our church organization has established a significant presence across the country, boasting over ten thousand local churches and branches. The church organizes conferences throughout the year that celebrate the diverse cultures of Kenya's 46 tribes, which has offered me valuable learning opportunities on diverse cultural interactions. Learning from it, I have noticed how different cultures dress, eat, and talk, not limited to body language. These diversities highlight the uniqueness and beauty aspects of each culture if engaged in good faith and application of EI.

According to Ugboh, G. (2023), a paradigm shift in theology and theological practice is needed to overcome technological disruption. This research by Ugboh stated that through the church, creative culture, and strategic planning, God is a creative being and the greatest creator of all time. He quotes Genesis; how we see Him call things into existence just by the spoken word of His mouth. He so expects the church community to learn from Him and call things that are not as though they are throught actions of speaking to the lives.

**Reporting**

Therefore, my action research project aims to address the challenges faced by marginalized communities; the challenges they face have significantly contributed to my desire for constructive social change. By focusing on the issues of poverty and lack of access to resources, I have been able to implement interventions in small ways that encourage community engagement and collaboration. I facilitated workshops that educated individuals about their rights and provided them with practical tools to advocate for themselves and claim their right to community resources and integration. This is currently underway and not only empowering the participants but also fostering a sense of ownership within the community. Moreover, my experiences working with the poor have been a learning journey; they informed my approach, ensuring that my intervention will be culturally relevant towards tailoring to the specific needs of this community that God has placed me with for that purpose.

In summary, this action research project not only addressed the immediate issues within my own communities, some of whom are my family, but also inspired a shift in perspective among the rest of the community members, reinforcing their capacity to contribute and be part of the societal improvement. The result is expected to be a more engaging, informing, and proactive community ready to tackle these challenges of poverty stigma and discrimination faced among the affected, thereby creating lasting impact and positive change.

Therefore, finally, as I read more about EI, it could be said that it produces self-regulation, according to Tian Xianjun (2022), which can be defined as the capacity to control or redirect disruptive impulses and emotions and the disposition to delay judgment and reflect before acting, Tian quotes (Goleman, 2004). The researcher continues that emotional Regulation involves recording, analyzing, and reflecting on one's emotions to maximize their interpersonal and intrapersonal value (Rubio, Ángel, Esteban & Ruiz, 2022). I love it, that we have the control to delay reactions, especially negatives. Tian added that self-regulation is the capacity to alter one's behavior, and he quotes (Baumeister & Vohs, 2007). Three phases comprise self-regulation: top down, reflection, and bottom up. Tian also quoted in his comment, that according to Zimmerman (2008), self-regulation consists of three phases: top-down, reflection, and bottom-up. To enhance this learning, it will leverage extensive experiences with cross-cultural interactions and seek out practical opportunities for immersion, starting in leadership roles.

**Church Reflection on Jesus as an Agent of Change**

Reflecting on our Lord Jesus and his serving selflessly, I finally concluded understanding Jesus as 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 the church to reflect on the meaning of Jesus's parables in their original setting and in the context of present-day moral and ethical challenges.

Néstor Medina, Associate Professor of Religious Ethics and Culture, Emmanuel College, University of Toronto, encourages that "Social Justice in the Stories of Jesus is an invitation into an engaging conversation about the Parables of Jesus that is both timeless and timely. The comment continues that 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. The author discusses social justice concepts from various traditions to enable readers to engage with the ethical implications of the parables in a range of different contexts.

## **3. Final Reflection and Preparation for Conclusion**

## **Introduction to Vision, Mission, and Values**

When defining the foundational elements of Grace Sufficient organization (GSO), beginning with the vision, vision is the leading force in development of the mission statement, the core values, and even the organizational culture of the GSO or any other organization. The vision by the virtue of its power sets what it aspires to achieve in a short term or the long term; it sets the overarching direction and is a source of inspiration. From my learning, past experiences, I learned that leading with a clear vision will provide a clear path for the way forward, as it is the organization's foundation for missions that leads a clear path as to how far you can go. You can't just take a trip to somewhere you haven't been, even imagined of going.

According to my church organizations, the Free Pentecostal Fellowship in Kenya (FPFK) an organization that I grew up in, got saved there and being ordained and ministered and served the less fortunate as a member and a pastor, I personally admire the services to the communities we serve, our mission statement outlines its purpose and primary objectives which is to ascribe “to a holistic development of the person and community and in this vein, emphasis is on changing the mind and soul of people through the proclamation of the Gospel of Jesus Christ so that they can affirm their dignity as God given and affirm a faith that enables them to see their lives from a hopeful and pro-active state rather than resigning to the vagaries of life.” It continues with the thematic objectives as “Capacity building and awareness creation at all levels is employed to ensure effectiveness and efficiency of products and services provided by FPFK personnel. This involves skills development and knowledge enhancement through trainings, workshops and seminars. Lobby and advocacy on various issues including fight against HIV and AIDS, retrogressive cultural practices like female circumcision, segregation of single men and ladies and wife inheritance will be done by FPFK in collaboration with various institutions including government and CSOs to ensure that laid down policies are implemented.”

Therefore, learning to see how the FPFK, works and committed to change the communities impresses me that anything is possible so long as it's been written down and worked on. My understanding of this statement I believe it emphasizes the reasons for the organization’s existence and its goals for its goals progress toward a broader vision starting with writing the vision down and watching.

**Habakkuk 2:1-3** I will stand at my guard post and station myself on the ramparts. I will watch to see what He will say to me, and how I should answer when corrected. [Then the LORD](https://biblehub.com/hebrew/3068.htm) [answered me:](https://biblehub.com/hebrew/6030.htm) [“Write down](https://biblehub.com/hebrew/3789.htm) [this vision](https://biblehub.com/hebrew/2377.htm) [and clearly](https://biblehub.com/hebrew/874.htm) [inscribe it on](https://biblehub.com/hebrew/5921.htm) [tablets,](https://biblehub.com/hebrew/3871.htm) [so that](https://biblehub.com/hebrew/4616.htm) [a herald](https://biblehub.com/hebrew/7121.htm) [may run](https://biblehub.com/hebrew/7323.htm) [with it.](https://biblehub.com/hebrew/%E1%B8%87%C5%8Dw%20(Prep::%203ms)%20--) For the vision awaits an appointed time; it testifies of the end and does not lie. Though it lingers, wait for it, since it will surely come and will not delay.… Therefore, these three-core principle should shape the behavior and decision-making processes within the GSO or other organizations, fostering a traditional culture that within our work environment to aligns with both our vision and mission as to direct the expected outcomes.

In summary, the order is:

1. Vision

2. Mission

3. Values

This structure ensures that our mission and values are aligned with long-term aspirations.

What is a vision? Our reflection will focus on three steps as Susan explains the steps:

1. Learn why creating vision statements is important to success.

2. Learn how to create a first draft of your vision statement.

3. Assess the first draft vision statement for component strength.

**Assess the overall structure of the vision statement.**

Susan Reid et,al (2022) findings are that there is a “rapidly growing interest in understanding how entrepreneurs envision future products and markets and how they transform their vision into reality. Without a doubt, entrepreneurs capable of bringing well-developed visions to life provide one of the most important sets of activities in our economy.”

According to Sibeko et al, (2020) “In defining a vision, entrepreneurs saw their vision as a mental picture of the future and a strategy as a plan to get to that ideal end state and a model as similar in a way to strategy. Entrepreneurs believe that vision and visioning grow. Its growth is very much influenced by the context in which the entrepreneur is operating in. There was a significant emphasis on the analysis and developing thinking capacity as an entrepreneur, as well as the importance of exposure visioning and developing sustainable visions. The consensus among the entrepreneur interviewed is visioning as a core competency can be developed. However, they differ in terms of how it can be developed, the majority prefer mentoring and observation as the best way to develop”

All being said, Grace Sufficient Organization (GSO) will ultimately reflect on our mission, vision, and values. It is also essential for GSO to explore collaborative opportunities with established organizations that have successfully made their mark in the global arena. Kirkpatrick's research highlights those global evangelical organizations and educational institutions, such as the InterVarsity Christian Fellowship, the International Fellowship of Evangelical Students, and the International Fellowship of Evangelical Mission Theologians, have already achieved this. Within these groups, Latin Americans have notably asserted their influence, as they have refined their theology in the context of being a religious minority.

I will therefore outline our beliefs regarding our expected operations, that will be emphasizing three key perspectives of ministry:

**Vision:** GSO's vision is 'empowerment of people in achieving poverty eradication and social and employment integration to transform and empower self-reliant communities'.

**Mission:** GSO exists to empower/inspire the less privileged and vulnerable in society by connecting them through love and hope, training programs, giving more power through education, information, coaching, and counseling, and amplifying the possibilities to get or create a job or business through microcredits

**Core Values**

1. ***Service beyond self:*** We are committed to serving others. We shall be good examples of genuine service and show concern for the welfare of others without the primary goal of our enhancement or profit.

2. **Cooperation beyond borders.** We have shared responsibility to address the serious challenges confronting humanity. We will maintain ethical, cooperative relationships with other organizations and individuals that share our common values and objectives.

3. **Accountability:** We are accountable for our actions and decisions primarily to the community we serve, and all our stakeholders, partners, and the public. We will demonstrate ownership of the organization and be accountable for the execution and outcomes of our stated and expected goals and strive for excellence in our work.

***4.* Respect for Diversity and Confidentiality***:* We will celebrate diversity and seek to build a culture based on due regard for others. We will respect the integrity and rights of families and individuals in the communities we serve. We prioritize the confidentiality and integrity of our stakeholders, recognizing the importance of fostering an inclusive environment that honors our clients' data and the unique perspectives and experiences of each individual without judgment.

***5.* Identity & Integration**: It is our responsibility to be the voice of the voiceless, stand with them, walk with them, and identify with them by advocating for them by bringing each one of them together as coherent whole persons. It will involve the three learning domains: integration of cognitive, affective, and psychomotor, then emotional, and social experiences related to social identity with aspects of an individual's inner self for a completely renewed individual, family, or community.

These core values would be effective with the right leadership in place. Which according to my research and understanding is the servant leadership for transformational sustainability.

**GSO’s Mission, Vision, and Core Values Initial Reflection**

**GSO Vision Initial Reflection**: GSO's vision will initially focus on developing our facility to support the transformational progress needed for broader social change. From my understanding of the course materials and research, a vision represents a collective belief about the future that a nonprofit or business can realize by accomplishing its goals. A vision statement is a concise, clear, and well-articulated expression that conveys our organization's vision to both internal and external stakeholders. Therefore, GSO was founded to meet the need and transform life to be self-reliant, eradicate poverty, fight against stigma and discrimination for the PLWHAS, orphans, and the most vulnerable, and give a voice to individuals, families, and communities. Implementing our vision will involve the parties involved or the client's segments' coordination and cooperation and their understanding of the vision. Involving them will help GSO to help them understand the goals of fighting hard to see their future transformed, living in beautiful permanent homes, educating their children to universities and into community colleges, and producing teachers, nurses’ doctors, engineers, IT technicians, community leaders, and their politicians right from their own. This is the vision I will lead GSO internal & external, donors & partners to believe that it is possible when we come together and work together.

**GSO Mission Initial Reflection:**

According to my understanding, a mission statement is a concise explanation of the organization's reason for existence. A mission statement will describe the GSO's organization's purpose and its overall intention for an individual or person. The mission statement will support the vision and serve to communicate purpose and direction to all stakeholders, being internal and external: employees, customers, vendors, and other stakeholders.

**The GSO mission will empower communities, families, and individuals by:**

1. Training on life skills: Learning life skills will further help children and young adults make the most out of life, helping them to act and increase agency in their own lives.
2. Education: GSO understands that a community that is better educated has less unemployment and reduced dependence on public assistance programs. Education also plays a key role in improving public health.
3. Training on Self-Awareness: GSO will be committed to a mission to educate on self-awareness to all demographics of its existence. By this reflection on self-awareness, the community, individuals, and families, especially the PLWHAS and orphans:

* Being better able to manage and regulate their emotions from past experiences such as abuse, abandonment by families, stigma-related experiences, etc.
* Better communication and expressing their feelings help in their healing processes.
* Better decision-making skills when it comes to making life decisions like life partners for young generations, what business suits my abilities and capacities
* Improved relationships between families, workplaces, and neighborhoods.
* Higher levels of happiness as you decide what makes you happy but not affect other people around you
* More confidence in what is good, profitable, and acceptable in self-development
* Better job satisfaction because you chose the right job that satisfies and matches what you like to serve others
* Better leadership skills, as everyone is a leader in their way no matter what. I have realized by experience that everybody is a leader in one way or another. GSO would be educating communities on how to find their strengths or how to apply SWOT in their personal lives.

On a different note, GSO’s mission statement will articulate its culture, values, ethics, fundamental goals, and agenda. Additionally, it outlines how each of these elements pertains to the company's various stakeholders—employees, distributors, suppliers, shareholders, and the broader community. These stakeholders can utilize this statement to align their objectives with those of the GSO organization.

**GSO’s Core Values and Organizational Culture Initial Reflections**

**Organizational Culture**

The initial reflection on our values will include the draft of the GSO organizational culture. This GSO culture will emphasize the importance of diverse, multiracial workplaces. As Gabriel et al. (2022) mentioned, organizational culture focuses on how to protect the established organization and its structures, how to achieve the set goals, and how we conduct ourselves. In other words, organizational culture seeks to solidify the developments and changes made so far to ensure they are utilized effectively and efficiently.

1. Service beyond self: We as GSO are committed to offering service to others beyond ourselves. We shall be good examples of genuine service and show concern for the welfare of others without the primary goal of our enhancement or profit.
2. Cooperation beyond borders. (Partnership and network): We are looking to partner with church organizations that share the same values and interests as GSO in reaching out to the poor. We have shared responsibility to address the serious challenges confronting humanity. We will maintain ethical, cooperative relationships with other organizations and individuals who share our common values and objectives beyond any boundaries within our reach and beyond.
3. Accountability: We are to be accountable for our actions and decisions primarily to the community we serve and all our stakeholders, partners, and the public within our reach. We will demonstrate ownership of the organization, be accountable for the execution and outcomes of our stated and expected goals and strive for excellence in our work.
4. Respect and Confidentiality: We will celebrate diversity and seek to build a culture based on due regard for others regardless of race, tribe, culture, and gender. We will respect the integrity and rights of families and individuals in the communities we serve at all costs. The confidentiality of data will be managed and safeguarded by the participating families in honoring and safeguarding our clients and their families.

GSO as an organization will need to expand our programming beyond our capacity by reaching out to other organizations for fundraising to avoid the risk of diluting existing resources. In other words, GSO will not as an organization fully support the needed programs that fall within the scope of our intended mission without the financial support needed for those programs. But there's no way we can secularize our organization.

We will make sure that our SP will be as clear as possible, especially the marketing plan, as it will help us in the marketing goals and objectives that help GSO achieve our larger, strategic business goals. To prevent mission drift and maintain focus on our vision, mission, and values, the GSO Organization will establish the following qualitative goals and quantitative objectives as the final destination for all marketing efforts. We will be fine if we start with:

1. Executing our marketing plan: As we execute our marketing plan, GSO Leadership can be confident knowing how our daily marketing work specifically relates to our long-term business goals as a mission-driven organization.
2. Developing key messages for different stakeholders’ groups: As we reflect on our communication to stakeholders, it is essential for both internal and external stakeholders of the Global Strategy Office (GSO) to comprehend the significance of our company's mission to prevent mission drift in future operations. To achieve this, the GSO must establish targeted messaging strategies for each stakeholder group. By developing a comprehensive communication plan that articulates our mission to these groups, we can maintain a clear focus on our core objectives, even as we navigate other priorities such as scalability. This approach ensures that the foundational motivation behind our operations remains intact and central to our organizational ethos.
3. GSO will be creating tactics that serve our mission: The right marketing tactics are going to be designed to bring our mission to life and in front of the right audiences. Every strategy and campaign we run will be closely tied to the fundamental principles of our social enterprise, whether we are educating, engaging, or activating our audiences. This way, GSO, as a non-profit organization, external and internal stakeholders will know that all or most of our marketing efforts are connected to our mission to avoid mission drift to secularization.
4. Measuring the results of GSO impact: As we as GSO organization grow and we are at this point of website upgrade to Search Engine, it will be easy to focus on vanity metrics like social media followers or web traffic that aren’t tied to a specific business goal but will be directly managed by our media department. These numbers may indicate GSO growth, though they might not provide insight into our progress toward achieving our mission but anyway, serve the growth purpose.

**Reflect on the research process, challenges faced, and personal learning outcomes.**

1. One of the significant challenges I faced during the research process was learning how to find resourceful materials that truly suited the subject matter I was exploring. This difficulty in identifying appropriate resources often left me feeling overwhelmed. Despite my desire to achieve all my goals and my eagerness to learn and improve, I found it challenging to navigate the vast amount of information available. This experience tested my perseverance and pushed me to develop better strategies for effective research.
2. Another challenge I struggled to balance multiple commitments. The pressure of tight deadlines often led me to rush my work, affecting its quality. To overcome this, I created a structured schedule that prioritized tasks. By breaking larger projects into manageable parts and setting realistic milestones, I was able to make steady progress while maintaining the quality of my research.
3. Gathering feedback from stakeholders also proved difficult. Engaging with them required extra effort to communicate my ideas effectively, and sometimes their responses were delayed or less constructive than expected.

Additionally, undertaking the construction of projects proves to be a complex endeavor. It was vital to ensure that these initiatives not only aligned with my research findings but also addressed the genuine needs of the community. Translating research insights into practical actions that would benefit the community was an ongoing challenge. I have already initiated a microfinance program with four impoverished, vulnerable women who are eager to take risks and start small businesses.

According to Bamidele Michael O. et al. (2024), “credit risk management is a critical aspect of financial operations for microfinance institutions (MFIs), which play a pivotal role in promoting financial inclusion among low-income populations (Achumie et al., 2024). Credit risk refers to the potential for loss that MFIs face when borrowers fail to meet their repayment obligations (Urefe et al., 2024). Effective credit risk management is essential for MFIs to maintain their financial stability and sustainability, as these institutions primarily serve clients who often lack traditional credit histories, collateral, or stable income sources. As a result, MFIs operate in a unique environment where the risks of default are significantly higher compared to conventional banks (Okeke et al., 2022). ”, continues that these loans typically feature small sizes and short tenures, with the primary goal of meeting immediate financial needs, such as working capital for small businesses or urgent personal expenses (Okeke et al., 2022). Because these loans are often made to individuals or small enterprises that do not have access to traditional banking services, they present an inherent risk. Borrowers frequently lack formal credit histories, making it challenging for MFIs to assess their creditworthiness effectively. Additionally, the reliance on limited collateral further complicates the risk evaluation process, he added.

As Bamidele says, I completely agree with his statement, and I did just that by making modest offers with brief tenure. As my interests are to fight poverty this way, I am personally dedicated to giving it a try without worrying so much about whether they pay or not. That mindset allows me to help avoid giving up on them, as I pray for the grace and favor of God to whatever they put their heart to do. Overall, these challenges were significant, but they ultimately shaped and strengthened my approach to the research process, highlighting the importance of resilience and adaptability in striving to make a positive change in my community.

**Project's impact and my understanding of sociological and faith-based perspectives**.

Reflecting on Jesus and His ministry, according to Kirkpatrick et al.'s (2019) journal article, Integral Mission: Is Social Action Part of the Gospel? Jesus exemplified compassion. Although Christians may differ regarding the integration of social engagement into the gospel, there should There is no debate concerning the compassion that Jesus demonstrated toward the poor and needy or the expectation that Christians today should act with compassion toward those in need. The English New Testaments have translated “compassion” from the Greek root word σπλαγχνον, which is used frequently in the Gospels to describe Christ’s attitude toward various individuals and groups of people. He showed compassion on the multitudes needing a shepherd (Matt 9:36), the mourning widow (Luke 7:31), the large crowd at the feeding of the 5,000 (Matt 14:14; 15:32; Mark 6:34), the large crowd at the feeding of the 4,000 (Mark 8:2), the boy with the evil spirit (Mark 9:22), and the two blind men as he was leaving Jericho (Matt 20:34). Volumes have been written on the meekness, gentleness, and love demonstrated by Jesus.

According to Hebert, he adds, Christian conceptions of and commitments to social justice have vacillated over the past two hundred years as its importance relative to personal salvation and sanctification has constantly been contested. The debate between the Christian conservative right and Christian progressive left has intensified again recently as ever more theologically conservative Christians champion social justice, however guardedly, triggering ever more alarm from socially conservative Christian

**Constructive Social Change and Intervention**

**Sources of Social Change (Capital)**

According to Utai Parinyasutinun, Department of Society, Culture, and Human Development, Faculty of Liberal Arts, Prince of Songkla University, Songkhla 90110, Thailand, “The study found some non-profit organizations were governmental organizations, while others were community organizations that played important roles in jointly mobilizing development activities that were part of community welfare. Therefore, guidelines for the organizational development of nonprofit organizations at the community level require:

1. **SWOT application**: Community capital development involves various facets that require a strong commitment to effective operations based on sound strategies and principles of good governance. It's also important to remain open to new ideas and approaches.
2. **Graces of Leadership are sources of social change**

According to Wiley, the five graces of leadership are

* Gratitude: the attitude that elevates our spirits, boosts morale, and lifts our hearts.
* Resilience: the quality that allows us to achieve beyond our wildest dreams.
* Aspiration: the knowledge that we can make tomorrow better than today.
* Courage: the ability to understand and move beyond our fears.
* Empathy: the understanding needed to connect with others from their perspectives.

**Sources for Constructing Social Change**

1. **Understanding social change requires SWOT application**

Each community, individual, or family has weaknesses and strengths; resources are within which could be discovered to be nurtured for transformation. We will need to learn that understanding social change requires a multifaceted approach that considers various sources and mechanisms. The following key sources have been identified within GSO communities as important drivers of social transformation:

**GSO's Internal Environment**

**Strengths**

* Board members, and volunteer's client motivation to the community
* (GSO) founding was based on strong faith and hope in God
* Members and board members’ devotion and commitment to the vision of GSO
* Knowledgeable and resourceful persons
* The clients’ segments’ cooperation
* Past achievements in Annual events

**Weaknesses**

* Lack of stable financial stability
* Lack of committed partners or donors
* Reluctant towards the drive to create organizational policies.
* Strong family ties and relationships lead to conflicting roles and interests in clientele families.
* Lack of sufficiency in advocacy for the widowed and orphaned against their oppressors due to lack of legal representatives

**GSO's External Environment**

**Opportunities**

* Available government programs and resources can be a hurdle to manage due to the state of national corruption.
* Ease of access to the vulnerable and less privileged
* Other nonprofit and church organizations have support and partnerships available but still have hurdles to access the programs. In most African countries, it goes with who knows who, where, and how.
* Office structures are in our SP to provide resources, including a food bank. Land has been leased, and construction is underway
* Technical Training Center is in the plan to train youth on technical six-month skills for quick income fixes
* Orphanages to accommodate more homeless orphanages and abused children (still the common rule applies as to who knows who, where, when, and, how), Kenyans call it Kitu Kindogo in Swahili, which means you have to give something little to get access even to non-profit organizational benefits.

**Threats**

* Culture differences that cause tribal crashes
* Pandemics, floods, or outbreaks
* High illiteracy is leading to ignorance of life applications
* High standards of living (inflation)
* Climate change leading to food insecurity
* Nationwide corruption leads to a lack of access to recourse.

By exploring these sources, we can analyze the mechanisms driving social change and the interconnectedness of different sectors. This understanding allows scholars, practitioners, and communities to work collaboratively toward a more equitable and responsive society. With good planning skills, GSO can use these given opportunities, and resources that can lead to organizational excellence.

**The Grace Sufficient Organization (GSO) broader implications project for society regarding future research in applied and clinical sociology could include several key elements:**

1. Research on needs interviews and feedback: GSO will be conducting assessments to identify the specific social issues and needs within communities that we serve. This would provide a foundation for targeted interventions and programs that address these challenges effectively. According to Borbála Péntek (2020), based on these types of interviews, in his findings it was revealed that the roots of the conflicts in an organization lie in the overload of bureaucratic tasks in the human resources department, the lack of motivation in the workplace, and the lack of transparency of institutional decisions.
2. Evidence-Based Interventions: The intermediate outcomes will be educated communities, which means a highway to self-reliance communities and families, and job availability because of education and knowledgeable communities and families to the wholeness of the entire community. The following long- and short-term goals are borrowed from my master's course with City Vision University, ORG620. Strategic Plan Final Project.

* Long-term outcome: There will be changes in their knowledge, their beliefs, their attitudes, and their behaviors. Therefore, families will establish safe and supportive environments for their families.
* Intermediate outcome: Families will increase their use of supportive networks. increased knowledge of positive discipline techniques, increased motivation to succeed in day-to-day life, or increased job readiness skills
* Short-term Outcome: Learners of all ages will increase their knowledge of community available resources and how to access them, such as government resources on healthcare and education, mental health, social well-being, and community resilience.

1. GSO Partnerships with Local Institutions: long-term outcomes Examples of this above will include higher student achievement scores, increased high school for poor kids, increased graduation rates, and greater college acceptance rates that all will reflect the new well-developed communities, families, and individuals.

**GSO Programs and Activities**

* Trainings & programs on:
  + Peer support groups
  + Self-awareness
  + Personal hygiene & Health care
  + Mental health
  + Prevention of infectious diseases like HIV/AIDS, STDs
* Economic stability:
* Small businesses (microfinance)---in progress
* chicken farming, milk goats farming
* farming, including vegetable gardening —In progress
* Bead work and art craft— in progress
* Empowerment by Education
  + Formal
  + Non-Formal

Results will conclude that neighborhood, environment, social and community context will be built

**Outcomes:** Systematic thinking that involves Head; heart and hands will practically be involved

**Participation will be measured by four important elements:**

**Level 1**: Reaction Head learning (cognitive learning) How the participants react or respond to the training

**Level 2:** Learning heart learning or (Affective learning) What participants have/will learn from the training

**Level 3**: Behavior: hands-on learning to achieve results: The trainees take what they learned and put it into practice on-the-job (Psychomotor)

**Level 4**: Results are going to be the successful stories whole lives transformation from all angels 1 Thessalonians 5:23: "May your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ."

**Some of the outcomes for the individuals, families, and communities will include and are not limited to:**

* **Self-confidence:** Self-confidence and self-efficiency will be developed to help the individual have a positive mind. It will result in the individual believing in their ability, which will be evaluated based on their competency or potential to carry the learning into life
* **Self-competence:** This belief is that a person can manage and take action to complete a task regardless of any obstacles and challenges Individuals with high self-efficacy can change obstacles to opportunities that benefit them

**The inputs, the resources, and the assumptions:**

First Input Human Resources will include:

* GSO external and internal stakeholders
* Board Members Contribution
* Volunteers and the communities' contributions
* Experts such as professionals from government departments and other private and non-profit institutions

Structures for operational will be needed, for:

* Financial Office
* Equipment
* Seminars and workshops
* Formal training and board meeting conference room

Administration Office for Technology and social media platform:

* Holding meetings online.
* Allowing our staff to work remotely.
* Reducing overhead costs, such as office utilities.
* Assigning duties to every Department
* Tracking the daily output of individual employees for data tracking

The External Environment: Information of interviews, feedback, evaluations by the external environment

* I assume that the finances and all resources will be available on time of need
* My Board members will be all on board and on the same page
* All programs and activities will be as planned
* The beneficiaries will see the need to take the programs seriously
* Lives will be transformed for good

By focusing on key components, the GSO implications project will make sure that no detail is overlooked until we achieve a noticeable, indisputable change that will surpass all previous records for poverty reduction. Community sufferings will be a thing of the past and a history that will never be repeated. Bishal (2023), paper titled Unpacking the Past and Charting the Future, findings of organizational development that are that the major trends in OD identified include strategic agility, learning and development, digital transformation, effective leadership, engagement and well-being, and fostering inclusivity and diversity. The study highlights the underlying theories and approaches that have influenced these trends. The findings suggest that organizations need to adapt to change faster with a dynamic environment and market expectations, and strategic agility is crucial for researchers and business practitioners. Learning and development within the organization is essential to keep employees up-to-date with relevant skills and help them adapt to changes much faster. Effective leadership, engagement, and well-being, as well as fostering inclusivity and diversity, are also critical for organizational growth and sustainability.

**The GSO organization and project align with my initial expectations; lessons can be learned for future practice: (Holistic Healing)**

It will be a great move for GSO to hire the right personnel for the right jobs, whereby we will be able to track every piece of data from short-term to long-term. Another way to track the data will be through technology by developing an app that keeps all records. Tracking processes will allow GSO leaders to gain insights on what practices are effective and what practices are not. The insights will allow for the elimination of unprofitable business issues and improvements in current business strategies. The analytics that we will gain from tracking ultimately should help us generate improved practices that are refined by the results of tracking well and efficiently. This move will be the holistic organizational development

**How the GSO organization and project align with my initial expectations, lessons can be learned for future practice: (Holistic Healing)**

Reflecting on the Grace Sufficient Organization (GSO) project, it is clear that we both align with and diverge from my initial expectations in various ways. Initially, I anticipated the project would focus primarily on direct service delivery to vulnerable communities. I have learned that we, as GSO, will need a more holistic approach that focuses on community empowerment, capacity building, and sustainable development. Focusing holistically on the whole person's body (physically), mind (psychologically), and spirit (emotionally). The findings by Yasmin Turton (2020) demonstrated that the use of integrative mind-body-spirit practices provided the involved community, individual, or families with the tools for self-healing and wellness that were self-nurturing beyond basic survival. Adabanya, et al. (2023) confirm the same, that, integrative mind-body-spirit practices provided them with tools and techniques to manage their day-to-day lives better. Yasmin concludes that social workers must be introduced to integrative mind-body-spirit practices as an additional set of tools and techniques to have at their disposal that do not rely on talking only. Suzy Harrington (2024), argues that, spirituality has long been recognized as a key dimension in a holistic approach to well-being. A spiritually well person seeks harmony and balance by exploring human purpose, meaning, and connection through dialogue and self-reflection, clarifying personal beliefs and life purpose. When people feel spiritually fulfilled, they are happier. more engaged, and more productive at work. She then quotes, Gallup that, he has found that students’ clarity of purpose is an important factor for student academic success, which likely extends to personal success. However, she added, employers have traditionally avoided addressing spirituality, fearing potential conflicts arising from diverse spiritual practices.

This leads us to the "how." "How” is even more important than “what” and is based on the socio-ecological model. While all the components can be used, it can be simplified into 2 categories according to her view: nurturing individuals personally and interpersonally and providing a culture of care.

* Nurturing individuals personally addresses individual knowledge, skills, beliefs, and behaviors and is often the focus of wellness programs, though it is more often taught than nurtured. Nurturing individuals interpersonally includes mutual trust, respect, kindness, communication, and intercultural competencies.
* A culture of care addresses settings and systems within the organization, environment, and policies. Organizationally, it includes the services and programs provided, which benefit by being data-informed, outcomes-focused, aligned within the organization’s needs, engaging, and supported by leadership. Organizational culture is crucial—how does it feel? Is there trust and respect? Is innovation encouraged? Does it feel fair? Environmentally, programs and services need to be accessible, safe, and address social determinants. More importantly, organization members must have the resources they need, including tools, personnel, and training. Policies may need to be established or modified to ensure they are inclusive, fair, equitable, and enforceable.

I therefore crave to explore my own findings on my topic of interest subjects (holistic healing) in a detailed version in my future research for my applied social future practices on family, individual and community Holistic Healing. Iveta Ludviga, (2023) concluded that if employees are supported by leaders who sense change, make timely decisions, and act in an agile way, they will experience higher work engagement during a crisis, thus positively contributing to their well-being and organizational performance. This paper contributes to the understanding of organizational agility and discusses the theoretical and practical implications of the results and avenues for future research

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**Holistic Healing Explained**

**Appendix B**

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Holistic sanctification refers to the comprehensive process by which a believer is set apart for God's purposes, encompassing every aspect of life—spiritual, physical, emotional, and relational. This concept is rooted in the biblical understanding that sanctification is not merely a spiritual or internal transformation but involves the entirety of a person's being, aligning with God's will and purpose.

**Biblical Foundation**

The concept of sanctification is deeply embedded in Scripture, where it is portrayed as both an instantaneous act and a progressive journey. In [1 Thessalonians 5:23](https://biblehub.com/1_thessalonians/5-23.htm), the Apostle Paul prays, "Now may the God of peace Himself sanctify you completely, and may your entire spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ." This verse underscores the holistic nature of sanctification, emphasizing that it involves the spirit, soul, and body.

**Spiritual Sanctification**

At its core, sanctification is a spiritual process initiated by God. It begins with justification, where the believer is declared righteous through faith in Jesus Christ. As stated in [1 Corinthians 6:11](https://biblehub.com/1_corinthians/6-11.htm), "But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God." This initial sanctification sets the believer apart as holy, a status that is both a gift and a calling

**Physical Sanctification**

Holistic Sanctification also involves the physical body, recognizing it as a temple of the Holy Spirit. In [1 Corinthians 6:19-20](https://biblehub.com/1_corinthians/6-19.htm), Paul writes, "Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, glorify God with your body." This passage highlights the importance of honoring God through physical actions and lifestyle choices, reflecting the sanctified life.

**Emotional and Relational Sanctification**

The emotional and relational aspects of sanctification are equally significant. Believers are called to exhibit the fruit of the Spirit, which includes love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control ([Galatians](https://biblehub.com/galatians/5-22.htm) 5:22–23). These qualities reflect a sanctified emotional life that impacts relationships with others. [Ephesians](https://biblehub.com/ephesians/4-31.htm) 4:31–32 further instructs believers to "get rid of all bitterness, rage and anger, outcry and slander, along with every form of malice. Be kind and tenderhearted to one another, forgiving each other just as in Christ God forgave you."

Progressive Sanctification

While sanctification is initiated at the moment of salvation, it is also a lifelong process. [Philippians 2:12-13](https://biblehub.com/philippians/2-12.htm) encourages believers to "work out your salvation with fear and trembling, for it is God who works in you to will and to act on behalf of His good pleasure." This ongoing process involves cooperation with the Holy Spirit, who empowers believers to grow in holiness and Christlikeness.

**Role of the Church and Community**

The church plays a vital role in the process of holistic sanctification. [Hebrews](https://biblehub.com/hebrews/10-24.htm) 10:24–25 exhorts believers to "consider how to spur one another on to love and good deeds. Let us not neglect meeting together, as some have made a habit, but let us encourage one another, and all the more as you see the day approaching.". The community of faith provides support, accountability, and encouragement, fostering growth in sanctification.

**Conclusion**

Holistic Sanctification is a comprehensive, ongoing process that involves every aspect of a believer's life. It is both a divine work and a human responsibility, requiring cooperation with the Holy Spirit and active participation in the life of the church. Through this process, believers are progressively conformed to the image of Christ, reflecting God's holiness in every area of life.