

在目前多變、多事的社會氛圍下，
校長及其領導團隊
如何以僕人領導
去承傳教育使命，
持續服務社會？

張文彪博士

香港學界僕人領袖團契主題分享

27.3.2021

引子

- ◆ 社會多變是個新常態
- ◆ 如何處變、找出路
- ◆ 學校領導應如何領導：回歸僕人領導

僕人領導要點重溫

- ◆ 效法主耶穌去做僕人，也做領導: 既要謙下服事人，也要勇敢帶領人走正路；既稱自己為僕人，也稱自己為領袖
- ◆ Greenleaf:
 - ✓ **Personal significance & your service & leadership: Entheos - Keep your private lamp lighted** (愈來愈相信服務及領導是你在世生存的價值)
 - ✓ **To serve and to be served (building a serving & loving institution/school/community of inter-dependence and reciprocity)** (樂意為人洗腳，也樂意接受別人為我洗腳)
 - ✓ **Serving by Leading (well) – vision-focused & people-centered leadership is the best service you can give the world** (發揮良好的領導是你給予世界最好的服務)

作僕人領袖，很需要感召，甚至呼召，事關…

- ◆ 跟隨基督、效法基督 (遵父差遣、乃役於人)
- ◆ 彼此洗腳 (謙卑服事)
- ◆ 得人如魚 (勸化、教導，建立、培育、醫治、感召)
- ◆ 忠於天國、益人榮神 (異象、願景、遠境)
- ◆ 僕人領導乃大道理，但踐行卻是選取窄門、窄路，需使命感、異象、赤誠 (entheos)
- ◆ 我們都如**Greenleaf**所說，是一半一半的凡人 (**half people** - 半善半惡、潛質只發揮得一半)，需主加力

The Servant as Religious Leader 僕人作為宗教領袖或有宗教情操的領袖

- ◆ **religio: to bind or rebind** (接合,包紮或重新接合)
- ◆ Those leaders who are willing to heal or civilize those who follow, grow them as persons, nurture the servant motive in them, turn them into caring, serving, and constructive people, give purpose and meaning to their lives, build community, guide and sustain them as they build and maintain serving institutions, help them distinguish those who serve from those who destroy and protect others from the hazards of alienation and contemporary maladies (那些領袖願意醫治或令跟隨者變得文明,幫助他們每個成長,培養他們服務的心志,將他們改變成為肯關心和服事別人及有建設性的人,賦予他們生命的價值和意義,建立群體,引導及支持他們去使機構提供良好的服務,幫助他們分辨誰是真的僕人和誰是破壞者以及保護人不受疏離及現代通病之苦)

Should school leaders do the same?

The Servant Leader confront:

僕人領袖所對抗的是：

Contemporary maladies 現代的通病：

1. **Alienation 疏離** : man is alienated from self, others, nature and chiefly from God; result: people become uncaring, unable or unwilling to serve, not realizing own potential and not playing a constructive or society-supportive role 人與自己、別人、大自然，以及主要的與上主疏離，結果人不關心，不能或不肯服務別人，沒充份發揮自己的潛質，也沒有做好建設或支援社會的角色
2. **Institutional inability or unwillingness to serve 機構無能力或不願服務大眾**
3. **Mediocrity, injustice and abuse of power prevailing in institutions 機構普遍出現平庸、不公及濫權弊病**

The school currently in the same situation?

學校目前的需要及挑戰

- 是關乎工作、方法、步驟方面，還是人心、身、社、靈狀態？
- 人需要醫治 (healing - made whole again): 重獲信心、盼望、方向，重拾服務關愛的力量
 - ✓ 個人及群體的醫治
 - ✓ 學校領導本身的醫治

出路

- ◆ 重拾教育初心 - 個人及團體退修 being before doing - inner work first; keep your private lamp burning
- ◆ 重調方向 - contexts (大小) and vision (校情與願景)
- ◆ 重整團隊 - esprit de corps, community
- ◆ 重建校園 - environment, community, ethos & culture
- ◆ 重整課程 - generic skills – critical thinking & new subjects (例如新科、新教學法)
- ◆ 人與事同樣重要 - a balance between people & tasks
- ◆ 多勸說及多建立共識、信任及群體 - persuasion, consensus-building, trust-building & community-building
- ◆ 多採“每次一人/事”的原則 - one-at-a-time approach
- ◆ 學校領導本身的醫治從何而來? - being healed by God, we heal others; in healing others, we heal ourselves further; in staying together and healing one another, we get healed; we are all wounded healers

環境惡劣，力從哪裡來？領袖的醫治從何而來？

“我們有這寶貝放在瓦器裏，要顯明這莫大的能力是出於上帝，不是出於我們。我們四面受敵，卻不被困住；心裏作難，卻不致失望；遭逼迫，卻不被丟棄；打倒了，卻不致死亡。身上常帶着耶穌的死，使耶穌的生也顯明在我們身上。”（哥林多後書 4:7-10）

“我靠着那加給我力量的，凡事都能作。”（腓立比書 4:13）

力和醫治從上主而來，也從同道、
同行者而來……

Why a Fellowship for Servant Leaders in HK schools? 為何香港學界需要一個僕人領袖團契?

- Greenleaf's ideas: a community of seekers & religious leaders; be a saving remnant - teachers of future servant leaders 一群尋索者及有宗教情操的領袖；可成為救助人的餘民 - 未來僕人領袖的導師
- Servant leaders need a community, a fellowship 僕人領袖需要一個群體團契
- Learn about loving: giving & taking; serving and being served 學習愛：施與受；服事人，也被服事
- Stay together, work together, pray together 同在，同工，同禱告
- Provide mutual support & pool resources 彼此支援及匯聚資源
- Sustain and spread servant leadership 讓僕人領導可持續發展及廣傳
- Take Jesus' example: He sent His disciples out in pairs 效法耶穌：將門徒兩個兩個的差派出去
- Learn from the early church: a loving and sharing community 向早期教會學習：成為一個愛及分享的群體

一點啟示

耶穌說：「上帝的國好像甚麼？我拿甚麼來比較呢？好像一粒芥菜種，有人拿去種在園子裏，長大成樹，天上的飛鳥宿在它的枝上。」又說：「我拿甚麼來比上帝的國呢？好比麵酵，有婦人拿來藏在三斗麵裏，直等全團都發起來。」(路 13:18-21)

這團契可否像這芥菜種或麵酵一樣？

謝謝！