

Candler School of Theology,

Emory University

**Boundary Leadership:
Creating and Implementing a Digital, Video-Based Curriculum for Collegiate Ministry**

A Project Submitted to
the Faculty of Candler School of Theology
in Candidacy for the Degree of
Doctor of Ministry

by

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Introduction

The past six semesters of our Doctor of Ministry course work and research, including building relationships and asset mapping the Emory University community, have deeply shaped the author's view of community formation and learning about how people find and create belonging in community. Structural and social analysis research into the challenges and opportunities in the Emory University community have further demonstrated the importance of remarkable and adaptive people in leadership positions both in institutional and community settings. Author and researcher Gary Gunderson calls this "Boundary Leadership," which "is the practice of leadership in the boundary zone, the space in between settled zones of authority, where relationships are more fluid, dynamic, and itinerant."¹ At Emory, boundary leaders are seen in many places and play a critical role in helping marginalized students to find belonging, build community and connections, make meaning, learn resiliency, and have a lasting, sustainable impact in both the Emory community and the communities in which they find themselves after their time at Emory.

Boundary Leadership is necessary in order to build vibrant, thriving communities of inclusion, wholeness, and mutual prosperity, which, for Christians, exemplifies the in-breaking Kingdom of God made manifest through our loving actions. Boundary Leaders work intentionally in and between fluid communities to connect people to institutions, associations, and movements in which all community members can live out their passions, abilities, and embodied practices that confront and transform systemic injustice, despair, and isolation for the health and good of the whole community.² Boundary Leaders must make intentional choices to live amongst and between boundaries of race, ethnicity, socio-economic, age, sexuality, language, and culture in order to address issues of systemic, institutional bias, raise social-consciousness, create spaces of belonging and community, and help

¹ Gary R. Gunderson and James R. Cochrane, *Religion and the Health of the Public* (New York: Palgrave Macmillan, 2012), Kindle edition, 119-120.

² Gunderson, *Religion and the Health of the Public*, 121: most especially the "not yet" potential of a community.

empower and equip other people as leaders as well. Boundary Leaders must be competent in a variety of “languages” and cultures, confident in their own self-differentiation as persons, and willing to risk and cross over traditional boundary lines in service of the whole of the community. Learning the theory and practice of Boundary Leadership does not begin with global icons, but through interaction with and careful observation of the pattern of the lives of people in our communities who do community organizing, community development, and facilitate places and structures of belonging for everyday people.³

The goals of this project were to learn and more deeply understand how boundary leaders function on the Emory University campus, to further the author’s understanding of boundary leadership in ministry, and to create a media rich, digital, video-based curriculum on boundary leadership to be used with a pilot group of college students. In this process the author was able to document and learn how boundary leaders are formed and how ministers can increase their capacity and skills for boundary leadership. The video interviews of eight existing and emerging boundary leaders in the Emory University community facilitated the capture of detailed information about how they function in their community work, take care of themselves, see the world around them, and perceive their work and themselves as leaders in the various communities in which they participate. Collecting this information confirmed the author’s previous research and discovery of boundary leaders on campus while also pushing his understanding of boundary leadership, increasing his skills at video and camera work in digital storytelling, and teaching the author a great deal about digital curriculum creation.⁴

Ultimately, this project’s aim was to create a visually based curriculum to help educate and create other boundary leaders while confirming and expanding the author’s perceptions of the vital importance

³ Gunderson, *Religion and the Health of the Public*, 128.

⁴ Much of this early ethnographic work was deeply informed and shaped by two sources: Mary McClintock Fulkerson, *Places of Redemption: Theology for a Worldly Church* (Oxford: Oxford University Press, 2007), Kindle Edition, and Mary Clark Moschella, *Ethnography as a Pastoral Practice An Introduction*. (Cleveland, Ohio: The Pilgrim Press, 2008). The curriculum was used with a three-week pilot group to test out both the content and format.

of boundary leadership in community formation, social action and positive systemic change, and the great opportunity for boundary leadership in our communities on campus and beyond. The creation of this media rich, digital, video-based curriculum on boundary leadership was itself a practice of boundary leadership across different disciplines and communities, which led the author to become a better boundary leader and to make further connections of the theories and texts of boundary leadership with the realities and observations of the opportunities awaiting boundary leaders in community.

Part I: Boundary Leadership

The term “boundary leadership” comes from author and public health worker Gary Gunderson’s years of work, observation, and research into the leading causes of life and community formation in places from Atlanta to Africa, from rural to urban, and from the streets to high-steeple congregations. In his time amongst this diversity of communities he noticed the prevalence of a specific kind of leader who was able to work in and around the margins, spaces, and intersections of institutional and communal boundaries. Not only was this kind of leader able to cross over these boundaries to bring about community positive changes and outcomes, but also he or she was able to do so without completely burning out or being run out of town. He calls this kind of leader a “boundary leader,” which is both a descriptive and an aspirational naming: one who leads well and who is able to cross these typical boundaries.⁵ Gunderson writes, “The work of boundary leaders is to align the assets of community with the most relevant science and most mature faith.”⁶ This asset-based community development strategy is a systems-level and yet on-the-ground way of thinking while moving in and between communities, organizations, and structures. Boundary leaders exist in and around the places where boundary zones bump up

⁵ Gary R. Gunderson, *Boundary Leaders: Leadership Skills for People of Faith* (Minneapolis: Fortress Press, 2004), Kindle edition, location 107.

⁶ *Ibid.*, locations 112-113.

against one another. Gunderson writes, “Boundaries are where things come together, where the fields of relationship engage. A boundary is exactly not where things separate, but the edge of where things join: physically, as between nations; legally, as between organizations; emotionally, as between values; mentally, as between ideas.”⁷ This space between is a location where change is the only constant and where boundary leaders’ unique skills and adaptations are absolutely essential. Boundary leadership “ignores the lines and moves over, into, beyond, across, among vital emergent zones” and “gives priority to the expansive, endless, and open against the insular, interior, parochial, and delimited.”⁸

Gunderson notes that boundary leaders have specific strengths and characteristics: a broad web of relationships, resiliency, imagination, a capacity to see “patterns of possibility,” and great “organizational intelligence.”⁹ Boundary leaders are uniquely adapted to the margins, edges, and spaces between—they see these change-centered conditions as powerful opportunities to foster meaningful change in communities.¹⁰ In *Common Fire*, an intriguing analysis of leaders who work diligently for the common good, the authors write that “there are two kinds of marginality; one is based on vulnerability, the other reflects distinctive values that place one apart from the center of the culture.”¹¹ Many boundary leaders belong to the latter and, through their life experiences, are comfortable at the margins and edges of groups because they take on the “call to a constructive, enlarging engagement with the other.”¹² The vulnerability-based marginality experienced by many boundary leaders is not a choice, but rather demonstrates their ability to transform the pain of exclusion and marginality “into a deepened capacity for compassion and a strength of identity and

⁷ Gunderson, *Boundary Leaders*, locations 133-134.

⁸ *Ibid.*, locations 162-167.

⁹ *Ibid.*, location 927.

¹⁰ *Ibid.*, location 923.

¹¹ Laurent A. Parks Daloz, Cheryl H. Keen, James P. Keen, and Sharon Daloz Parks, *Common Fire* (Boston: Beacon, 1996), 3.

¹² *Ibid.*, 3.

purpose.”¹³ Gunderson finds that “boundary leaders emerge because the very force of life draws them out and up toward the vital arenas where the future is trying to be born” and it is this drive, this calling, this ability to see things differently, which guides them in navigating the edges and spaces between groups, people, ideas, and institutions.¹⁴ Boundary leaders enjoy and thrive in the margins because they see the boundaries as places where differences flourish and they perceive the immense potential for building “bridges of understanding involving race, wealth, gender, profession, academics, age, and faith.”¹⁵

Authors Preskill and Brookfield write in *Learning as a Way of Leading*, that “leadership itself is a normative practice focused on the project of increasing people’s capacity to be active participants in the life of their communities, movements, and organizations” and that “the purpose of leadership is to sustain the desire of people to go on contributing, as both leaders and followers, to everyone’s overall benefit.”¹⁶ Their writing draws on the lessons from the struggle for justice of the 20th century and highlights leadership practices that support the growth of others: “listening, staying curious about others, asking constructive questions, learning the stories of co-workers, and championing follower goals.”¹⁷ These leadership practices that support the growth of others are well suited for the interview-based work of this project and boundary leadership in general. Preskill and Brookfield astutely note that the key aspects of leadership are “discovering people’s passions” and finding ways for them to use their passions to help better the world.¹⁸ Author Peter Block notes that common ideas or goals draw people together into voluntary associations where a

¹³ Daloz, *Common Fire*, 73.

¹⁴ Gunderson, *Boundary Leaders*, location 918.

¹⁵ *Ibid.*, location 952.

¹⁶ Stephen Preskill and Stephen D. Brookfield, *Learning as a Way of Leading: Lessons from the Struggle for Social Justice* (San Francisco: Wiley, 2009), 61.

¹⁷ *Ibid.*, 62.

¹⁸ *Ibid.*, 65.

sense of “belonging” is created.¹⁹ This sense of belonging and interconnectedness can be observed in group dynamics, leadership styles, and even the physical layout of rooms and meeting spaces.²⁰ These observations on hospitality and awareness played an important role in conducting the interviews and in creating a welcoming space for the pilot group sessions. The pilot group was of primary importance in this project as the proving ground and main instrument of determining the effectiveness of the curriculum. Block wisely notes, “The small group is the unit of transformation and container for the experience of belonging” and this sense of belonging was must not be for its own sake, but rather for the transformation of the larger community.²¹ Block’s principles of small group work, spatial and meeting space analysis, and leadership dynamics offer concrete and practical applications of boundary leadership in community.

Observed Characteristics and Strengths of Boundary Leaders

In conducting interviews of practicing and emerging boundary leaders, it was clear that Gunderson’s theories and observations of boundary leadership held true. In both the formal, studio interviews and walking across campus with the interviewees it was clear that each possessed the core strengths of boundary leadership: a broad web of relationships, resiliency, imagination, a capacity to see “patterns of possibility,” and great “organizational intelligence.”²² Interviewees possessed varying degrees of these strengths, which was especially visible in comparing the emerging boundary leaders and the more experienced boundary leaders.

The depth of their webs of relationships was most clearly visible during the interviews as they walked around campus with the author to capture background footage. During the walks,

¹⁹ Peter Block, *Community: the Structure of Belonging* (Oakland: Berrett-Koekler, 2009), 13-14.

²⁰ *Ibid.*, 145-149.

²¹ *Ibid.*, 29.

²² Gunderson, *Boundary Leaders*, location 927.

each interviewee saw several people he or she knew, waved to, greeted, and/or with whom they even stopped to talk—all while being filmed with significant camera equipment present, which is usually a deterrent.²³ This trait was even more clearly observed when walking with the more experienced boundary leaders. Author and peace-builder John Paul Lederach writes that “the center of building sustainable justice and peace is the quality and nature of people’s relationships” and that “a key to constructive social change lies in that which makes social fabric, relationships, and relational spaces.”²⁴ Each of the interviewees shared about the value and importance of relationships in their work in the Emory community with one saying, “Relationships are foundational to everything that I do—we can’t do any of this work on our own”²⁵ and another noting that “Networks [of relationships] are really life webs and without them we’re not sustainable.”²⁶ Another interviewee remarked, “Relationships are how I make sense of the world—it feels very organic and almost like breathing to get to know people. It’s hard for me to picture living without relationships being central to how I move.”²⁷

Another key strength of boundary leaders is resiliency: the ability “to withstand or recover quickly from difficult conditions.”²⁸ Gunderson notes that boundary leaders are resilient “because they have high tolerance for ambiguity and excellent survival skills” and, while they do perceive the brokenness in and amongst the boundary zones, they “are not defeated by either the powerful interests that create the pain or by the divisions that threaten to obstruct progress.”²⁹ All of the

²³ The author has known many of the interviewees for several years and has even walked with many around campus previously, but not until filming and interviewing these leaders had the author witnessed such a visible and tangible sign of their webs of connectedness and relationships.

²⁴ John Paul Lederach, *The Moral Imagination: The Art and Soul of Building Peace* (New York: Oxford University Press, 2005), Kindle edition, page 76.

²⁵ Danielle Bruce Steele, interview by author, December 2016.

²⁶ Dr. Bobbi Patterson, interview by author, December 2016.

²⁷ Ruth Ubaldo, interview by author, December 2016.

²⁸ *The New Oxford American Dictionary* (New York: Oxford University Press, 2010), Kindle edition, location 701327.

²⁹ Gunderson, *Boundary Leaders*, locations 1032-1035.

interviewees demonstrated some level of resiliency—however, those with more life experiences and deeper self-knowledge tended to possess an even deeper sense of what it takes to be resilient and how to cultivate resiliency in those with whom they work. They possessed a deep sense of how their own resiliency added to the resilience of the wider community.³⁰ Many of these leaders possess unique skills as a result of their challenging life experiences and Gunderson notes that these “wounds” and difficult experiences of the individual are qualifications for community ministry in that they allow the community to know how to care for people going through those very life experiences and difficulties.³¹ When individuals engage in practices of self-reflection and the process of knowing themselves, what author, Rabbi, and psychologist Edwin Friedman called “self-differentiation,” they are able to be better decision makers, connectors, and boundary leaders.³² The interviewees possessed a high level of self-knowledge through their own life experiences and an intentional “commitment to the lifetime project of being willing to be continually transformed by one’s experience.”³³ One interviewee remarked, “Resiliency is really about coming to the conclusion that *you* are worth fighting for *more than once*” and that your own person—your very self—is worth your own attention and intentional time spent in self-care.³⁴ Devotional author Richard Foster writes that “the most difficult problem is not finding the time, but convincing myself that this is important enough to set aside the time.”³⁵ Creating a habit of self-care appears to be a necessity for boundary leadership that lasts.³⁶

All of the interviewees shared that they engage in intentional daily or weekly times for

³⁰ Gunderson, *Boundary Leaders*, location 1039.

³¹ *Ibid.*, location 1059.

³² “Self differentiation” in Edwin H. Friedman, *A Failure of Nerve: Leadership in the Age of the Quick Fix*, ed. Margaret M. Treadwell, Edward W. Beal (New York: Church Publishing, Inc., 2007), Kindle edition, locations 346-348.

³³ *Ibid.*, locations 447-448.

³⁴ Carlton Mackey, interview by author, December 2016.

³⁵ Richard J. Foster, *Celebration of Discipline: the Path to Spiritual Growth* (New York: Harper Collins, 1998), 70.

³⁶ James K. A. Smith, *You Are What You Love*, (Grand Rapids: Brazos Press, 2016), 6, 21.

reflection, contemplation, rest, and self-care—ranging from practices like walking or running as a physical exercise and a way to clear the mind/body, to morning and evening meditation, to artistic expression through painting, music, or poetry.³⁷ These practices foster a deeper sense of self, create opportunities for critical reflection, and build capacity for resiliency amidst the expected uncertainty of leadership at the margins.

Gunderson’s observations of boundary leaders show that they “have strength of imagination, a subtle capacity to see what could be.”³⁸ This capacity for imagination allows boundary leaders to see things differently than many people: where most see challenges or problems to be “fixed”—boundary leaders see the assets, gifts, and opportunities in each person, place, and community. They are not unrealistic about the needs of a community nor use some false sense of individual imagination as a way to optimistically hide away from the challenges and wounds in a community, but rather they use their community-centric, imaginative, socially-interconnected creativity to perceive what *might be* in a community.³⁹ The boundary leaders interviewed in this project demonstrated remarkable ways of seeing and engaging with their communities. Many interviewees possessed ways of seeing that were simultaneously realistic *and* creative—stemming from both their individual and communal life experiences and the broadness of their relationships. As with Gunderson’s observations, the author found that the interviewee’s practices of imagination and seeing were grounded in their webs of relationships and their resiliency, which flow from proper reflection and self-assessment and facilitates their capacity for imaginative thinking.⁴⁰ In the ever-changing boundary zones “Imagination is what makes it possible for webs of transformation

³⁷ Kevin McIntosh, Dr. Elizabeth Corrie, Ruth Ubaldo, Dr. Bobbi Patterson, Carlton Mackey, Rashika Verma, and Danielle Bruce Steele, interviews by author, December 2016. Rev. Lyn Pace, interview by author, November 2016.

³⁸ Gunderson, *Boundary Leaders*, locations 1083-1084.

³⁹ *Ibid.*, location 1089.

⁴⁰ *Ibid.*, location 1087.

formation to emerge out of chaos.”⁴¹

It is in these webs of relationship and transformation that boundary leaders demonstrate their skill at recognizing “patterns of possibility” and their capacity to hold in tension the realities of communities and individuals with the potential of what might be. Gunderson finds that boundary leaders “act as midwives to the imagination, listening, reflecting, and looking carefully for patterns and people and power.”⁴² Boundary leaders are able to see and understand the world around them in ways that help them to recognize patterns in the systemic structures and know how to live, survive, and even thrive on the margins. Institutions and groups bumping up against one another— metaphorically and even sometimes literally— can at least in part cause the chaotic conditions found at the boundary zones. These interactions can most easily be seen and navigated through deep webs of relationship, which help us to visualize and understand from an individual level to the systemic. This systems-level perspective allows boundary leaders to have “organizational intelligence” and the ability to navigate complex situations with the powers that be.⁴³ The boundary leaders interviewed in this project also know how to “dance” with the institutional forces to keep the “lights on” and grant money coming in for their programs, areas, and projects. And, despite their many relationships, obligations, time commitments, and official business necessary in their positions, these boundary leaders maintain an unshakable focus on the importance of the people, the stories, and the communities in which they live, move, and work.

Surprises from the Interviews

The information gathered in the interviews yielded only small differences to Gunderson’s theories and observations of boundary leadership. This was not too surprising given that his

⁴¹ Gunderson, *Boundary Leaders*, locations 1086-1087.

⁴² *Ibid.*, location 1090.

⁴³ *Ibid.*, location 1159.

theories are based on observations of his own life experiences and that the boundary leaders interviewed in this project were identified based on Gunderson’s criteria and theories. There were considerable differences in the depth of various strengths between the more experienced and emerging boundary leaders, which seems appropriate given the nature of how the strengths of boundary leadership—especially in the likelihood that self-knowledge, a capacity for imagination, the ability to see patterns, and organizational intelligence, all arise from significant life experiences and intentional reflection upon those experiences.⁴⁴

However, it was surprising to find one unexpected characteristic and strength present in multiple leaders—that of curiosity. Each of the interviewees was contacted by email, phone, and, often, in person before filming the interviews and, as a group, they were all very interested in this project—the filming, the curriculum, and the topic of boundary leadership.⁴⁵ In the course of the interviews we engaged in a series of conversations and tangential conversations—and one key conversation that emerged from Gunderson’s topic of imagination was that of curiosity—specifically the “but why?” question present in these Emory boundary leaders. Gunderson writes that two essential questions lead us into the boundary zones: “But why?” and “So what?”⁴⁶ It is curiosity that naturally places these two questions in our minds and true leadership takes place in living out this curiosity. In “Learning as a Way of Leading,” Preskill and Brookfield write that the foundational first task of leadership is “learning how to be open to the contribution of others” and that this task truly begins with a genuine interest in other people’s and group’s experiences,

⁴⁴ The author interviewed three emerging boundary leaders: an international undergraduate, a seminarian, and a residence hall manager; and five more experienced boundary leaders: a college chaplain, a seminary professor, an ethics and community artist, a director of the Center for Women, and a seasoned professor of religion and pedagogy.

⁴⁵ To demonstrate the aspiration of this project’s creative endeavor, a copy of the video introduction to boundary leadership was sent to each potential interviewee –created from the first interview with Oxford College Chaplain, Rev. Pace. This was the “hook” that set their curiosity and assured their participation.

⁴⁶ Gunderson, *Boundary Leaders*, location 345.

stories, and gifts.⁴⁷ The interviewees demonstrated a strong inclination toward curiosity and the capacity and desire to learn about the people, groups, histories, and stories in whatever community they find themselves. As a result of their ability to see differently, brought about by their life experiences and webs of relationship, these boundary leaders have been able to use their creativity and curiosity to help transform their communities and the lives of the people therein. Most did not articulate a singular moment or experience from which their curiosity and love for learning originated, but rather a series of life experiences and intentional daily and life decisions resulting in their propensity toward curiosity, listening well, and learning as a way of leading. Several responded that the making and sharing of art serves as both a response and clarion call to the community and it was surprising how the act of making (art, music, relationship, meaning, etc.) was both an expression of and reflection upon the community as well as their own self-understanding.⁴⁸ One interviewee, speaking about the intersection of art, activism, and community building, said, “The role of an artist is to translate the longings of the heart of the people” and that “When people see your work as an artist, they are visualizing their own hope.”⁴⁹ From these remarks and the subsequent conversations, the powerful nature of a community’s hopes expressed through art, music, and other media became an unanticipated and rich discussion of boundary leadership. Other interviewees also shared how art was a personal practice of contemplation, rest, and imagination as well as a public good to express the culture and hopes of the community. The participants thoroughly enjoyed this perspective of art as boundary leadership and allowed for a remarkable conversation in week two’s in-person session. This view of the interconnectedness of art, curiosity, learning, and leadership was a potent and unforeseen aspect of these interviews and may serve as an avenue for a continuing conversation on boundary leadership through the arts.

⁴⁷ Preskill, *Learning as a Way of Leading*, 15.

⁴⁸ Ruth Ubaldo, Carlton Mackey, and Danielle Bruce Steele, interviews by author, December 2016.

⁴⁹ Carlton Mackey, interview by author, December 2016.

Another powerful observation is that the self-care skills of the more experienced boundary leaders appeared notably stronger than that of the emerging boundary leaders. This could be due to a number of factors including the particular strengths of the interviewees, the small sample of interviewees, or, it could be due to the immense importance of self-care in doing this work for the long haul. As one interviewee noted, a deep sense of self-awareness and knowing when you need to rest is absolutely essential to this work.⁵⁰ Another remarked, “Good boundary leaders are people who are contemplative, who have been able to include the contemplative in their life—practices that slow them down.”⁵¹ For boundary leaders—regardless of their faith tradition—spiritual practices of contemplation or prayer, reflection, and stillness help propel the practitioners into the community—that is, these practices of reflection and contemplation help ground boundary leaders in love and in their true selves.⁵² From this place of stillness and stability boundary leaders find belonging and from this, one boundary leader noted, springs a “communal capacity to resist and risk and that's pretty strong, stable stuff.”⁵³ This point resonated with the pilot group who responded that the most meaningful content centered on resiliency, self-care, and different ways of seeing including art, curiosity, and imagination.⁵⁴

Part II: Creating the Digital Curriculum

Videography as Ministry

The video interviews in this project required a great deal of careful and intentional planning.

⁵⁰ Bobby Patterson, interview by author, December 2016.

⁵¹ Lyn Pace, interview by author, November 2016.

⁵² Gunderson, *Boundary Leaders*, location 1624—specifically Gunderson’s discussion of spiritual competencies and the chart in Figure 6, location 1633. This premise held true even for interviewees who do not identify with a particular faith tradition at all—it preliminarily appears that secular practices of contemplation and reflection can also contribute to an inclusive, Interfaith/Non-faith understanding of boundary leadership and this may merit further research.

⁵³ Bobbi Patterson, interview by author, December 2016.

⁵⁴ Joseph McBrayer, “Boundary Leaders Feedback (Pilot Group),” a survey sent to pilot group participants, February 2017.

They also provided a number of opportunities for learning and growth in the craft of interviewing and listening well, planning a video shoot, camera work, editing and post-production, and a variety of other technological and interpersonal proficiencies. One key to a good interview is building rapport and relationship with the interviewee, which allows the video captured during the interview to flow well and feel like a conversation between two friends in a coffee shop.⁵⁵ This allows the audience viewing the video to connect with those in the interview and, as a result of that sense of connection, to gain a deeper understanding of the content of the video. In preparing questions for the interview, a basic outline of questions was created based on the desired content outcomes centering on the practices of boundary leaders. These questions were then tailored to the individual interviewee based on pre-interview communications in the weeks leading up to the interview and researching each interviewee through his or her online and social media presence, writings, web biographies, and the author's personal knowledge. Each set of questions was emailed to the particular interviewee a few days in advance as a guide for the interview and to allow participants a sense of ownership of the conversation.

Participating in a video interview is by its very nature an intimate and potentially risky endeavor as what is said is being recorded and analyzed. As a result, building and maintaining connection with the interviewee is vitally important. Before filming, the author met an interviewee in his or her office or space on campus where "B-roll" video could be collected.⁵⁶ This B-roll footage was used in the video curriculum as illustrations of the interviewee's words, which helped to augment the content of the conversation, and also as transitions between segments, which allowed time for reflection and processing. Filming in their offices and spaces on campus also

⁵⁵ Muse Storytelling details the "coffee shop filter" in *Conducting Remarkable Interviews*, Online curriculum, 2016.

⁵⁶ "B-roll" is common video and film language for supplemental or alternative footage added into videos used as establishing shots or cut-a-ways. David K. Irving and Peter W. Rea, *Producing and Directing the Short Film and Video* (New York: CRC Press, 2014), 172.

allowed for a deeper and unexpected understanding of their personality, awards, relationships, and areas of interest: the author gleaned a great deal of actionable information for interviews from the knick-knacks, materials, books, and photos on the desk or bookshelf. Starting the interview in their office or spaces on campus also allowed for the author to begin conversation by asking about the objects being filmed (as the audio in the B-roll was not used). This helped to loosen up the interviewees as they shared stories of the objects, people, and materials in the office or their favorite spaces on campus. In addition to filming the objects and interviewees in their offices the author also filmed them walking the Emory campus to give a sense of movement, change, and dynamic contrast to the seated interviews. These clips also helped to communicate in video the concept of crossing over boundary zones and paying attention, while providing an establishing clip of the interviewees in their typical context. During this time the conversations also shifted from the contents of their offices to what and how they see and how they move around on campus—drawing them into the content and setting them up for the ensuing interview questions and conversations on boundary leadership.

The video interviews were conducted in a designated, intentionally crafted, video studio created in the author's office on campus where all camera equipment, audio recording, lighting rigs, backdrops, and atmospherics were set and ready for the interviewee and author's arrival after walking together on campus.⁵⁷ After arriving to the office, the interviewee was offered a brief time for refreshments while being fitted with the lavalier microphone, which allowed for minimal interruption to the established connection and conversations before the interview began. This intentional movement from the interviewee's spaces to the interview space set up the best possible scenario for capturing a conversational, highly engaging interview. The studio environment was

⁵⁷ All of the interviews on Emory's Atlanta campus were conducted in this manner and the interview with Rev. Lyn Pace was conducted in his office on the Oxford College campus in Oxford, GA with a similar atmospherics and filming set up.

intentionally created to have a warm, yet academic atmosphere with bookshelves in the background filled with colorful books thoughtfully arranged and the books in the camera angles being contextually appropriate to each interviewee. The interviewee sat in a comfortable, quiet, kitchen table chair to offer a sense of comfort and the author sat four feet away from him or her, just beyond the cameras. This conversational and academic space helped to convey the expertise of the subjects and helped to maintain the feel of a learning environment. Media theorist and author Marshall McLuhan rightly noted years ago that “the medium” of our communication *is* “the message.”⁵⁸ In communicating through film we must be aware that the visual and auditory environment presented can contribute to or detract from the communication of that message so it was essential that each camera angle be framed properly and that the audio be clean and free of distractions. Each interview consisted of filming on campus for 10 to 20 minutes, walking and filming for an additional 10 to 20 minutes, and interviewing in the studio for 30 to 50 minutes – with each interview taking between 60 and 90 minutes in total. Significant additional time was also needed before and after each interview for setup, content and camera preparation, offloading camera and audio data, pondering and planning out shots and filming routes between locations, and other technical and content specific details. Seven of the eight interviews were conducted in a single week in December 2016 at Emory University in Atlanta, GA, while Lyn Pace’s interview and introduction to boundary leadership was filmed in November 2016 at Oxford College of Emory University in Oxford, GA.

Conducting interviews is both a science and an art in that an interviewer must research and diligently prepare for each interviewee by carefully crafting insightful questions, which draw upon the unique expertise and understandings of the interviewee and draw him or her into answering the questions with genuine responses and stories. And, at the same time, the artistic side of the

⁵⁸ Marshall McLuhan, *The Medium is the Massage* (New York: Bantam Books, 1967), 10.

interviewing process necessitates that the interviewer should remain open to modify and even change the direction of the interview based on the unexpected responses from the interviewee. Each studio interview began with a series of carefully crafted, directionally aligned questions and took both anticipated and unanticipated turns through the course of the conversations. Some of the most remarkable content in the interviews emerged from following a tangential conversation or comment from the interviewee by asking her or him to share more about that topic or theme. This openness to change and the variable nature of conversation is what led to the conversation on art as the intersection of imagination, curiosity, and community, which then led to asking the succeeding interviewees about that intersection. In both interviewing and boundary leadership there is an opportunity to learn and utilize improvisation for the benefit of the community. The responses of each interviewee informed and helped to shape the subsequent interview questions. The interviews also helped improve the author's skills in deep listening, reciprocal body language, question formation, situational improvisation, and understanding of boundary leadership.

The act of interviewing people about their personal experiences, challenges, and stories is deeply pastoral. In interviewing, as with any endeavor in ministry, working with human subjects requires an intentional care and reverence for the interviewees, their experiences, and a deep appreciation for their vulnerability in sharing their personal stories.⁵⁹ There is the potential for remarkable, transformative conversations in interviews and also a risk of even doing harm through a poorly conducted interview. Thankfully, the interviews went well and fostered engaging conversations with these remarkable boundary leaders. Several of the interviewees observed that they found the interviews to be an opportunity for transformative, synthesizing, and thought-provoking dialogue and all were excited to see the finished videos and curriculum. The interview

⁵⁹ The author's conversations with Sybil Davidson, Communications Director with the North Georgia Conference of the United Methodist Church, in September 2016 helped to inform this perspective on interviewing and helpful in thinking through the actual process of planning and conducting the interviews.

skills of the author also grew significantly as a result of this concentrated and intentional time to focus on the craft of interviewing with such excellent boundary leaders.⁶⁰ The act of conducting these interviews was itself an act of boundary leadership in identifying and researching interviewees, organizing and planning the interviews, and filming and conducting the interviews.⁶¹

Camera Work and Filming

As mentioned above, the filming of these interviews involved significant attention to details of lighting, audio, and visual aesthetics in addition to location scouting and camera operation. Three digital single-lens reflex cameras (DSLR's), a variety of lenses, and other specialized equipment were used to film the interviews.⁶² A series of medium and telephoto lenses were used with a shoulder rig for close up, stationary shots in offices on campus and a camera stabilizer with a wide-angle lens was used for the “walking and talking” shots.⁶³ As mentioned above, the walking shots were intended to portray the movement across boundary zones on campus and to “introduce” the interviewees and the concept of boundary leadership in the video curriculum. This method of filming is intricate and complex as it requires significant skill in camera operation to maintain smoothness of the shot while walking backwards and forwards as subjects go up and

⁶⁰ A great deal was learned from several tutorials and online learning modules on interview technique and in practicing those techniques learned a great deal about the importance of showing visual interest in my body language (which subjects mirror) and how the language used in the questions is picked up and used by the interview subjects – allowing the desired vocabulary and concepts to be articulated on film by the interviewees. The online courses on *Conducting Remarkable Interviews* by Muse Storytelling were informative and helpful in designing the interviews and the filming portion of this project. <http://museuniversity.org>

⁶¹ The author is indebted to Dr. Elizabeth Corrie for pointing this out during the planning phase of this project and for encouraging this understanding of videography and interview as ministry.

⁶² Cameras: 2 Canon 60D DSLR's, Canon T5i DSLR, and a Canon T3i; Lenses: Canon 35mm f2.0, Tokina 11-18mm f2.8 II, Sears 50mm f1.7 1961, Sears 28mm f2.8 1961, Canon 85mm f1.8, and Tamron 90mm f2.8 Di; other equipment used: Marantz PMD661 audio recorder, Sony ECM-44B lavalier microphone, Rode Shotgun Video microphone, Opteka SteadyVid camera stabilizer, Neewer DSLR Shoulder Rig, neutral density filters, a professional 1500watt light kit, two Manfrotto tripods, 12 SD class 10+ memory cards (164+ gigabytes) and other equipment.

⁶³ The term “walking and talking” refers to a single-shot camera capture often used in film and TV to show movement between scenes and convey a sense of urgency, speed, and importance (Irving, *Producing and Directing the Short Film and Video*, 169). The author chose to use these shots as “establishing shots” to show the nature of the interviewees’ boundary leadership on campus and to “introduce” them to the audience in the video curriculum.

down stairs, through stacks of books in a library, or down a sidewalk on the quad. Both the author and the interviewees enjoyed this challenging and visually rewarding process. Three cameras filming simultaneously at different angles were used in the studio interview sessions: a right side, close-up of the subject's face; a just right-of-center wide angle with most of the subject's body and hands in frame; and a left, head and shoulders profile of the subject. Each of these angles was captured from a tripod with a shallow depth of field, which allowed the subject to be in focus with the background being appropriately and aesthetically blurred out. This style of filming helps to focus the attention of the audience on the in-focus interviewee and adds significantly to the production value of the project. Audio was captured using a lavalier microphone discreetly affixed to the clothing of the interviewee and a shotgun microphone captured an additional audio channel as a backup. The cameras were on tripods, which allowed the author to focus more on the interview and interviewee without the distraction of hand holding a camera. The author ran all cameras and audio while conducting the interview and was able to view the camera screens easily from the author's chair without losing connection with the subject. This was a complex endeavor: in the earlier interviews it proved to be more of a challenge to manage these many technical and interpersonal tasks, but became easier with each additional interview.⁶⁴ The opportunity to dedicate most of a week for filming allowed the author to grow significantly in interview and camera skills.

Video Processing and Transcription

After each video session the data from the cameras and audio recorders was saved to two locations: a laptop computer and a backup copy on an external hard drive. The camera cards were

⁶⁴ The online courses on DSLR video, audio, editing, and interviewing found at Lynda.com (see Bibliography) were informative and helpful in designing the interviews and the filming portion of this project.

then cleared of the old data, camera batteries charged, and the studio equipment reset as needed.⁶⁵ After the interviews were completed, transcribing audio was the next step to gather as much information as possible and to allow for easier and more nuanced synthesizing and collation of content from the interviews. To facilitate this process the author used Google's voice dictation software on Google Docs and the audio from each interview to transcribe the interviews.⁶⁶ During the transcription process, the time was manually entered into the text at regular intervals so the passages could be found in the video footage after transcription. This laborious task helped to break down the more than seven hours of interview content and enabled the author to read through and highlight passages to pull together the common themes and passages for the curriculum. Reviewing the transcripts also offered an opportunity to see and read the text of what the interviewees said on camera and to reflect upon the information in a different way. This different way of "seeing" the interviews over the weeks following the filming offered a unique way to slowly process the content as well as the means to search for keywords, highlight and annotate specific sections of each interview, and wrap one's mind around the significant amount of content.

Video Editing

Each interview's continuous, audio-only track was used as the key track and timeline from which each of the video clips for all three angles were organized and synced using the native audio in each video clip.⁶⁷ Each interview's clips were then synced and combined into a multi-camera

⁶⁵ Each interview varied in the amount of video and audio data created, but the total for the eight interviews and B-roll footage was 387 gigabytes.

⁶⁶ This process involved a number of technological work-arounds, including creating an intra-computer audio midi setup using Soundflower, an audio freeware, to play the audio through the computer and not from the computer speakers back into the computer microphone. The transcripts were also manually marked for time (time-stamped) so that the passages could be later synced up in order to locate the video footage itself. It was a slow-going, tedious process taking 35-40 hours to complete.

⁶⁷ Each DSLR was only able to record in 12-minute (four gigabyte) segments so between the three camera angles that there were often 15-20 clips per interview. This limitation is a part of the design features of the cameras and newer

clip in the editing software.⁶⁸ The embedded timestamps in each interview's transcript allowed the author to use the annotations and highlights in the transcript to locate the pertinent segment of each video clip in the editing software. After the desired clips were located they were then highlighted as a "favorite" in the editing software and compiled into video segments based on the needs and desired flow of the video curriculum. After the clips were selected and placed together in a new video project file they were edited to eliminate awkward pauses and to make the content move in a desired fashion using hard cuts between the camera angles with no transitions. This style is common in film and television and is aesthetically pleasing when done skillfully and with good camera work. The B-roll scenes and boundary leaders walking across campus were used to illustrate the content of the selected clips as were close ups of the interviewees' hands, feet, and faces, which were filmed at the conclusion of each studio interview. These B-roll clips were used to add emotive emphasis to the interviewee's words and to help foster a sense of connection between the audience and the interviewee. All videos were edited to between five to nine minutes to best fit the needs of the curriculum and the attention span of the intended collegiate audience.

This project presented a number of logistical and technological challenges and opportunities; and the most unanticipated challenge of this project was developing a system to transcribe, analyze, and edit the many video clips together in a way that didn't miss important aspects of the project. A number of lessons were learned in also learned in the camera work and post-production sides of video work. It was quite helpful to have the Candler School of Theology Media and Technology staff as capable, willing conversation partners in this endeavor.⁶⁹ It was a gratifying

DLSR's are working to eliminate the need to re-start the camera each time it reaches the 12-minute limit as long as the memory capacity of the SD card has space. There were several occasions where the memory cards had to be changed out quickly during a break in the interviews.

⁶⁸ The editing software used was Final Cut X 10.2.3 on a MacBook Pro, 2011.

⁶⁹ A word of special thanks to Stan Taylor, Jose Rodriguez, and John Jessup Peterson for their technical advising, collaborative and creative conversations, and expertise in audio-visual equipment.

surprise to have witnessed growth in the author's abilities and skills in interviewing, listening, and digital storytelling through digital media over the course of this project. It was a remarkable and rare opportunity to be able to focus on the filming, editing, and camera work aspects of this project and was the largest and most important film project of the author's experience thus far.

Future projects would benefit from additional time and energy spent in more detailed planning and more substantial organization of the pre-interview processes as well as additional time and energy in the editing process. The practical, technological, and theological aspects of this project will continue inform and strengthen the author's approach to digital storytelling and video production opportunities in the future.

The Ministry of Teaching

The main pedagogical goal of this project was the creation of a three- to six-week digital, video-based curriculum on boundary leadership to be piloted in a group of undergraduate students in a collegiate ministry setting. The video interviews provided a rich, visually compelling roster of content, which presented the additional challenge to determine which content was the most pertinent, captivating, and potentially transformative. The curriculum and the videos needed to be appropriate and intelligible to the context of ministry with young adults. The content and style of the videos worked well to maintain interest and communicate effectively as the pilot group noted in session check-ins, in the post-pilot survey, and in the one-on-one interviews following the pilot group sessions.⁷⁰

The curriculum creation process began even before the questions were determined for the interviews as it was important to have an idea of the direction of the curriculum before planning the filming or questions. Planning out the filming and the interview questions mutually informed

⁷⁰ McBrayer, "Boundary Leaders Feedback," question 5.

each other as determining one direction in filming would influence the questions and vice versa. Dr. Elizabeth Corrie, of Candler School of Theology, was an insightful consultant in structuring the curriculum outline and goals to assure that the questions asked in the video interviews would result in the desired video content to serve the needs of the curriculum. The main goals of the curriculum were to educate participants on the basics of boundary leadership and allow participants opportunities for reflection, creativity, and practical application of boundary leadership in a structured, replicable, transformative, challenging, and visually enjoyable format. The main topics and basic questions came together with helpful input and conversations with Dr. Corrie and colleague Rev. Lyn Pace, who served as the first interviewee.

After the interviews, the transcripts and selected videos clips were then used to create a more detailed outline of the three-week pilot curriculum and students were selected and individually invited to the pilot group. The three students involved in the pilot were all emerging boundary leaders who are active members of Emory Wesley Fellowship and the wider Emory community. They were a reliable, honest, and diverse group in regard to their socio-economic, Greek affiliation, sexual orientation, race, gender, and ability statuses. A smaller number of students were selected in order to maximize the opportunity for conversation and feedback. The reality that they already knew each other fairly well also deepened our group conversations, aided the formation of group cohesion, and fostered a sense of vulnerability and trust.

The curriculum was distributed over the three-week pilot group: week one served as an introduction to boundary leadership, which helped students to perceive the boundary zones present at Emory and understand the importance of relationships. Week two covered learning as a way of leading, imagination and different ways of seeing, and the importance of self-care. Week three explored the concepts of belonging and community, practical steps to resiliency, and how to operate sustainably as a boundary leader. The curriculum's format was designed to consist of

three, 75-minute, in-person sessions with both pre-session and post-session assignments and videos intended to augment the learning process. Each Tuesday, before the Thursday night session, a five-to seven-minute, online video was sent over email and text message for the participants to watch prior to the weekly, in-person session.

Each in-person session was hosted in the author's office—where the interviews were filmed—with an appropriate spatial arrangement of comfortable chairs, a coffee table, and a flat screen television for videos and slides as the focal point. The familiar space and location offered a safe, respected learning environment for the participants. Each session began with an eight to ten minute contemplative practice of Lectio Divina, which centered on a story of Jesus' boundary leadership found in the Gospels.⁷¹ This intentional and time-demanding action was intended to model the kind of intentional, contemplative practices shown to be so vital to boundary leadership and as a way to center and focus participants as individuals and a pilot group. Leaders are often too busy to pay attention and need practices that intentionally slow them down.⁷² The group then moved into a time of “check-in” with cookies, hot beverages, and conversation on the pre-week video, the out-of-session assignment during weeks two and three, and how it intersected with the Lectio Divina. There was then a brief teaching from the author on a boundary leadership concept or characteristic, which set up the ensuing five- to seven-minute video. Following each video, participants engaged a set of discussion questions displayed on screen. After the time of discussion, the group would engage in a five- to seven-minute journaling exercise that asked participants to quietly reflect and write a response to a question about a time, person, or story in

⁷¹ Lectio Divina in Marjorie J. Thompson and Evan B. Howard, *Soul Feast: An Invitation to the Christian Spiritual Life* (Louisville: Westminster John Knox Press, 2005), 24.

⁷² William Powers, *Hamlet's Blackberry: Building a Good Life in the Digital Age* (New York: HarperCollins, 2011), 9. In this book Powers discusses the concept of being “busy, very busy” as the normative state for Americans, the dangers therein, and how we need to have opportunities to slow down and disconnect.

their lives relating to the week's concepts in boundary leadership.⁷³ The content of the question and journaling exercise helped to transition to the second video on boundary leadership, which was followed by another set of discussion questions. At the conclusion of each session there was a brief summary teaching and, in weeks one and two, an invitation to a community-based practice related to the session and leading into the next week's content.

The pilot curriculum and videos for each week were created by the author during each week of the curriculum in order to adjust the coming week's session and content based on the previous week's session and responses. This decision proved to be a valuable opportunity to edit and modify the subsequent pilot group sessions and to determine the ordering of the next concepts relative to the response of the pilot group to the previous content. This somewhat chaotic, labor intensive means of editing and modifying on the fly also provided opportunity for boundary leadership practices and demonstrated the artistic nature and organizational intelligence required of boundary leadership. Participants responded that the pre-session videos were helpful because participants "could reflect on them before the session, consider the ways in which the ideas presented in these videos were themselves independent aspects of boundary leadership, and then go to the session and see how they connected to another idea/other content."⁷⁴ The pre-session videos used video clips from the interviewees to introduce concepts of boundary leadership and, as one participant responded, the "in-session videos then expounded upon the pre-session videos. These videos, when combined, resulted in an understanding of the topic which may not have happened if one of the two were excluded from the sequence."⁷⁵ Over the course of the three-week pilot there were a total of nine edited videos: three pre-session videos and six in-session videos.

⁷³ This activity was designed to help the more introverted students to process and reflect each session and the author is grateful to Dr. Corrie for suggesting it during one of our consultations.

⁷⁴ McBrayer, "Boundary Leaders Feedback," question 1.

⁷⁵ Ibid., question 1.

Participants remarked that the in-session videos “seemed more in-depth” and that they worked well to foster meaningful discussion in the pilot group.⁷⁶ From these discussions it was clear that it was helpful and important that the group facilitator understood and could elaborate upon the concepts and ideas of boundary leadership in the videos. Facilitation of the pilot group was also an act of pastoral care and ministry as students shared personal stories, insights, and experiences relating to their own emerging boundary leadership. This mutualistic and communal wrestling with the concepts, teachings, and stories of boundary leadership demonstrated the importance of having a community of care and facilitated deep learning of boundary leadership and personal transformation for the participants and author.⁷⁷

The interviewees’ statements and stories in the videos evoked a great deal of conversation and cause for reflection during and outside the sessions. Out-of-session assignments were given at the conclusion of sessions one and two and the first was an observation exercise in the local dining hall to look for boundary zones, take notice of how people interacted with one another, and ponder what connections might be made to further strengthen the life of the community. The second out-of-session assignment was a “Spiritual Photo Walk” created as an awareness practice to get the participants moving across boundaries in their community as they captured still images on their phones, practiced a time of contemplative reflection upon the images, and then shared their findings with a friend or online through social media.⁷⁸ Participants responded that the out-of-session assignments were helpful to put boundary leadership concepts into practice—providing needed practice in different ways of seeing and being aware of the boundary zones around them. These exercises were designed to help them think how they might work to bring out the best in their communities. One participant remarked, “The out-of-session assignments were helpful”

⁷⁶ McBrayer, “Boundary Leaders Feedback,” question 2.

⁷⁷ Ibid., questions 3-5.

⁷⁸ The “Spiritual Photo Walk” hand out was created by the author as a part of the coursework in DM714, Spring 2016.

because they were “asking the participants to focus on the community around them.”⁷⁹

In both the electronic survey and the individual post-pilot interviews, each participant responded that she or he learned and was able to put into practice concepts of boundary leadership in her or his daily life.⁸⁰ Each participant remarked that the third and final session on “Belonging, Resiliency, and Community” was the most practical and immediately applicable to their lives.⁸¹ This feedback affirmed the intentional decision to make the final session the most directly applicable while helping participants to see that they have both the power and the responsibility to engage in boundary leadership for the good of their community. Through the survey and post-pilot interviews participants offered a number of helpful insights on the curriculum, video editing, and small group facilitation—all of which will be helpful in the next steps of this project.⁸²

The future curriculum could use at least one additional week, if not two, for participants to better process, reflect, and work to implement boundary leadership strategies.⁸³ The 75-minute sessions were sufficiently long enough to allow for adequate discussion, but could have been 10 to 15 minutes longer to allow for more discussion time. The small, three-participant and one facilitator pilot group was ideal for the setting and timeframe of the project, but a small group could ideally have five to eight people as long as sufficient time were given to allow for each person to share each session. It was anticipated that the videos would work well with the young adult target audience, but it was pleasantly surprising just how well the participants responded to the videos in both in content and style. The feedback from the participants was very affirming of the content delivery method, as well as the style and quality of the videos in the curriculum.⁸⁴

⁷⁹ McBrayer, “Boundary Leaders Feedback,” questions 2 and 3.

⁸⁰ Ibid., questions 1-5.

⁸¹ Ibid., question 5.

⁸² Ibid., question 5.

⁸³ The Spiritual Photo Walk could also be conducted as a group exercise taking up the majority of a weekly session.

⁸⁴ McBrayer, “Boundary Leaders Feedback,” questions 1-5.

Conclusion

The goals of this project were met in filming of the interviews, creating the curriculum, implementing the curriculum in the pilot group, and reflecting and writing on this process. The next steps for this curriculum are to refine it into a downloadable, shareable, online version, which could be used effectively by collegiate ministry professionals, local churches, denominational agencies, non-profits, book clubs, and other small groups. The videos and the curriculum will each require additional editing, modification, formatting, and adjustment to meet this goal. The author would like this curriculum to be widely available, accessible, and free in order to help as many people as possible learn about and practice boundary leadership in their communities. This decision was reached after very helpful conversations with colleagues in ministry and the Doctor of Ministry staff at Candler School of Theology about the best methods for hosting the curriculum and making it available. It could take one of many forms: a downloadable series of videos with facilitator guide, handouts, and worksheets; an online, mobile-friendly, electronic version using web-based, responsive technology; or a module or course in an online Learning Management System (LMS).⁸⁵ For this curriculum to be modified into an online only course it would need to have a cohort of participants engaging in discussion either in a synchronous or an asynchronous format to serve the function of a small group. This could be accomplished in an LMS or even in a Facebook page or group using comment threads. The pre-session, in-session, and out-of-session videos, journaling exercises, teaching portions, and even the Lectio Divina exercises can be made into an individual, online-accessible video or assignment, but the conversational elements of the curriculum would be challenging in the online-only version. Colleagues in collegiate ministries, higher education, local churches, and other settings have expressed interest in the project, the

⁸⁵ The author is grateful to the Doctor of Ministry professors, staff, and students and especially Dr. Roxanne Russell for her expertise and insights into the best practices, approaches, and technologies in online and digital learning management systems as well as her advising on this project and the future shape of this project.

video curriculum, and boundary leadership as a result of online and in-person conversations.

This project itself has been a complex, challenging, and very rewarding experience and experiment in boundary leadership. This project is the culmination of a three-year process of identifying, researching, learning, evaluating, planning, reflecting, and implementing practices of boundary leadership in the Emory University context. The process to discover, discern, and recruit interviewees for this project was itself a practice of boundary leadership in pulling together the various people and community resources to accomplish the creation of this curriculum. The multifaceted and intricate dimensions of this project necessitated a resiliency borne of a supportive community of family, friends, colleagues in ministry, and doctor of ministry professors and classmates who gave of their time, energy, expertise, and encouragement along the way. The interviewees' gracious investment of time, energy, and insights have been an incredible gift to this project and to the author's own learning about their lives, experiences, stories, and practices of leadership in the boundary zones. This final project was a remarkable opportunity to test, evaluate, and contextualize the concepts and theories of boundary leadership in an observable, tangible, visually engaging, creative, and transformative way. Boundary leaders, with their strengths in relationship building, resiliency, creativity, curiosity, imagination, pattern recognition, and organizational intelligence are needed more than ever to help our communities navigate the chaotic times and immense opportunities for transformation in our communities, our church, our nations, and our world.

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