



GAMALIEL

National Leadership Training Pre-Training Packet for Participants

Dear On-line Leadership Training Participant:

This information is intended to prepare you for attending and taking full advantage of this leadership development opportunity. Please read it carefully. If you have questions, please contact your local Affiliate Organizer first.

About this Course

The focus of this training is for you to reflect upon what it means to be a leader in the public arena. Effective leadership is imperative if transformation is to take place in your organization, community, or congregation. The emphasis throughout will be on engagement with the participants along with some learning by doing and feedback from peers and faculty. There will be an opportunity to develop a plan of action for taking these skills back home. It will be to your benefit to be willing to take risks, try to practice new behaviors in dealing with others, re-examine your current strengths/weaknesses and be open to feedback. Our intention is to support your efforts in this regard by creating, during our time together, a “brave space” that emphasizes self-reflection and mutual inquiry as the primary approaches to leadership development.

Mandatory Pre-Course Assignments

To prepare fully for this course, please complete the following tasks before coming to this training.

1. Have a conversation with your sponsor and ask for specific feedback on your leadership behaviors. Ask your sponsor to fill out the **Sponsorship Form On-line** and review it with you. (The link to this form is found in the Gamaliel “Members Only” portal. A hard copy is attached for your information.)
2. Complete the **Leader’s Reflection Form On-line** (A link will be sent to you after the close of registration. A copy of the form is attached for your information only.)
3. **View the Training Orientation Recording:** https://us02web.zoom.us/rec/share/yldlrD2pJ99UdHiX06-X1NDba_zwouAB7op2272hZn4cqG5BVZN96DwBsQUfmGBW.OfFHU-zcsGEmKc2o Passcode: 05P4r^*D
4. Attend the **Training and Tech Orientation** on July 22, 2021, at 6:00 p.m. CT. A link will be provided after registration.
5. Read the attached: **“The Melian Debate.”** This is from the ancient Greek author Thucydides. This will be used on the first full day of training, so read it carefully before that time and bring it with you
6. For the Friday Morning session read about the **Montgomery Bus Boycott** in “Wikipedia.” From the links at the end of the article read about the “Early Life” of Rosa Parks. https://en.wikipedia.org/wiki/Montgomery_bus_boycott

Thank you for your close attention to and action on these matters.

Ana Garcia-Ashley, Executive Director

Cheryl Liske, Gamaliel Training Coordinator

Gamaliel is a faith-based, multi-ethnic, multi-racial grassroots organizing network located in 15 states and 44 communities whose mission is: a) to train ordinary people, primarily in low-income communities and communities of color, to effectively participate in the political, environmental, social, and economic decisions affecting their lives; and b) to build a diverse corps of grassroots leaders committed to transforming the systems and structures that perpetuate racial and economic inequity.



GAMALIEL

GAMALIEL NATIONAL LEADERSHIP TRAINING
DATA SHEET: July 2021 NLT (On-line)
All Times are Central Times

DATE	July 25, 2021 (Sunday), 6:00 p.m. through July 30, 2021 (Friday), 4:30 p.m. (CENTRAL)
SITE	On-line – You will be sent access to the Gamaliel Participant Portal prior to the training. This unique link should not be shared with anyone else.
On-line media	Zoom – We will provide the Zoom access through the Gamaliel Participant Portal.
Tech Orientation and protocols	Protocols will be provided prior to the training. The Training and Tech orientation is Thursday, July 22, 2021 at 6:00 p.m. CT. A registration link will be sent to you.
REGISTRATION AND CANCELLATION DEADLINES	Registration opens May 17, 2021. Registration closes July 16, 2021. No registrations will be allowed after July 16, 2021. There is a \$100 FEE FOR CANCELLATIONS AFTER July 16, 2021. There are no refunds after July 25, 2021.
REGISTRATION FEES (GAMALIEL AFFILIATE DISCOUNT APPLIES) *Register online at: www.gamaliel.org . Click on “Events and Training.” *If you have problems or questions about registration, call the Gamaliel office at: (312) 357-2639, ext. 107.	Please remember that any registration fees for training must be paid in full by the start of training on Sunday. If you do not show up for training OR cancel after July 25, 2021, you will forfeit your \$250 registration fee. If you have questions about your payment, call the Gamaliel office at (312) 357-2639, ext. 107. The published rate for training is a discounted rate which applies only for participants who are sponsored by Gamaliel affiliates. <i>Participants from non-affiliate groups are charged the full rate, which are double these amounts. Please note your Gamaliel affiliate when registering.</i>
REQUIRED READING	“The Melian Debate” (attached). This is from the ancient Greek author Thucydides. This will be used Monday morning of training, so read it carefully before that time, and have it with you. Wikipedia article – “Montgomery Bus Boycott” – This will be used on Friday of Training. At the end of the article, follow the links and read about the “Early Life” of Rosa Parks.
Remember!	Complete the on-line “Leader Reflection Form.” The Link will be sent to you. The form will be available after registration closes and room assignments are made. Have your Sponsor complete the “On-line Sponsor Form.”

On-line National Leadership Training Schedule

Please Note:

- All times are in the Central Time Zone.
- You must be on time for all sessions!

Sunday

- 6:00 – 8:00 p.m. – Opening Session
- 8:00 – 9:30 p.m. – Participant Social Planned by Gamaliel
- **Please read the “The Melian Debate” for Monday morning.**

Monday Through Friday

- Morning sessions run from 10:00 a.m. until 1:00 pm; afternoon sessions run from 2:30p.m. – 4:30 p.m.

Monday

- Morning: The Melian Dialogue
- Afternoon: Power and Self-Interest

Tuesday

- Morning: One-on-one Relationship Building
- Afternoon: Public and Private

Wednesday

- Morning: Issues and Actions
- Afternoon: Effective Meetings, Propositioning and Teams

Thursday

- Morning: Organizing Money
- Afternoon: Agitation to Build Powerful Communities
- 6:00 p.m. – 7:30 p.m. – PUBLIC ACTION MEETING (exact time to be determined)
- **For the Friday Morning session read about the Montgomery Bus Boycott in “Wikipedia.” From the links at the end of the article read about the “Early Life” of Rosa Parks. https://en.wikipedia.org/wiki/Montgomery_bus_boycott**

Friday

- Morning: Your Path to Power*
- Afternoon: Reflection, Calendaring and Mentors
- After the last session – Social Planned by Training Room Cohort Captains

Other Notes

- Complete the training On-line EVALUATION form available in the participant portal. The Evaluation Form and the Participant Portal will remain open until 6:00 p.m. CT on the Wednesday after training. Please complete your EVALUATION before that time.
- You will also need to engage in 1-1s with other training participants outside of sessions. You will schedule these at your convenience during the week. You should plan on an additional 2.5-5 hours beyond the times noted above.
- A GAMALIEL TRAINING CERTIFICATE will be awarded upon completion of the TRAINING EVALUATION.

The Melian Debate

(From *The History of the Peloponnesian War* by Thucydides: Book 5, Chapter 17 - Sixteenth Year of War)

The next summer, Alcibiades sailed to Argos with twenty ships and seized 300 Argive citizens who were still suspected of being pro-Spartan. These were put by the Athenians onto the nearby islands under Athenian control.

The Athenians also made an expedition against the island of Melos. They had thirty of their own ships, six from Chios, and two from Lesbos; 1,200 hoplites, 300 archers, 20 mounted archers, all from Athens; and about 1,500 hoplites from the allies and the islanders.

The Melians are a colony from Sparta. They had refused to join the Athenian empire like the other islanders, and at first had remained neutral without helping either side; but afterwards, when the Athenians had brought force to bear on them by laying waste their land, they had become open enemies of Athens.

Now the generals Cleomedes, the son of Lycomedes, and Tisias, the son of Tisimachus, encamped with the above force, sent representatives to negotiate. The Melians did not invite these representatives to speak before the people, but asked them to make the statement for which they had come in front of the governing body and the few. The Athenian representatives then spoke as follows:

Athenians: So we are not to speak before the people, no doubt in case the mass of the people should hear once and for all and without interruption and argument from us which is both persuasive and incontrovertible, and should so be led astray. This, we realize is your motive in bringing us here to speak before the few. Now suppose that you who sit here should make assurance doubly sure. Suppose that you, too, should refrain from dealing with every point in detail in a set speech, and should instead interrupt us whenever we say something controversial and deal with that before going on to the next point? Tell us first whether you approve of this suggestion.

The Council of the Melians replied as follows:

Melians: No one can object to each of us putting forward our own views in a calm atmosphere. That is perfectly reasonable. What is scarcely consistent with such a proposal is the present threat, indeed the certainty, of your making war on us. We see that you have come prepared to judge the argument yourselves, and that the likely end of it all will be either war, if we prove that we are in the right, and so refuse to surrender, or else slavery.

Athenians: If you are going to spend the time in enumerating your suspicions about the future, or if you have met here for any other reason except to look the facts in the face, and on the basis of these facts, to consider how you can save your city from destruction, there is no point in our going on with this discussion. If, however, you will do as we suggest, then we will speak on.

Melians: It is natural and understandable that people who are placed as we are should have recourse to all kinds of arguments and different points of view. However, you are right in saying that we are met together here to discuss the safety of our country and, if you will have it so, the discussion shall proceed on the lines that you have laid down.

Athenians: Then we on our side will use no fine phrases saying, for example, that we have a right to our empire because we defeated the Persians. We have come against you now because of the injuries you have done us—a great mass of you will influence us by saying that you, though a colony of Sparta, have not joined Sparta in the war, or that you have never done us any harm. We recommend that you should try to get what it is possible for you to get, taking into consideration what we both really do think. Since you know as well as we do that when these matters are discussed by practical people, that a standard of justice depends on the equality of power to compel; and that, in fact, the strong do what they have the power to do, and the weak accept what they have to accept.

Melians: Since you force us to leave justice out of account and to confine ourselves to self-interest—in our view it is useful that you should not destroy a principle that is to the general good of all men. Namely, that in the case of all who fall into danger there should be such a thing as fair play and just dealing, and that such is mathematical accuracy. And this is a principle which affects you as much as anybody, since your own fall would be visited by the most terrible vengeance and would be an example to the world.

Athenians: As for us, even assuming that our empire does come to an end we are not despondent about what would happen next. One is not so much frightened of being conquered by a power which rules over others, as Sparta does (not that we are concerned with Sparta now), as of what would happen if a ruling power is attacked and defeated by its own subjects. So far as this point is concerned, you can leave it to us to face the risks involved. What we shall do now is to show you that it is for the good of our own empire that we are here and that it is for the preservation of your city that we shall say what we are going to say. We do not want any trouble in bringing you into our empire. We want to spare you for the good, both of yourselves and of ourselves.

Melians: And how could it be just as good for us to be the slaves as for you to be the masters?

Athenians: You, by giving in, would save yourselves from disaster. We, by not destroying you, would be able to profit from you.

Melians: So you would not agree to our being neutral, friends instead of enemies, but allies of neither side?

Athenians: No, because it is not so much your hostility that injures us, it is rather the case that, if we were on friendly terms with you, our subjects would regard that as a sign of weakness in us, whereas your hatred is evidence of our power.

Melians: Is that your subjects' idea of fair play—that no distinction should be made between people who are quite unconnected with you and people who are mostly your own colonists or else rebels whom you have conquered?

Athenians: So far as right and wrong are concerned, they think that there is no difference between the two, that those who still preserve their independence do so because they are strong, and that if we fail to attack them it is because we are afraid. So that by conquering you we shall increase not only the size, but the security of our empire. We rule the sea and you are islanders, and weaker islanders, too, than the others; it is, therefore, particularly important that you should not escape.

Melians: But do you think there is no security for you in what we suggest? For here again, since you will not let us mention justice, but tell us to give in to your interest, we, too, must tell you what our interests are and, if yours and ours happen to coincide, we must try to persuade you of the fact. Is it not certain that you will make enemies of the states who are at present neutral, when they see what is happening here and naturally conclude that in course of time you will attack them too? Does this not mean that you are strengthening the enemies you have already and are forcing others to become your enemies even against their intentions and their inclinations?

Athenians: As a matter of fact, we are not so much frightened of states on the continent. They have their liberty, and this means that it will be a long time before they begin to take precautions against us. We are more concerned about islanders like yourselves, who are still un-subdued, or subjects who have already become embittered by the constraint which our empire imposes on them. These are the people who are most likely to act in a reckless manner and to bring themselves, as well as us into the most obvious danger.

Melians: Then surely, if such hazards are taken by you to keep your empire and by your subjects to escape from it, we who are still free would show ourselves great cowards and weaklings if we failed to face everything that comes rather than submit to slavery.

Athenians: No, not if you are sensible. This is no fair fight with honor on one side and shame on the other. It is rather a question of saving your lives and not resisting those who are far too strong for you.

Melians: Yet we know that in war, fortune sometimes makes the odds more level than could be expected from the difference in numbers of the two sides. And if we surrender, then all our hope is lost at once; whereas, so long as we remain in action, there is still a hope that we may yet stand upright.

Athenians: Hope—that comforter in danger! If one already has solid advantages to fall back upon, one can indulge in hope. It may do harm, but will not destroy one. But hope is by nature an expensive commodity, and those who are risking their all on one cast, find out what it means only when they are already ruined; it never fails them in the period when such a knowledge would enable them to take precautions. Do not let this happen to you, who are weak and whose fate is like that of people who, as so commonly happens, miss the chance of saving themselves in a humane and practical way. Nor should you be like those who, when every clear and distinct hope has left them in their adversity, turn to what is blind and vague, to prophecies and oracles and such things, which by encouraging hope, lead men to ruin.

Melians: It is difficult, and you may be sure that we know it, for us to oppose your power and fortune, unless the terms are equal. Nevertheless, we trust that the gods will give us fortune as good as yours, because we are standing for what is right against what is wrong. For what we lack in power, we trust will be made up for by our alliance with the Spartans who are bound, if for no other reason than for honor's sake and because we are their kinsmen, to come to our help. Our confidence is not so entirely irrational as you think.

Athenians: So far as the favor of the gods is concerned, we think we have as much right to that as you have. Our aims and our actions are perfectly consistent with the beliefs men hold about the gods and with the principles that govern their own conduct. Our opinion of the gods and our knowledge of men lead us to conclude that it is a general and necessary law of nature to rule wherever one can. This is not a law that we made ourselves, nor were we the first to act upon it when it was made. We found it already in existence, and we shall leave it to exist forever among those who come after us. We are merely acting in accordance with it, and we know that you, or anybody else with the same power as ours, would be acting in precisely the same way. Therefore, as far as the gods are concerned, we see no good reason why we should fear to be at a disadvantage. But, with regard to your views about Sparta and your confidence that she, out of a sense of honor, will come to your aid, we must say that we congratulate you on your simplicity, but do not envy you your folly. In matters that concern themselves or their own constitution, the Spartans are quite remarkably good. As for their relations with others, this is a long story, but it can be expressed shortly and clearly by saying that of all people we know the Spartans are most conspicuous for believing that what they like doing is honorable and what suits their interests is just. This kind of attitude is not going to be of much help to you in your absurd quest for safety at this moment.

Melians: But this is the very point where we can feel most sure. Their own self-interest will make them refuse to betray their own colonists, the Melians, for that would mean losing the confidence of their friends among the Hellenes and doing good to their enemies.

Athenians: You seem to forget that if one follows one's self-interest, one wants to be safe, whereas the path of justice and honor involves one in danger. Where danger is concerned, the Spartans are not, as a rule, very venturesome.

Melians: We think that they would even endanger themselves for our sake and count the risk worth taking more than in the case of others. This is because we are so close to the Peloponnese that they could operate more easily, and because they can depend on us more than others since we are of the same race and share the same feelings.

Athenians: Goodwill shown by the party that is asking for help does not mean security for the prospective ally. What is looked for is a positive preponderance of power in action. The Spartans pay attention to this point even more than others do. Certainly, they distrust their own native resources so much that when they attack a neighbor, they bring a great army of allies with them. It is hardly likely, therefore, that while we are in control of the sea, they will cross over to an island.

Melians: But they still might send others. The Cretan Sea is a wide one, and it is harder for those who control it to intercept others than for those who want to slip through, to do so safely. Even if they were to fail in this, they would turn against your own land and

against those of your allies left unvisited by Brasidas. Instead of troubling about a country that has nothing to do with you, you will find trouble nearer home, among your allies, and in your own country.

Athenians: It is a possibility, something that has, in fact, happened before. It may happen in your case, but you are well aware that the Athenians have never yet relinquished a single siege operation through fear of others. But we are somewhat shocked to find that, though you announced your intention of discussing how you can preserve yourselves, in all this talk you have said absolutely nothing which could justify a man in thinking that he could be preserved. Your chief points are concerned with what you hope may happen in the future, while your actual resources are too scanty to give you a chance of survival against the forces that are opposed to you at this moment. You will, therefore, be showing an extraordinary lack of common sense if after you have asked us to retire from this meeting you still fail to reach a conclusion wiser than anything you have mentioned so far. Do not be led astray by a false sense of honor—a thing which often brings men into ruin when they are faced with an obvious danger that somehow affects their pride. For in many cases men have still been able to see the dangers ahead of them. But this thing called dishonor, this word, by its own force of seduction, has drawn them into a state where they have surrendered into irrevocable disaster in dishonor that is all the more dishonorable because it has come to them from their own folly rather than their misfortune. You, if you take the right view, will be careful to avoid this. You will see that there is nothing disgraceful in giving way to the greatest city in Hellas when she is offering you such reasonable terms—alliance on the tribute-paying basis and liberty to enjoy your own property. And, when you are allowed to choose between war and safety, you will not be so insensitively arrogant as to make the wrong choice. This is the safe rule—to stand up to one's equals, to behave with deference towards one's superiors, and to treat one's inferiors with moderation. Think it over again, then, when we have withdrawn from the meeting, and let this be a point that constantly recurs to your minds—that you are discussing the fate of your country, that you have only one country, and that its future for good or ill depends on this one single decision which you are going to make.

The Athenians then withdrew from the discussion. The Melians left to themselves, reached a conclusion which was much the same as they had indicated in their previous replies. Their answer was as follows:

Melians: Our decision, Athenians, is just the same as it was at first. We are not prepared to give up in short moment the liberty which our city has enjoyed from its foundation for 700 years. We put our trust in the fortune that the gods will send and which has saved us up to now, and in the help of men—that is, of the Spartans; and so we shall try to save ourselves. But, we invite you to allow us to be friends of yours and enemies to neither side, to make a treaty which shall be agreeable to both you and us, and so to leave our country.

The Melians made this reply, and the Athenians, just as they were breaking off the discussion, said:

Athenians: Well, at any rate, judging from this decision of yours, you seem to us quite unique in your ability to consider the future as something more certain than what is before your eyes, and to see uncertainties as realities, simply because you would like them to be so. As you have staked most on and trusted most in Spartans, luck, and hopes. So, in all these you will find yourselves most completely deluded.

The Athenian representative then went back to the army; and the Athenian generals, finding that the Melians would not submit, immediately commenced hostilities and built a wall completely round the city of Melos, dividing the work among the various states. Later they left behind a garrison of some of their own and some allied troops to blockade the place by land and sea, and with the greater part of their army returned home. The force left behind stayed on and continued the siege.

About the same time, the Argives invaded Philius and were ambushed by the Philians and the exiles from Argos, losing about eighty men. Then, too, the Athenians at Pylos captured a great quantity of plunder from Spartan territory. Not even after this did the Spartans renounce the treaty and make war, but they issued a proclamation saying that any of their people who wished to do so were free to make raids on the Athenians. The Corinthians also made some attacks on the Athenians because of private quarrels of their own, but the rest of the Peloponnesians stayed quiet.

Meanwhile the Melians made a night attack and captured part of the Athenian lines opposite the market-place. They killed some of the troops, and then, after bringing in corn and everything else useful that they could lay their hands on, retired again and made no further move, while the Athenians took measures to make their blockade more efficient in the future. So the summer came to an end.

In the following winter the Spartans planned to invade the territory of Argos; but when the sacrifices for crossing the frontier turned out unfavorable, they gave up the expedition. The fact that they had intended to invade made the Argives suspect certain people in their city, some of whom they arrested, though others succeeded in escaping.

About this same time, the Melians again captured another part of the Athenians' lines where there were only a few of the garrison on guard. As a result of this, another force came out afterwards from Athens under the command of Philocrates, the son of Demeas. Siege operations were now carried on vigorously and, as there was also some treachery from inside, the Melians surrendered unconditionally to the Athenians, who put to death all the men of military age who they took, and sold the women and the children as slaves. Melos itself they took over for themselves, later sending out a colony of 500 men.



GAMALIEL

NLT Leader Reflection Form

(Please complete this form ON-LINE and BEFORE Gamaliel National Leadership Training begins.
The link to the form will be sent to you after the close of registration.)

Title (Ms., Mrs., Mr., Fr., Rev., Sr., Other____)

Preferred Pronouns:

Name:

Street Address:

City/State/Zip:

Phone:

Faith Community, Organization, Agency, Union, or Gamaliel Affiliate:

Title or Position:

Every applicant from the Gamaliel network must have a sponsor. A sponsor is someone who provides direction, focus, and who also holds people accountable. There is a relationship with the sponsor before and after the weeklong leadership training. Examples of sponsors could include any of the following: director or lead organizer; leadership of an organization who are alumni of Gamaliel training; clergy of applicant's organization. It is the responsibility of the applicant to contact and converse with the sponsor before and after training.

1. What is it that motivates you to attend the National Leadership Training?
2. Specifically, what are you hoping to achieve and/or do differently as a result of being in the training?
3. On a scale of 1 to 10 (10 being the top rating and 1 being the lowest rating), to what extent are you the kind of leader you want to be? Describe what your number means in a few sentences.
4. What are the hard parts about being a leader?
5. What obstacle(s) prevent you from becoming a more effective leaders?
6. Indicate leadership roles in which you serve:

- Executive Committee
- Board Member
- Core Team Member in Congregation
- Religious Leaders' Caucus
- Issue Committee/Work Group
- Fundraiser
- Other (please specify)

Does your position/role have a job description?

- Yes
- No (please explain why not)

7. What is going on in your organization (e.g., organizational development, issues, base-building, etc.) that makes this training timely for you?

8. What major changes would you like to see in your community in the coming year?

9. List any significant leadership training that you have had in the last year.

Topic/Subject

Who trained you?

Where were you trained? (church, personal, work)

SAMPLE — PLEASE COMPLETE ONLINE



GAMALIEL

NLT Sponsorship Form

(All Gamaliel Organizing Staff have access to this Online Form in the Members Only Portal.
Sponsors must submit this form before the start of training.)

Your role as the sponsor is an important one in this training process and you legitimize this effort, as well as give clarity to expectations. Our assumption is that pre-training meetings will take place and that post-training conversations will continue. It is important that the people you sponsor benefit the organization.

Name of Leader Recommended for Training:

Leader's Email:

Sponsor's Name:

Sponsor's Email:

Sponsor's Title/Position:

Sponsor's Organization (note this must be a Gamaliel affiliate organization):

As Sponsor, I guarantee the above-named leader:

- has the July 2021 NLT Time Line.
- is committed to the pre-training orientation on **July 22, 2021, 6:00-8:00 p.m. CT.**
- understands the expectations with regard to the time required in and beyond sessions.
- understands the expectation to engage fully in the training, i.e. there are no observers in this training.
- will treat this training as much like on-site training as possible, i.e. will seek to minimize outside distractions.

Do you have a written job description for this leader's role?

() Yes – Name of Role?

() No – Please explain why not?

To the Sponsor: Please share this portion of the form in a one-on-one meeting with the leader accepted into training.

What talents does this leader bring to the training?

What changes do you strongly believe have to occur with this leader?

What do you want this leader to do as a result of going through this training?

Around what aspect of leadership does this person need to be challenged?

SAMPLE — PLEASE
COMPLETE ONLINE