Analyze and criticize Walter Fluker's notion of ethical leadership

In summary, the respective community treatments in Howard Thurman and Martin Luther King, Jr. represent two answers to the same questions that informed his personal and intellectual community searches: How does Christianity address the problem of American racism? And what is the most reliable and practical method of overcoming racism in American society? The discontinuities that exist between Thurman and King are perhaps more critical than the continuities. They reveal different dimensions of common problems addressed by their conceptualizations and recommendations, and provide new insights and directions in creating a model for community work around the world.

Highlights that require further examination in Thurman and King include 1) spirituality and social transformation; 2) the internal and external dynamics of love, power and justice; 3) the nature and role of the church in community work, and 4) the distinctive role of black Americans and other ethnic peoples in the realization of community within American society and the world. According to their conceptions and recommendations, Thurman and King represent two different approaches but related to the community problem.

Their recommendations have surprising implications for how the community updates. His treatments of the individual and society and his relationship with God in the actualization of the community should not be considered ultimately as conflictive, but rather as complementary in the creation of human communion.

We live in a leadership crisis. "In an age when incompatible worlds collide and when scandals shake previously stable institutions," says Walter Fluker, "what matters most is ethical leadership and the qualities of personal integrity, spiritual discipline, intellectual openness and moral anchorage."

 Fluker finds these features exemplified in the work and thinking of black church giants Martin Luther King Jr. and Howard Thurman. This volume, for emerging leaders and leaders in religious and other settings, sets the context and principles for ethical leadership, particularly for ministries and other professions whose mission directly promotes the common good. Fluker's volume bases leadership on history, the appropriation of one's roots, as the basis for personal and social transformation. It then explores the key values ​​of character, civility, and community for ethical action in the personal, public, and spiritual realms. From these considerations, he develops a model of the specific virtues that embody each domain of ethical leadership before applying them to the practicalities of leadership and decision-making. Howard Thurman (1900-1981) and Martin Luther King, Jr. (1929-1968) were Christian ministers and social prophets who made significant contributions to the religious and social life of America and the world.

Although Howard Thurman is the lesser known of the two, his life and ministry influenced many highly visible people (including King) in American society and in the larger world community. Both thinkers were also black Americans whose first experiences of oppression based on the fusion of colour and race in the segregated South had a profound impact on their searches and interpretations of the human community.

The discussion will focus on three focuses that form an analytical construction for comparison: 1) the experimental and intellectual sources of the community; 2) the nature of the ideal community, and 3) the updating of the community. In summary comments, important topics will be presented in both that can serve as a basis for further discussion in religious ethics on the community issue ...

Martin Luther King, Jr. Community was the defining motif of Martin Luther King, Jr.'s life and thought. From early childhood until his death, there was a progression in his personal and intellectual understanding of nature and the goal of Human existence, referred to as "the beloved community. For Martin Luther King, Jr., all human life is interrelated and must be seen as a unique process culminating in the" beloved community. "Although King's conception of the "beloved community" represents a synthesis of a wide range of thinkers, a simple working definition is "a community ordered by love". "community" refers to integration, mutuality and harmony. "Love" quotes the Christian conception of agape

The triadic character of the community for Thurman and King, there is a triadic relationship between God, people (individuals) and the world. These three principles are integrally related and form the basis of the dynamic character of the community. As such, community is a cooperative issue that comprises a totality of interaction between the three elements. Religious experience is the fundamental category for your thinking regarding the community. The comparison of their conceptions of community is more revealing with respect to their treatment of the individual and society and their understanding of God.

King, on the other hand, sees Jesus Christ as the supreme revelation of God in the world. Christ is the source of the norm of the beloved community. God's redemptive love, revealed on the cross of Christ, is King's answer. The possibility of achieving community within history. The resurrection of Jesus Christ is the symbol of the power of God and of the final defeat of the forces that block the realization of the community.

These differences regarding the place of Jesus Christ also reflect their historical and personal situations which, in turn, informed their understandings of community and where they chose to work for its realization.

Thurman's theocentric perspective emphasizes the relationship between the individual and God or what I've called "the creative encounter." His main concern is the cultivation of the "inner life" as a prelude to social transformation.

The two significant differences in Thurman and King's conceptions of community shed light on their views on the nature and purpose of evil, the moral agent, and the church in the update For Thurman and King, Evil and Sin. They are barriers to the community. Consequently, I have focused on the internal obstacles to the community that the individual must overcome. I have identified these barriers as fear, deception, and hatred. I believed that the individual through spiritual discipline could finally overcome the internal obstacles that separate him from the vision of God. Convince lonely individual chooses not to cooperate with evil at the level of his existence but instead places his life on the side of good.

While King, like Thurman, had a positive view of human nature, he also had a deep understanding of sin as a personal and social phenomenon. King's knowledge of the radical nature of sin within the human personality and its intensified dynamics in social groups led him to a position that rejected any suggestion that human agency alone could defeat the forces working against the community.

God through faith, they are empowered to overcome the barriers erected by evil and sin. Unlike Thurman, who stressed the significance of internal barriers in the realization of community within oneself, King's emphasis was on the social manifestations of evil and sin which impede the actualization of community in the world.

This interpretation of agape is decidedly Christocentric.

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For King, Jesus Christ is the foundation and goal of the moral life. His Christocentric treatment of moral life combines both the historical Jesus and the cosmic Christ as the normative character of the community (Muelder, 1966: 155). Jesus Christ is the source of the community norm, which is love. The distinction between the theocentric and Christocentric understanding of moral life and their respective interpretations of the roles of the individual and society are essential in their relationship with the concrete, the actual application of ethical principles, and the creation of community. While Thurman and King recommended love as the means of overcoming barriers to the community, the former focused on the power of love as a means of overcoming the internal obstacles of deception, fear, and hatred.

King emphasized love regarding social justice and the organization of power in creating a responsible society. While he also had a deep sense of the need for personal integrity, I have focused on eradicating social barriers for the community.

This interpretation of agape is decidedly Christocentric.

The nature and role of the church in society.

The two thinkers' conceptions of God and related treatments of the individual and society inform their views of the nature and purpose of the church in social change. For Thurman, the church is the social institution that entrusted "the idea of Jesus". Jesus is not the central object of worship for the church. The central theme underlying Thurman's ecclesiology is his belief that experiences of unity and companionship are more compelling than the fears, dogmas, and prejudices that divide and separate people.

Comparison of the idea of community in Howard Thurman and Martin Luther King

All Hawared and Luther are Christian ministers and social prophet. Contributed to the religious and social life of American and the world.

The idea of community: - refers to into aspects as the norm for ethical reflection and the goal toward where all of life strives

Living for each other in loving fellowship

Construct of the comparison

1. Experimental and instruction sources of community
2. The nature of the idea of community
3. The actualization of community

The African American community development by the idea of Thurman

How Christian address the American racism because of oppressed status as black men in America society, they seek universal fellowship. The universal theme of forgiveness, reconciliation and hope which characterized kings and Thurman for black community.

Community, for Thurman, refers wholeness and harmony for him all life is interrelated and involved in goal seeking.

Thurman: - freedom is referred quality of being and spirit

Martin Luther King

Community defining: -life and thought human existence refer to as beloved community

Can idealism of Josiah Royce origins philosophy the idea of Christian community loyalty and sacrifice.

Community ordered by love

Beloved community ---- kingdom of God

The conception of the community is kings refers primarily to the Christian social eschatological idea.

**The Triadic character of community**

Both Thurman and king community is triadic relationship among God, person, individuals, world.

The treatment of the individual and society and their understand of God.

The individual society

Thurman-- Theocentric thinkers

Kings ---Christocentric

For kings Christ is the source of norm of the beloved community.

The theocentric perspective emphasises the relationship between the individual and God what he the relationship between the individual and God what he refers to as the creative encounter. For king God is disclosed as person in history

 spirituality: - ways of seeking or being in relationship with another who is beloved to be worthy of reverence and heights division .

the actualization of Community

the barrier of sin and evil

the two major differences among two scholar’s evil and sin are barrier to community.

Thurman identifies this barrier as fear deception and hate that believed individuals through spiritual discipline could be ultimately overcome

Kink understands sin as both personal and social phenomenon

He firmly believes that as persons choose as become co-workers with God through faith.

For Thurman Jesus is the revelation of how personalize perfects itself and creates community and religious grounds is moral life.

For king emphasized love in respect to social justice and the organization of power in the creation of responsible society

Kings question --- how love redemption of power and embodiments of justice.

**The nature and role of the church in community**

**Thurman** – church is social institutions

Jesus is not central object of worship for the church.

Church is entrusted

Unity of fellowship is more compelling than fears dogma.

**For King** Church is Christocentric

Body of Christ and symbol of the beloved community.

Wesley thinks that Christians out to love all persons yet he personality points out that loving the ungodly can be dangerous to one’s own spiritual wellbeing. Methodist not to enter in to friendships with the ungodly.

Wesley conclusion about friendship. prohibits the godly from Haring the ungodly persons who loved God are truly capable of friendship. Persons under wicked man is incapable of friendship.

 **Conclusion**

**What a community is? Sin and Evil, Church**

**The two scholars Thurman and King points out that and believe that similarly and differently :**

**Thurman: - community: - wholeness integration harmony**

 **Sin and evil;- the barrier of community is fear deception and hate**

 **Church :- social institution**

 **Jesus is central object of worship**

**King :- Community :-** life through beloved community Christian community loyalty and sacrifices social eschatological idea .

**Sin and evil:-** personal and social phenomenon**.**

**Church** ;- entrusted, Christo centric body of Christ symbol of beloved community for both community is triadic relationship among God, person(individuals), world.

Walter Earl Fluker

The development of the ethical leadership from the block church tradition

Ethical leaders are a leader whose character have been shaped by the wisdom, habit and practice of the tradition.

Tradition a community unites as well as transmission of these costumes and ways of thinking to the next generation

African American moral tradition has shaped ethical leaders who habits and practice that conspire against the unjust.

To develop a new generation leader whose awake physically and emotionally whole

Spiritually discipline

Intellectually astute

Morally anchored

Politically engaged

Throughout African American history the black church has provided the pool of leadership. Church is a beloved community a sociocultural location. The Black has played a significant role in shaping the moral languages of this nation and consequently can serve ethical leadership for national and international community

 leadership prevents perseverance and perseveration means to continue working at the same thing, to persist to keep on trying despite the odd.

There is a different between living vibrant tradition and a traditionalism

A good living tradition vibrant traditions and traditionalism.

It will seek better ways to address new issue and challenge

Traditionalism: - it grows and fight to the death over old formulate and practice that are dead on arrival.